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THE THEOSOPHIST

MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

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VOL. XLVII No. 10

THE THEOSOPHIST

ON THE WATCH-TOWER

THE President's visit to England has apparently caused the Editors of the various newspapers, daily and weekly, to turn out their stores of old cuttings; these various papers vie with each other in garbled reports of her and of Mr. Krishnamurti. It seems that they take no heed if the tales and reports be true or false, falsified in part or wholly so, good or bad, harmful or otherwise.

It is refreshing to find these few words among them, but I have no idea whether the interview took place.

"When he was asked this afternoon if he claimed to be an incarnation of the Deity, Krishnamurti insisted that he was but a mere mortal. 'I am but a man,' he said, 'but one who, by means of meditation, seeks self-perfection in order to show the way to others. I am the most simple of men.'"

In an Indian daily paper we find the following which seems to many of us a very beautiful wording of a great truth. It comes at the end of a paragraph about Dr. Besant and Mr. Krishnamurti which is sympathetically written and partly true.

"Possibly 'Messiah' is not a misnomer for him, if it be understood in its original sense of 'Messenger'. It is certain

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that he himself does not conceive of himself as being the same person as the Founder of Christianity, and probably his followers do not either. But he really may be a messenger of the Christian word in the sense that he is gifted with a soul so like that of the great Master that he can feel the meaning of the Christian gospel with a force seldom given to man, and can be an interpreter of it to the world, restating the old message with a new force and beauty."

*
* *

The following is a very short extract from "Letter No. 3". Bishop Arundale sends us these "Letters" from time to time telling us of his work in Australia; they are of great interest.—

"I notice that in certain quarters there is still an absurd prejudice in regard to Theosophy. For example, I had been invited to address a Ladies' College near Sydney on some general topic. When the Council of the College came to hear of the invitation, it was immediately cancelled. Similar arrangements were being made for my wife to address a gathering at the Conservatorium on Indian Music with musical illustrations. A harmless subject one would have thought, and probably of interest and practical value to the students. It was not long before pressure was brought to bear upon those in authority, and once again the invitation was cancelled. However, on the whole, we have nothing to complain about, even though we are beginning to notice that the attacks upon us, which have for some time been a feature of the Sydney Theosophical life, are likely to be renewed with some vigour. . . . I am sending you also with this letter a leaflet dealing with the celebration of a new movement which we have started, called "The Fellowship of Pioneers". Our first celebration was a great success."

*
* *

THE FELLOWSHIP OF PIONEERS

"He who would be great must think in terms of greatness"

The Fellowship of Pioneers is a body of young-hearted people who believe that the world is ready for big and vital changes. They believe in the approach of a new conception of life or in a return to an old conception, in the approach of a new citizenship, of a new attitude towards religion, of a new art or science of daily life. They believe that Simplicity, Brotherhood, and Beauty are the keynotes of

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the coming changes, and they have banded themselves together to pioneer for these changes, where possible as a Fellowship, but always individually, for every member of the Fellowship is a pioneer in spirit and in action, and has causes, forlorn hopes, practical ideals, near and dear to his heart. . . .

The Fellowship is continually challenging itself, collectively and individually. Every member is continually watchful for the advent of the creeping-sickness of narrowness, obstinacy, setness, obsession. And the Fellowship as a whole is watchful for opportunities usefully to strike new notes in life, different notes, even startling notes, so long as these are harmonising notes. The Fellowship, both individually and collectively, is always ready to be different, to be unlike, to change, to modify, so long as a constructive purpose can be discerned as likely to result. . . .

The Fellowship of Pioneers will do pioneering in all departments of life—in politics, in religion, in education, in industry, in social life. It belongs to no party and to all parties, for there is good in all parties. It belongs to no religion and to all religions, for there is good in all religions. It belongs to no class and to all classes, for there is good in all classes. Wherever there is unrighteousness, so far as the Fellowship or individual pioneers are able to judge, there the Pioneers will be at work without fear or favour. The aim of the Fellowship is to make Australia a nobler place for God's children to live in, and the Pioneers will work everywhere to this end. No personal ambition save this; no ulterior motive. When the Fellowship, or one of its members, declares something to be wrong or harmful, the public may take it that the belief is sincere, and that the action which follows is sincere, too. The Fellowship may often be wrong, as also its members, but never insincere or actuated by unworthy motive. And the Fellowship will never attack persons or ascribe to them evil motives, though it will often have occasion to fight their actions and opinions, always, of course, in a chivalrous spirit. . . .

The heart of the Fellowship consists of the world's Great Pioneers, those great men and women, of all races, nations, creeds, who have lived and striven and suffered in the world's service, who have plunged into the forests of ignorance, prejudice, superstition, and have hewn through them a pathway for the world to tread. The Fellowship stands, therefore, for the recognition and reverence of Greatness, wherever and in whomsoever it may be found; and to this end the Fellowship will organise periodical commemorations of the lives of the Great, on the principle that the "lives of great men all remind us we can make our lives sublime". The world needs greatness to-day as never it needed it before, greatness above all in those who lead—in priest, statesman, teacher, merchant, soldier. The Fellowship hopes, through such celebrations, to familiarise the public with the essential constituents of Greatness, not merely that there may arise a desire to emulate, but even more, that as time passes the world may cease to remain under the terrible stigma of rarely, if ever, acknowledging an individual's Greatness until he has passed

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away, and of more often than not persecuting him even unto death. . . .

The Fellowship of Pioneers is open to all young-hearted, generous, enthusiastic, courageous, earnest people who whole-heartedly agree with the spirit in which the Fellowship will go about its business, and who are prepared to observe its Five Points of Fellowship:

1. Comradeship
2. Sincerity
3. Courtesy
4. Courage
5. Tolerance

Every member of the Fellowship does his own pioneering, in addition to any pioneering the Fellowship may decide to undertake as a body, observing rigidly the Five Points, so that the public may know that membership of the Fellowship is a guarantee, the hall-mark, of chivalry in thought, word, and deed . . .

Declaration by Candidates for Membership

I am of the Pioneers. ¶ I have causes dear to my heart, for which I am working. ¶ I am not afraid of loneliness, nor of persecution, ridicule, hatred, misrepresentation. ¶ I will endure these joyfully, as part of the lot of the pioneer. ¶ I will meet personal abuse, attack, misrepresentation, wherever possible with silence, and always with good-will. ¶ I will be a strenuous pioneer, and I will strive rigidly to observe the Five Points of the Fellowship. ¶ I will do all in my power to give the Fellowship cause to be glad it admitted me to membership, for I will allow nothing to loosen the bond of loyal brotherhood uniting us all. ¶ I will do my best to defend my fellow-member whenever and wherever he is attacked, for I know he is sincere, without personal ambition, and that he honestly proclaims the truth as he understands it.

Should I find myself at any time unable or unwilling any more to adhere to this Declaration I will forthwith resign my membership.

Sign . . . . . .

* * *

FELLOWSHIP OF GOOD-WILL[1]

An Ideal for Australia

There is only one panacea for all the ills from which we may think that our Empire is suffering, only one way out of all the difficulties just as there is only one road to the great

[1] Lecture by Bishop Arundale to the Fellowship of Pioneers in the Adyar Hall Sydney, May 24th, 1926.

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apotheosis of the Empire towards which I hope we are all looking, and that is the panacea of good-will. What is of vital importance for each one of us to realise is that this is not the first Empire which the world has known. There have been many Empires in the world before this one and they have all foundered on the rock of ill-will. However the ill-will may have begun it has grown and grown until it permeated all the various classes and so riddled the Empire with its maleficent influence that the Empire had to be destroyed. If you look through the history of the world and endeavour to understand the reason why Empires have fallen you will see that it has always been through ill-will. Rome, Greece, Persia, Egypt—they have all broken to pieces in exactly the same way, and yet every one of them has had the great ideals that we have to-day. Every one of them has had at one time or another the great hopes that we have to-day. For example, when one thinks of the Greek Empire, the Greek city Empire as it was, one remembers the great oath that every young Greek citizen of mature age took formally when he assumed his citizenship:

"We will never bring disgrace to this our City by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will fight for the ideals and sacred things of the City, both alone and with many; we will revere and obey the City's laws and do our best to incite a like respect and reverence in those above us who are prone to annul or set them at naught; we will strive unceasingly to quicken the public's sense of civic duty; thus in all these ways we will transmit this City, not only less but greater, better, and more beautiful than when transmitted to us."

Now in that obligation which every citizen took you have the idea of the ennobling of the state by the transmission of the trust, greater in beauty, in strength and in power than it was before.

Another picture comes before me of the address, so little known, of the great teacher Pythagoras when

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he was in Sicily addressing the people of Naxos close to Taormina :

" Listen, my children, to what the State should be to the good Citizen. It is more than father or mother, it is more than husband or wife, it is more than child or friend. The State is the father and mother of all, is the wife of the husband, and the husband of the wife. The family is good, and the good is the joy of the man in the wife and in son. But greater is the State, which is the Protector of all, without which the home would be ravaged and destroyed. Dear to the good man is the woman who bore him, dear the honour of the wife, whose children cling to his knees ; but dearer should be the honour of the State, that keeps safe the wife and child. It is the State from which comes all that makes your life prosperous, and gives you beauty and safety. Within the State are built up the Arts, which make the difference between the barbarian and the man. If the brave man dies gladly for the hearthstone, far more gladly should he die for the State."

Now that is a very magnificent idea, but one realises at once that it is for us much more an ideal than a reality. I suppose there are very few in the Empire who feel always to the State as if it were father and mother combined. There are very, very few, except in times of emergency, who can consistently love their State with a more passionate love than they can have for their friends or the members of their family. Is there any one here who so loves Australia, more even than he loves his family ? Some might say it is not reasonable or right to expect it. And yet one could conceive of the State some day becoming so worthy of love that it would become as a larger family, with the result that the deepest joy would be to serve the State far more than to gain personal advantage for one's self. We shall not be loving our family less, but more, for becoming capable of the larger love for the large family. One can realise this to be a great ideal for a great Empire like our own. It is not that we may have personal satisfactions. It is not that we may think our Empire is God's own country and that other countries belong less to Him than

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our Empire belongs to Him. It is that practising Brotherhood in this smaller area we may practise it to the world as a whole. Our first duty then to the Empire is to realise our duty to our own unit, to Australia first and foremost. What place has she in the Empire? What place has Australia to fulfil? Let us direct our energies less for personal advantage than for the advantage of the State to which we belong. Let us make Australia a great example of Brotherhood to the whole world. Let us not forget to realise the great importance of our Empire citizenship—Australia on a larger scale. If we can realise Brotherhood in Australia then we can begin to make it a reality in the Empire to which we belong. But we must remember clearly that we cannot live in terms of the larger until we begin to live strenuously in terms of the smaller. We must begin with Australia and concentrate our energies on Australia to make her a living brotherhood. And so little by little this great Empire may be saved from sharing the fate of other Empires, little by little we may be able to strengthen Brotherhood and so avoid the pitfalls into which other Empires fell. Never mind what other people are doing, whether they are doing their duty or not. Never mind if our example is laughed at or ridiculed. What do those things matter? What matters is that each one of us who loves his country should be a great well of good-will ever flowing outward, so that whatever happens we stand—each one of us alone, it may be solidly and with ever increasing purpose for good-will.

I think that is the note we ought to strike to-day. I should like to see throughout the Empire a great Fellowship of good-will including all who are willing to make good-will the dominant note of our lives. If each of us would make a glad promise that he will be a great outwelling force of good-will, then the Empire would be saved. Ill-will between one political party and another; ill-will in the industries; ill-will in religion—in how many

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places ill-will rules. It is, of course, impossible to avoid diversity. Diversity is itself valuable. Diversity gives strength. Diversity can give a freedom that makes for progress. But have the right and the duty to fight against all that savours of ill-will. Unity amidst diversity. We ought to boycott ill-will. We ought not to take any newspapers that publish ill-will. We ought to abolish ill-will by standing apart from it. That is the negative side. The positive side is to increase the stream of good-will which will some day end by drowning ill-will. If we can send out good-will all the time it will make an enormous difference. So let us imagine ourselves a little Fellowship of Good-will. Let it be a Fellowship in which each one of us realises that he must think no ill of others, he must feel no ill to others, he must speak and act no ill to others. There is never any necessity to do it. Every one has on the whole good motives for what he believes, for what he thinks, for what he does. We judge very hastily. We come to conclusions very quickly. But we do expect the utmost charity to be shown towards ourselves. The most charitable conclusions must be placed on our speech and acts. But what is due to us is due to all. Let us make up our minds that our little contribution to the prosperity of this continent, this trust committed to us by God, shall be a contribution of ever increasing, ever growing and never diminishing good-will. If we find ourselves lapsing, if the old habits of ill-will begin to gain the ascendancy, it does not matter. We cannot expect to be perfect all at once. I feel a new impulse on such a day as this, a new strength, a new power to make myself more kindly than perhaps I have been able to make myself so far. Let us consecrate this Day of Empire by resolving that good-will shall be our watchword, our act of gratitude to the Empire for the Peace and Protection and Dignity she affords us. This is the best way of commemorating Empire Day—by

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doing something to help. Let us be brethren of good-will at all times and in all places, towards all.

***

Death of Mlle. Seculici

A correspondent writes:

The death of Bucura Dumbrava (Mlle. Fanny Seculici) who was well known in Roumania as the author of historical romances, at the age of 57, will be a blow to her large circle of friends and still larger circle of readers. She was returning from a visit to Adyar, India, full of enthusiasm as a result of a first contact with the art and philosophy of that ancient land, hoping to share her delight with her Roumanian friends, and no doubt her literary work would have developed in new directions. But she fell suddenly ill on board the SS. *Aquileia* and died at the British Hospital in Port Said on January 30. Bucura Dumbrava as a young girl came under the kindly notice of the late Queen Elizabeth of Roumania (Carmen Sylva), by whose encouragement she wrote several historical romances which give a very vivid picture of the struggles of the Roumanian people for freedom from Turkish and Greek oppression. The Queen herself wrote a preface to her two most important books, *The Haiduk* and *The Pandur*. Bucura Dumbrava was an enthusiastic tourist and climber, and loved to walk with her friends among the pine-clad hills of her country home at Sinaia. She was an ardent advocate for a united Europe, in which there would be fraternal good-will among its peoples, "free interchange of commodities, no customs barriers, and no passports".

Her house at Bucarest was thrown open to all students of the deeper problems of life. From time to time she addressed public meetings in Bucarest, trying to arouse interest in broad, constructive lines of thought on religion and sociology.

***

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"One of the most beautiful souls," writes a New Zealand member, "in all our Section has been called away to well-earned rest—Miss Nora Louise Royds. Through some thirty years she bore unflinchingly a weight of physical suffering such as might well have seemed to free her from all service other than submission. She did not think so, but to a wonderful cheerfulness and brightness and infectious humour ever playing upon those about her, added wide service through her pen, private and public, such as brought her into touch with all sorts and conditions of her fellows, from the highly cultured leaders to the flotsam and jetsam of our social system, some of whom mourn her as a loved and loving sister. Miss Royds was, I believe, the introducer of the Round Table movement to New Zealand, many years ago—a signal piece of service to the Theosophical cause; and if she had a preference as to fields of work, perhaps the young folks and the children had her chief love. She was the adored 'Auntie' of many a niece and nephew, a fount of inspiration to their unconscious lives." We reprint from *Theosophy in New Zealand* the following tribute to Miss Royds written by Marsyas.

Pain was her portion—more, and still more pain,
Depth yawning beyond fathomed depth anew;
Yet could extreme of torture not subdue
That bright, indomitable spirit, chain
That eager, seeking intellect, or stain
That heart's white selflessness; so utter true
Was she to Him she served, so clearly through
Earth's clash her ear caught His exultant strain.

And now the secret of the long, hard way
Is hers, the tenderness that smote she knows;
Sweet is her soul with laughter, as clear day
Breaks on Earth's gloom, and all about her flows
Its radiance, and afar, beyond the gray
Of Time's cold mists, the Final Glory glows.

W.

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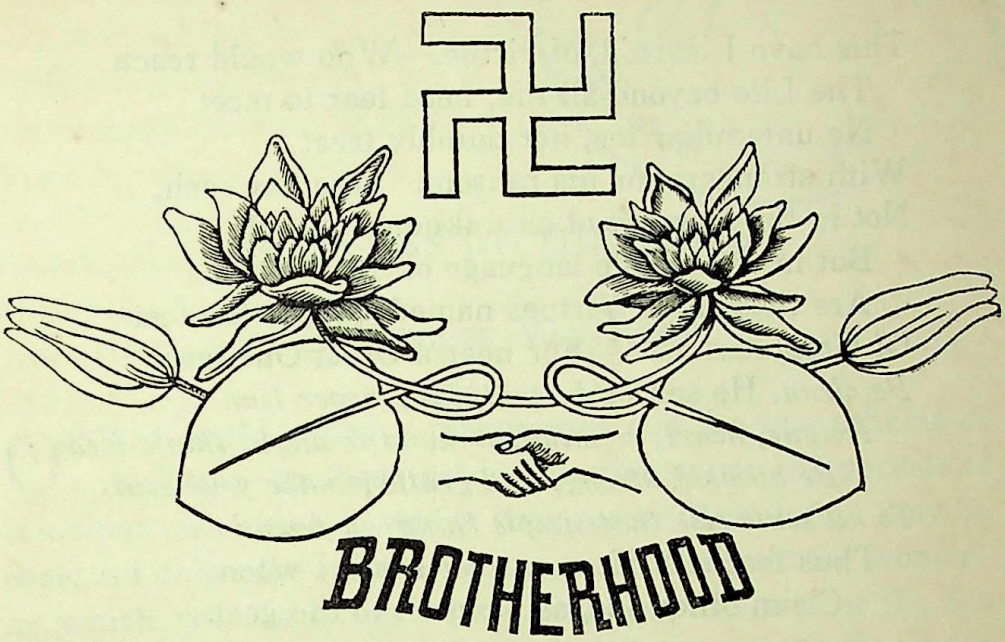

THREE LESSONS

By E. A. WODEHOUSE

I

THIS have I learn'd, of Love.—Love doth not blur
The Soul's clear windows with suffuséd light.
Nay, keen and clean it is—of eagle sight,
Swift to detect, to counsel and deter.
Love was not made to melt or yearn, or slur
The sharp-edg'd speech of Truth; no Sybarite
Of soft affects, too timorous to invite
Anger or scorn to be its messenger.
No, 'tis the proffer'd hand of man to man;
Valour's high password; great endeavour's friend;
The waken'd God, that calls to God conceal'd;
Stern champion in life's fight. And what Love can,
That will Love do, a Giant, till the end—
Toil, suffer, stagger, bleed—but never yield.

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II

This have I learn'd, of virtue.—Who would reach
The Life beyond all life, need fear to meet
No unfamiliar foe, nor dumbly treat
With strangers for his ransom. Aye, for each,
Not in the glossary of an unknown speech,
But in the simple language of the street
Are those high Virtues named, that to the feet
Of Greatness lead. For hear a Great One teach:
Be clean, He saith; *be truthful*; *never lend*
Tongue, heart, or mind, or hand to aught that's mean;
Be humble, strong, and gentle; *make your soul*
To all souls else that simple thing—a friend.
Thus teacheth He, nor ever shall, I ween,
Claim other due, as passport to the goal.

III

This have I learn'd, of Life.—It is a thing
Neither to value fondly nor despise;
Rather, to live, as one that seeks a prize
And, having won, forgets his triumphing.
To it each eager, shaping soul must bring
All passion for all beauty—eyes, hands, heart
Finding naught well, that is not best;—then part
Lightly, content with much endeavouring.
Even so the poet, labouring to distil
The very soul from fancies rare and high,
Strives with his niggard theme, and groans and frets,
Seeking a grace ineffable—until
Sudden, 'tis done!—then heaves a little sigh,
Blots the wet page and, having writ, forgets.

E. A. Wodehouse

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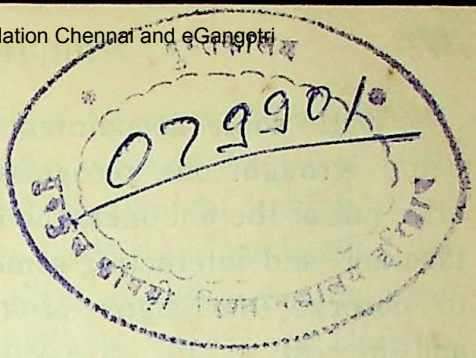

THE SIGNS OF THE TIMES

By WELLER VAN HOOK

ONCE a world period is inaugurated and the vast scheme of evolution has been set in objective action the periods of transition are those in which the process of evolution may be observed under the most dramatic conditions. At the moment in which we are living, transition is in process from the age of the major expression of the Second Person of the Trinity of our Logos to that of the Third Person. From the period of the Creator to that of the Geometriser upon the Trestle Board, we passed long ago and now we are moving into the third period of the world's life, to the age of realisation, of the building of the temple in external form. It is the time of the testing of all that has gone before, of the trying of the value of the work of the Gods who, with the Logos, cast the scheme into matter; and it is equally the age in which will be tested the effectiveness of the labours performed by the divinities of the Second Person, the teachers of men, of the angels and of the other evolving beings of our system. The agents of the Third Person now will try what degree of perfection may be attained in actual material realisation of all the great plans and hopes of men and gods! The use of this mighty harvest of the world period lies in the setting of values upon the whole scheme of the earthly labours of the gods and the creatures of the world! So we view the period and the time to come with enthusiasm, with hope and with confidence.

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With some acquaintance with the great plan which is being wrought out, recognising how the new conditions must arise out of the old ones, the old and the new regimes working together and interacting somewhat harmoniously, we are able to observe the signs of the times with greater insight and interest.

Could a world have had a more violent shock than that which ours has suffered in the great world war, just past, to rouse it into inquiry, into reading the signs of the times? So many cherished notions of men have been upset; the old ways of humanity have been rudely battered. What are the new ways? And are men to be held accountable in modified or in new ways?

All must admit that the idea of world unity, certainly the notion of the necessity for a federation of the leading European nations was burnt into all men's hearts by the necessity of their joining together to prevent the loss of the hard earned principles of our civilisation which was threatened by the re-established military selfishness of baronial times with its accepted idea that he who takes, shall have and he who holds, shall keep.

No God-fearing man could live through that period without often observing the hand of Providence in the strange happenings of the time. And it could be seen that the outcome of the war was intrinsically of a remarkably balanced character. Even America was drawn into the conflict. The vast body of the allies was not permitted to attain a spectacular closing of the war in a march of the victors into Berlin, although Berlin once strode into Paris and even into the palaces of the ancient rulers of France with desecration. Britain, with her dominance of the seas, gained no new glories of the deep. And Germany was not at the last moment smothered in military humiliation.

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Could men not see that such a termination of the war was *given* to the allies, not wholly wrested by them from the enemy? And who did not feel the thought beating at his brain that this was the very time for the nations leading the world's ordered progress to exhibit that clemency which the great Law demands in words used by the Lord Buḍḍha, "Hatred ceaseth not by hatred; hatred ceaseth by love!"

Yet, with fair words and fine promises and, with or without justice, Germany was loaded with enormous debts, while her colonial lands, enormous and of immeasurable value for the future, were generously divided among the conquerors, England especially being enriched, and France obtaining her share! With Russia ruined by revolution and her Czar, her nobility and her men of intellect murdered by the new assassin rulers who still usurp the age-old authority of the emperors, it has been easy for Britain to reassert her full control in India and to appropriate or bargain for vast lands, rich governments and most valuable oil-fields in Asia, relegating to France less promising spoils.

And, worst of all, though harping upon the desirability of enforcing the universal lesson of protecting the small nations of the world, these shrewd victors stripped Austria of her territorial relics of empire nor hesitated to divide her territory so that her economic unity is destroyed. Moreover, heinous offence against justice and chivalry, they similarly dismembered Hungary, for a thousand years their willing defender against those Asiatic hordes which from prehistoric times had frequently overrun and despoiled all Europe. This left her people helpless, and, in great measure, exposed to the taunts and threats of her hereditary opponents. These acts of England and France have left an insuperable karma incurring immediate reversal of many plans that were heretofore in action, and visibly, palpably so. The signs of the times—are they fair for wily Britain that feels she must maintain at all costs

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her world supremacy given by Providence, placating her subordinate war-worn allies with minor cuts of the bodies of Europe, Asia and Africa? Are the conditions favourable at the moment for the desired federation of European nations based on somewhat altruistic ideals?

The attitude of the United States of America toward the problem of her entry into the League of Nations and the World Court must be considered from points of view all her own.

George Washington laid down many principles for the guidance of America in the management of her affairs, especially as to her foreign relations. To serve her highest interests it is necessary that she shall have freedom from small entanglements in foreign politics. Moreover, her service in aid of European causes can be effective only when the nations of that continent begin seriously to help themselves by uniting and, in at least an incipient or tentative way, considering together their common problem of maintaining harmony. Certainly now, since the great war, European nations must overlook those smaller differences between them the like of which Julius Cæsar long ago noted as distinguishing the provinces of Gaul, the differences of language, laws and customs. With our modern intercommunication and our manifold opportunities to rub elbows with one another, surely it is time that the word "foreigner" should lose its sting. The extension of education to the humblest, in theory at least, and the decay of the ancient powers of superstition and childish subservience should make relatively easy a federation of European nations. No other possibility of avoiding regularly recurring wars can be imagined. And no power outside Europe can police Europe; that would be militarily impossible. It is highly absurd now to expect much of America of which twenty years ago nothing was expected. The proximate hope for the world's peace lies frankly, patently, in a strong parliament of all European states, not leaning on remote nations

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but empowered to preserve order under a just system of legislation and judiciary, modelled somewhat upon that scheme given to America by Providence long ago and, since then, strengthened in practice by the establishment of convention, precedent and the accumulated force of studied practice. Even favoured America had to decide in the sixties of the last century, through the bitter war between her Northern and Southern states that the sovereignty of her units must be secondary to the common unity, secession impossible. Europe eventually needs to go that far; it must finally be recognised by her peoples that legal unity, not warfare, is life for her. Without such united action periodical slaughter and the recurring crippling of her civilisation must go on. They must maintain harmony among themselves as America maintains it among her own sovereign states. Until America's example has been accepted Leagues and Courts are of inconclusive value. To be sure the League of Nations and the Hague court tend to join the European countries. But this is far from being what might be termed a union, or a federation. The need for such an association among European lands can be seen to be of primary importance.

The present status of Europe is in many respects almost mediæval. Intercommunication is possible but difficult. The exchange of goods is effected only at a cruel cost. The masses are not only imperfectly educated but, separated in national groups, they are taught to distrust each other, perpetually preparing for war instead of studying a new basis of understanding and of happy interchange of commodities, knowledge, views and greetings.

To what lands shall those egos be sent for incarnation which have earned the right to be in the fore-front of human progress? Will they not go to aid the lands, with their brilliant karma, that have proved their powers of leadership or at least of reading aright the signs of the times? European

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lands have proved themselves, in many respects, unsuited to bear forward the banners of the new era. The first of all requirements for pre-eminence among nations is obviously that inklings of the fundamental confraternity of men shall be accepted in practice.

This fact cannot be overlooked. For France *liberty, equality* and *fraternity* were the watchwords of the people *en masse* during several decades, more than a century ago. The mighty Masonic movement, with all its weight of ancient good karma, meeting and greeting once more those men who, in earlier lives, had wrought in its mysteries and shared in its theory and practice of confraternity, has been revivified by members of the Great White Lodge who have given Themselves unstintedly and continuously for centuries to this cause. Yet in Europe the efforts put forth for Masonry seem not to have been seriously accepted and applied.

But in America it was Masonry that Washington used to bind, to colour, to sustain his associates during the long critical period of the union's founding and stabilising. To-day in America Masons, to the number of much more than two millions, diffuse in theory and in practice the teaching and the substance of this doctrine of brotherhood among the people. The new era, the new peoples, the new races are *under the necessity of the plan of God* to learn this lesson. It is not less than obligatory that the notion of co-operation, of team-work, of common cause shall replace that of grabbing, of selfish motive and practice and of repression.

This doctrine of fraternalism must extend back to the past and forward to the future. We owe a tremendous debt to past history, to our forefathers who made it and are not dead but may yet be reached by our gratitude and our feeling of confraternity; we bear obligations to posterity which should not be burdened with the debts we incurred in our labours of construction or in our wars. Free, untrammelled

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as far as possible, they should receive from us our heritage of goods, of principles, of the reverence for God and for His Providence.

Without the somewhat developed idea of a common good, of the fraternal division and sharing of the gifts and the opportunities of Providence, the development and the investment and storing of national treasure cannot properly proceed. The greatness of nations is properly erected to the glory of God, not builded for the glory of the dynasties of kings or even of republics. And, constructed in this way, the majesty of nations prepares them for and sustains them in their discharge of their duty to all those who must learn by participating and sharing in the common accumulation and glory. And the future is to be much concerned with building to the glory of God.

Nothing can transcend the value of the underlying feeling of confraternity in nations to bring all concerned to stand on common ground with common footing. It is not so much the loss of the international balance of intuition and conscience which led to the great war that contradicts and nullifies the attitude of confraternity so painstakingly taught and exemplified to the European countries. Far more it is the ruthless treatment of the nations, caught after the war at supreme diplomatic and military disadvantage, by the principal allies with power vested in them through their possession of millions of victorious veterans. The new regime has paralysed or rendered tributary or subsidiary Germany, Austria, Hungary, Poland and the Balkan lands, while unfortunate Russia is floundering in her own way. Almost all of east-central and eastern Europe together with all of northern Asia from the Urals to the Japan Sea and all of south western Asia from Constantinople to India are well-nigh helpless. Indeed, England and, quite secondarily and haltingly France, control or hold in diplomatic leash or direct

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subjection *much of Europe, Asia, Africa and Australia* not to mention their possessions, old and new, in the islands of the seas and in North and South America. Their grip upon India, Farther India and lower China is only tightened.

What nation in the whole world can stand strongly against these powers in sentiment or in material force? America alone can be named as having the power to breathe freely in their presence except as they smile. Yet the world seems scarcely to realise this consequence of the war accomplished under its eyes at the very moment that we were assured that all nations, even minor ones, should be safe-guarded in their sovereignty and in their material rights.

Can we wonder that American statesmen feel the propriety of our holding aloof from entanglements that in some degree might bind us to such a mass of uncertainties? America wishes no new territories; there are many Americans who would willingly see our land free of the responsibility of the Philippine Islands. We have not the remotest longing to share the spoils of Africa, of Asia or of island empires. America has been successfully drilled by her spiritual leaders since her birth as a nation to hold as one of her most glorious ideals the aiding of other peoples to become as she is. We have tried to teach the Philippinos so that they may become capable of self-government. We do not wish to despoil or exploit the purchased Virgin Islands or Cuba, released from the mistaken governmental activities of Spain. We have poured treasure into these lands to teach the arts and the philosophy of civilisation to all their people.

He who would read the signs of the times must regard America carefully, thoughtfully, with a gaze that shall include the centuries of the past and those of the future. And he must set aside the smaller view-point of historians and economists, to take up that of the divine wisdom that shall be tempered with some inkling of the intent of Providence

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to shape the evolving world to fit the requirements of the Logos.

Does it not seem that, beyond all the loathsome self-seeking of the past decade, we can see but a temporary cessation of open warfare among the leading world-nations during the period of the Great Teacher's Coming, while we are awaiting elsewhere the demonstration of the true solution of the world's huge problem? This solution of humanity's great problem, is that of a world order based upon the notion of a *fraternalistic federation among the nations. And the signs of the age plainly taught this to humanity by the Masters of the Wisdom, who set up the American Federation as an example, built out of hand and brooking no failure?* The Coming of the World Teacher will occur; but it cannot be what it would have been if Britain had not failed to grasp the unparalleled opportunity she had at the supreme moment of the world-war termination. Her duty at that time was to break utterly with traditional war settlements and to give the civilised nations of the world the demand that they should respect, as Woodrow Wilson set forth in inspired words, the many smaller nations of the world, helpless after the devastating labours of the war and pleading for justice and a fair measure of fraternal spirit in those adjustments which would assure them of their privilege of carrying out the schemes of the Manu for the ordering of the lives, the movements and the kaleidoscopic evolution of the peoples and races of the earth, especially of Europe. *To-day the progress of some of these nations is blocked for many decades or centuries, until new plans and modified adjustments can be made.*

America must press forward and take a new place in the world's life not ordained for her before, except provisionally, as a land second to the leading national body.

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A study of the march of human history during the past centuries must convince every observer that the greatest sign of the times has been the establishment of the American nation upon the Western Hemisphere. America has been presented to the world to teach many plain and definite lessons which humanity should have seen and heeded.

It will be recalled that the Western Hemisphere has been administered from the spiritual side as an extension of Europe from which the Lord of the Cultural System has sent forth to it His influence and power. Now, we may add, within a very brief period, a few months, the vast spiritual activities which He has long maintained, with and through His Brother and Co-worker, over the Americas have been extended across Behring's Straits into a part of Asia. In other words, Siberia, a well-integrated portion of Russia, has come within the sphere of this mighty occult activity which unseen and but slightly felt by men, finally determines the fate and the destiny of the nations and the peoples which come under its influence. Moreover by request of the Great Adepts leading ancient China, that land has been included with Siberia under the same streams of influence daily and almost hourly sweeping over America.

These portentous facts, accepted by those who wish to read the inner meaning of the signs of the times, give hints and clues for the unravelling of the future which we will not further dwell upon at this time. Our civilisation, built by the labours of the Lord of the Cultural System and His Adept associates for many centuries, has been offered to fourth-root race Asia in many ways. Only Japan has adequately accepted it; but her acceptance has been left-handed. And now new ways must be used to disseminate our civilisation through Asia.

New leaders among nations and peoples must be found; some of the world's spiritual centres, lines of progress and

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cultural strain must be shifted and distributed anew. New alignments of national relations must be found, established and maintained, and new destinies for racial groups must be fashioned. Once more, Westward the Star of Empire takes its Way—to the East!

And we see here again the strange, fateful joining of the great H. P. B., guarding the destinies of the Russian peoples, with those leaders of the Cultural System with whom He has laboured so happily and so harmoniously before. One cannot doubt that all the influences which that great personage wields in the spiritual and material worlds will sooner or later be brought into a united and common alignment in this mighty cause with other influences studied heretofore.

Weller Van Hook

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WOMAN'S PLACE IN POLITICS

By W. J. HEYTING

WOMEN have fought desperately hard for their longed for freedom, and they have got it in most civilised countries, at least they have it as much as the men. In America, in these respects the most progressive country in the world, women are as free as men, if not freer, and the result on the credit side has been a far truer and more real chivalry in the attitude of men towards them, than exists in the older countries—a chivalry that is not buried in words merely but in genuine, spontaneous feeling and action; while on the debit side it has all too often meant a restless disappointment, and worst of all, an almost cynical sporting with the most sacred things in life upon which the whole of the welfare of future generations depends, and a refusal to bear the responsibility and play the game of carrying on the infinite and romantic vastness of organic evolution towards a nobler race. As evidence of this we need but observe that the birth rate even among farm women—usually one of the most prolific class of people in any community—has declined by half in America, during the last fifty years.

Women are restless and disappointed, because they have discovered that freedom, once obtained, is not what it seemed from afar. They are cynical because they have not yet discovered what their peculiar use of this supposed freedom must be, what they can now contribute to the welfare of humanity which is peculiarly theirs, and which men could never give.

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All this is not only true of America, it is true of most countries where women have fought so hard for freedom, but it is, perhaps, more obvious in America because the American women are in this respect considerably in advance of the women of other countries.

It is becoming more and more woman's ambition to throw herself with tireless energy into the arena of politics. Everywhere women feel that they must have a share in the government of their country. They feel equal to the task, and not having attempted it, suspect that they can steer the ship of state better than men, of whom they have grown somewhat impatient. More and more women are entering parliament, prepared to argue on taxation, free-trade or protection, on economic regulation by the State, on diplomatic policies; to draft laws and legislate, to do everything that men have been endeavouring, with more or less success, to do all these centuries of civilisation. In America, women can not only become lawyers but State Judges. As yet the Federal benches are not open to them, but, if for no other reason than because it is denied to them, they will undoubtedly seek those offices also before long, unless by that time they have realised that while they merely endeavour to imitate men in their spheres of activity, their supposed freedom in being able to hold these positions will be nothing but a burden. Their restlessness is perhaps the most hopeful sign of the times, for it shows that they are already beginning to discover this.

None can deny that men have constantly mismanaged all these affairs, that they have probably made more blunders than successful moves although on the whole, and thanks to the inevitable drift of the whole world towards a continuously better state, a tendency that is beyond and above the powers of man to control and which we generally refer to as evolution, civilisation has not gone backwards but forwards. None can deny that there is good cause to be impatient with

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them, to feel that they have not done what they might, that they have failed and are not worthy of the confidence and trust which every woman instinctively places in man. We all admit that man might have done a great deal better, but the reason why he has not, is not so much due to active mistakes, as to passive ones, mistakes due to his inability to see or deal with very crucial facts. Man has in politics been dealing with the same problem for centuries. Their essential character has not changed, the only difference between them is that they were less involved and not so far-reaching in their effects some centuries ago.

Are women, now that they have come into politics, to do the same old things that men have been doing all along, to deal with problems in exactly the same way; are they going to succeed so very much better than men in their solution of taxation and what not; are they going to bring a Utopia on earth by doing nothing more than men have done unsuccessfully? Have they no new contribution to make, have they nothing to give to the body politic which is peculiarly and undeniably theirs by right of their womanhood, something that men cannot contribute so effectively?

It seems to me that unless women can contribute to the solution of political problems something which is their own, a way of handling them which is denied to men, we need expect no sudden nor unusual improvement in the world. I frankly do not think it likely that women can solve the problems of civilisation any better than men, merely by imitating their methods. I do not say that they will do worse, but I doubt whether they will do any better. If they can do nothing more it would be a sheer waste of their time. So far however this is all that women have done, and little wonder; they are restless and disillusioned. They have however a great and geniune contribution to make, a contribution which —whether they might have or not—men have never made.

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In men's politics some most vital facts have so far always been overlooked, no attention has ever been paid to them and yet they are the very pivot of civilisation and progress. The whole of their politics is designed, apart from corruption, as all politics must be, for the bettering of humanity, for its progress; yet underlying all they do with the noblest intentions and highest ideals are factors to which nobody has paid any attention, factors far more potent than the regulation of economics, taxation, doles, charities, the solution of the unemployment problem, the abolition of war and what not. All these are but the results of something; a common cause which totally escapes them.

Men for the most part have forgotten that their theories should be applied not to a system superimposed upon men, but in the ultimate analysis to men and women themselves, to living human beings; this is a very different proposition. It does not seem to have dawned upon them that the only effective way of changing civilisation for better or worse is by changing men and women, themselves the substance and creators of civilisation; by changing them physically, mentally, and morally. Civilisation is not a formula, a thing, it is nothing but living human beings. Change them and civilisation will be altered. All political and social reforms so far have changed systems, have changed the conditions under which we live, but have in no way changed men except incidentally and very indirectly. They were never designed to change human beings who have become a mere abstraction, a compendium to a theory. So man has legislated an intricate net-work of laws, has invented ingenious systems against this or that, yet in spite of all his efforts, what do we see?

That pauperism, insanity and worthlessness are rapidly increasing out of proportion to the increase of population in most civilised countries:

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That the indigent and mentally and morally worthless have from two to three times as many children, also mentally and morally worthless, than the able and noble, than the best men and women of civilisation :

That this means that the worthless are increasing from two to three times as fast in numbers as the able, and that unless they get killed off in equally greater proportions, this can only mean a civilisation of imbeciles and moral delinquents which is no civilisation at all :

That an immense proportion of all the vast sums of public money (in some states of America, one fourth to one third of all the tax money) goes directly to support these defectives, and so encouraging them to breed still more paupers, imbeciles, and potential criminals to fill our jails which again require public money to support them :

That all the millions which have been spent on educating and attempting to elevate the worthless, the lowest strata of civilisation, can do absolutely nothing to elevate the next generation born in such strata, except in very rare cases, and that such money has therefore been spent only on very temporary benefits :

That biologists have proven time and again that if one fourth or one fifth of the immense sums spent on the cleaning up of slums, the improvement of living conditions and sanitation, the killing out of disease microbes, etc., and improving environment generally were spent on improving the race by gradually weeding out and segregating the paupers, imbeciles, epileptics, neurotics, etc., civilisation would have progressed further with greater human welfare and less suffering :

That with our noble sentimentality of indiscriminate charities and doles, while ameliorating the sufferings of some individual persons we are measurably jeopardising the welfare of the whole race and increasing the percentage of social worthlessness for the next generation :

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That the spreading in civilisation of a knowledge of birth-control, instead of checking the birth-rate among the lower, worthless strata, to whom, being ignorant and illiterate, the knowledge does not come, it is checking the birth-rate—already too low—among the more intelligent assets to the social order:

That a country like Australia with its enormous opportunities for all, its vast open spaces, its large stretches of very fertile soil, its favourable climate and its unimaginable potential wealth has yet, in proportion to its population the largest slums in the world in Sydney.

All the above listed facts—and there are innumerable others—show that whatever statesmen have been doing so far, whether this measure is passed or not passed, whether that law is repealed or not, simply makes no (or very little) difference to civilisation. They have not as yet fathomed the problem, and therefore legislation is blindly groping. They have not yet discovered that there is a common factor underlying all these various and apparently contradictory facts. The factor is men and women.

The same thing is true of our attitude to war. War is a biological thing, and the sooner statesmen can get that fact into their heads the better. In hard times, as during strikes or war, more babies are born than during easy times when people are prosperous and nations at peace. This seems surprising, but it is a fact. During a war the strata of civilisation most likely to have a hard time are the lower, unintelligent and poor (on the whole poverty and lack of intelligence go hand in hand). These therefore are the people among whom the birth-rate will increase enormously while the upper strata are not much affected, so overrunning the world with great numbers of equally unintelligent and likely to be equally poor, for, biologically speaking, nothing is more true than that we do not gather figs from thistles; and these

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are the very people who, if they do not cause, will precipitate a next war, and so it goes on and on.

We may well ask what is the solution to all this. The answer can be but one and it rings out clearly; to improve the human race, to change the mental and moral fibre of the people and to give them better and healthier bodies. How to undertake such a perplexing task? That, it seems to me, is what women, especially those in the political world, ought to be able to tell us. It is here that women, and women alone, can render humanity such an invaluable service. The method employed will be the application to the world of politics, statesmanship, government and legislation of the laws of heredity and biology, in other words—eugenics.

The greatest and noblest contribution of women to humanity, a contribution none other can make, is motherhood. To their care are vouchsafed all the future generations. They have a deep and personal interest in the humanity which still lies in the womb of the future which no man can possibly have. Now that women have entered politics, is it not peculiarly their duty—a duty than which nothing could appeal more to the highest idealism, to the noblest yearning dreams of womanhood—to give to the whole State, to civilisation and the body politic, the immense wealth of their long experience and the clearness of their insight into matters that so intimately concern them? This does not mean that every woman should abandon the home, the fireside, the beauty of her private life or any of those things that have always been the atmosphere wherein the noblest women have received their inspiration and grace; but that those who are able, who have perhaps already fulfilled the task of bringing up their own family, who have the strength, and who are fired with enthusiasm for a nobler race of veritable gods on earth should, especially if they stand on the political platform, turn their heart and soul, all the power of their mind

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and the sweet wisdom of their experience, not to the very same things with which men concern themselves, but through the right kind of legislation, through the spreading of knowledge, through the education of children in matters not of sex but of biology and heredity, of idealism and a recognition which distinguishes between human beauty and fineness, and unintelligence and ugliness; through journalism and all other possible avenues, to the building of a greater and finer race, to the raising of the larger family of humanity. What ideal could appeal to womanhood more, and what could be more effective to solve those perplexing problems with which men have dealt so inadequately?

Let women ambitious of political fame study these matters, let them know something of biology, of the vast drama of heredity which has made and unmade nations, built and ruined empires; let them know something of the biological and true human significance of certain laws, a significance which has so often escaped men—as in the case of child labour legislation in England, which against all expectation caused fewer children to be born;—and finally let them apply this knowledge with all the fire of enthusiasm of which they are capable, guided by that personal love for humanity which men lack, to their political work, and it is not an idle dream; that ere long the world will verily be reformed.

How must they go about this matter? That surely is for them to discover, for them to say. A beginning might at any rate be made by segregating the mentally and morally unfit and preventing them from ever increasing the numbers of their kind, by treating potential criminals—a fact not difficult to discover—as persons suffering from a congenital disease, as patients to be segregated; by establishing birth-control clinics as has already been done in Holland, to which future parents can come and receive expert and well considered advice from the best medical men who will judge each case

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on its merits after examination, so that a knowledge of the use of this double-edged weapon will come to the right people; by teaching children the laws of heredity and instilling into them a sane and just pride in the nobility of their ancestors, a pride which will often prevent them from poisoning the blood of future generations by an unfortunate marriage as so often happens even with the best educated of men, educated in everything except humanity; by giving the young people of both sexes in every community the opportunity of meeting each other in the highest type of social intercourse, such as a common interest in music, literature, or any form of art, or in sport, will supply; so that by slow degrees they will come to appreciate not only noble ideas but noble people and true human worth which are always so closely related; and finally by doing all that is possible through mother's-guilds or church-unions, to create in homes an atmosphere of culture and refinement, than which nothing has a more ennobling effect upon the moral and mental nature of young children. Instead of the weak sentimentality, towards one or two persons, staining as it does the ages yet to come, and increasing the sum of human suffering, as so often happens with indiscriminate charity; instead of a false respect for the personal freedom of persons who have no right to such freedom, let them be firm, as only women inspired by the love of a thing yet to be born —a humanity to come—can be; and what could give them greater happiness, what nobler gift could they offer to civilisation than their child humanity grown healthy, pure and strong.

W. J. Heyting

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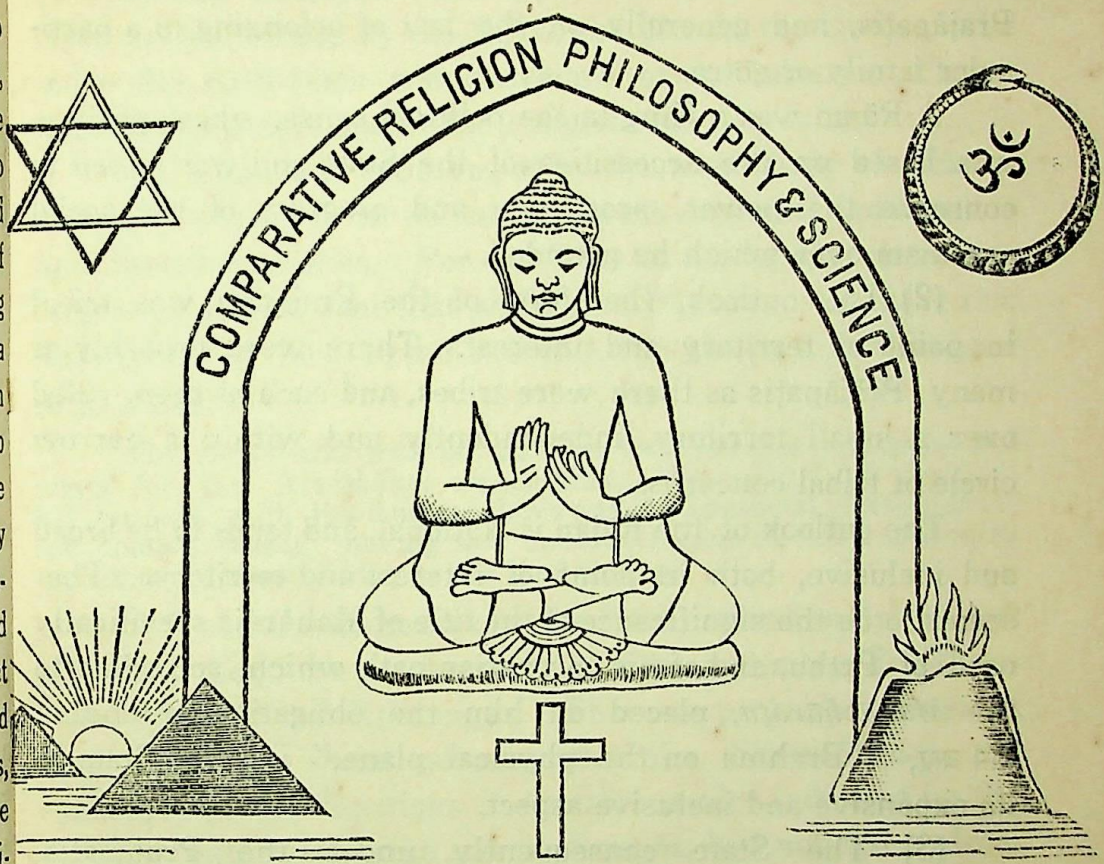

ADIRAJAH PṚṬHUH

By P. K. Telang

(*Continued from p. 321*)

Pṛṭhu's work as a King brings out the differences between the Prajāpaṭi form of monarchy and the Rājan form of it. It also set the standard of ancient Āryan Kingship, and served as the mirror of kingly conduct in India. We shall try to study the details of it as it is described in the *Purāṇas*, setting the features of Prajāpaṭiship in contrast with those of Rājanship.

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(1) A Prajāpaṭi was a patriarch, a tribal leader, whose position was based on kinship, relationship to the older Prajāpaṭis, and generally on the fact of belonging to a particular family or gōṭra.

A Rājan was a King in the political sense, whose position was based on the necessities of the State and was meant to conserve the power, prosperity and progress of the social organism over which he presided.

(2) The outlook, therefore, of the Prajāpaṭi was tribal in point of territory and interest. There were probably as many Prājâpaṭis as there were tribes, and each of them ruled over a small territory, independently and within a narrow circle of tribal concerns.

The outlook of the Rājan is National, and tends to be broad and inclusive, both in point of interest and territory. That seems to be the significance of the title of Mahārāja specifically used of Pṛṭhu, and of his coronation oath which, according to the *Mahābhāraṭa,* placed on him the obligation of tending भौमं ब्रह्म, "Brahma on the physical plane," *i.e.*, the State in its expansive and inclusive aspect.

(3) The State consequently under the Prajāpaṭis, tended to remain static and unexpansive, for the narrow and exclusive traditions of a tribe force it into a mould.

The State under the Rājan begins to be dynamic and expansive, and even aggressive. That is marked by Pṛṭhu being pointedly described as अश्वमेधसमाहर्ता "the performer of ashwamēḍha," as राजसूयाभिषिक्तानामाद्यः स वसुधाधिपः "This ruler of the Earth was the first of those consecrated by the Rājasūya." Both of these yajñas mean, as is well known, large conquests and the subjugation of neighbours. Consider also the following exploits of Pṛṭhu.

The waters stopped flowing as he marched towards the sea, and mountains broke up: there was no lowering of his banner.

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The mountains themselves made way for him.[1]

(4) The Prajāpaṭi was appointed by the Elders of the tribe to his office, by the Ṛṣhis, the Munis, the Ḍwijas, who were the custodians and guardians of the culture and traditions of the people and of their higher life generally.

The Rājan was approved of by the whole body of citizens, amongst whom, it is noticeable, were included both visible and invisible entities. For the State in the ancient view was larger in extent that that which met the eye. Consider this description of how Pṛṭhu was called to his great position and high office.

The rivers and seas on all sides attended him with gems and water for the Abhiṣhēka, consecration. Then the Lord Brahmā, his Forbear, with the Angīras Ṛṣhis and the Immortal Ḍēvas and all the created Beings, moving and unmoving, from all sides, gathering together, consecrated him, as the lord of Men.[2]

(5) It was not necessary for the Prajāpaṭi to be a Kṣhaṭriya ; Aṭri and Aṅga the predecessors of Vēna and other Prajāpaṭis were certainly not Kṣhaṭriyas. This was probably because at that stage of social advancement the differentiation and specialisation of functions in the community indicated by the division into *varṇas*, the so-called castes, had not taken place.

[1] आपस्तस्तम्भिरे चास्य समुद्रमभियास्यतः ।
पर्वताश्च विशीर्यन्ते ध्वजभंगश्च नाभवत् ॥—वायु
पर्वताश्च ददुर्मार्गं । विष्णु

[2] तं नद्यश्च समुद्राश्च रत्नान्यादाय सर्वशः ।
अभिषेकाय तोयं च सर्व एवोपतस्थिरे ॥
पितामहश्च भगवान् अंगिरोभिः सहामरैः ।
स्थावराणि च भूतानि जंगमानि च सर्वशः ॥
समागम्य तदा वैन्यं अभ्यषिञ्चन् नराधिपं ।
महता राजराज्येन महाराजं महाद्युतिम् ॥
सोऽभिषिक्तो महाराजो देवैरंगिरसःसुतैः ।
आदिराजो महाराजः पृथु वैंन्यः प्रतापवान् ॥—वायु

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The Rājan apparently was bound to be a Kṣhaṭriya. For Pṛthu from the beginning is pointedly referred to as क्षत्रियपूर्वजः "the descendant of Kṣhaṭriyas," and as प्रतापवान् "possessing warlike powers". The *Mahābhāraṭa* addresses him, through the mouths of his people, as सम्राडसि क्षत्रियोऽसि राजा गोप्ता पितासि नः "Thou art Overlord, thou art Kṣhaṭriya, thou art King, thou art our Protector and Father."

(6) In the case of the Prajāpaṭi, प्रजापालन "the tending of the people," was, vaguely and in general terms, understood to be the business of the ruler. Vēna is told by the Ṛṣhis पालयिष्ये प्रजाश्चेति त्वया पूर्वं प्रतिश्रुतम्।—वायु। राजाहं पालयिष्यामीति ते समयः कृतः।—पद्म। You undertook at the start: I shall protect the people. You gave the undertaking: I shall protect the people. This presumably did not create a binding, and had not the force of an oath, for which the words are different, as we shall presently see.

In the case of the Rājan, प्रजारञ्जन "keeping the subjects pleased and satisfied," was a definite oath and contract entered into by the ruler. Indeed, the word Rājan is said to be derived from रञ्ज्, "to keep pleased". राजा प्रकृतिरञ्जनात्, राजा प्रजारञ्जनलब्धवर्णः। Rājan is on account of keeping the people pleased: Rājan gets his title from the pleasing of the people. The point is well brought out in Vasiṣhtha's message to Shrī Rāmachanḍra at the very start of his reign, which in the words of Bhavabhūṭi was:

"Beset on keeping your people pleased, in acting according to their wishes: the glory you get in that way is your greatest asset:[1]"

Shrī Rāmachanḍra's reply is also instructive; in the words of the same poet, he promised:

"Friendship, compassion, happiness, nay Jānakī herself, I would give up, to please my people, without any

[1] युक्तः प्रजानामनुरंजने स्यास्तस्माद् यशो यत् परमं धनं वः॥

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regret.[1]" About Pṛthu too, it is stated in the *Vāyu Purāṇa:* He kept his people pleased, therefore, on account of that pleasing, was his title Rājan.[2] The *Mahābhāraṭa* says that the Ṛṣhis said to him at his coronation:

प्रतिज्ञामधिरोहस्व मनसा कर्मणा गिरा ।
पालयिष्याम्यहं भौमं ब्रह्म इत्येव चासकृत् ॥

Engage thyself (irrevocably, and at thy peril like a rider on his horse), by a binding pledge, an oath, in thought, word and deed, to protect this Brahman on the physical plane.

(7) The main concern of the Prajāpaṭi was with security, safety and order, and he was placed in office for the maintenance of these things mainly. Vēna was called to power for this purpose.

Anarchy prevailed, thieves and robbers and marauders raised trouble in the land and harassed the people: it was to avoid that danger that Vēna was made ruler.[3]

The Ṛṣhis had प्रजाक्षेम, "the security and comfort of the people," in view in the selection of Prajāpaṭis, as the *Paḍma Purāṇa* says. And the Prajāpaṭis seem to have performed their task well, at least Vēna did, for the *Bhāgavaṭa Purāṇa* tells us that while he ruled निलिल्युर्दस्यवः, and that he निरंकुशः पर्यटन् रथमास्थाय कम्पयन्निव रोदसी ।

Robbers went into hiding; . . . he kept the whole surroundings a-tremble as he made his tours of watch and ward.

[1] स्नेहं दयां तथा सौख्यं यदि वा जानकीमपि ।
आराधनाय लोकस्य मुंचतो नास्ति मे व्यथा ॥

[2] प्रजास्तेनानुरञ्जिताः ततो राजेति नामास्य अनुरागादजायत ।

[3] अराजके तदालोके दस्युभिः पीडिताः प्रजाः ॥
अराजकभयादेष कृतो राजाऽतदर्हणः ॥—भागवत
चौराणां परवित्तापहारिणां दृश्यते सुमहान् रेणुः ।—विष्णु

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The concern of the Rājan was with प्रजाहित "the good of the people, their peace, prosperity and progress". According to Kāliḍāsa, the Ideal King,

प्रजानां विनयाधानाद् रक्षणाद् भरणादपि ।
स पिता पितरस्तासां केवलं जन्महेतवः ॥

"Looks after his people's culture, their safety and peace, and their prosperity, and is a wise father to them." This is indicated by Pṛthu being described as वर्णाश्रमधर्माणां स्थापकः "the conserver of the Ḍharma of Varnas and Ashramas," by the *Paḍma Purāṇa*; for whatever this system may have degraded into in practice, we must never forget that in principle it was meant to conserve culture and progress in society.

He is also credited with many reforms in civic and territorial organisation. The books say, before his time, in पूर्वविसर्ग, "in previous epochs," "There were no territorial divisions, no towns, no villages, no boundaries, no care of cattle, no agriculture, no trade-routes. The people lived wherever there was level ground, and in trees, in caves, on hills, on river-banks, in sylvan bowers, on the sea-coast and near lakes, wherever they could find a habitation. They maintained themselves with great difficulty."[1] It is interesting

[1] देशानां क्षेत्रपन्नानां मर्यादा न हि दृश्यते ।
क्वचित् भूमौ गिरौ वापि नदीतीरेषु वै तदा ।
कुञ्जेषु सर्वतीर्थेषु सागरस्य तटेषु च ।
निवासं चक्रिरे प्रजाः तासां कृच्छ्रेण महताहारः स्यात् ।—पद्म
प्रविभागो न राष्ट्राणां पुराणां चाभवत्तदा ।
प्रविभागः पुराणां वा ग्रामाणां वापि विद्यते
न सस्यानि न गोरक्षा न कृषि र्न वणिक्पथः ॥
समत्वं यत्र यत्रासीद् भूयस्तस्मिन् तदेव हि ।
तत्र प्रजास्ता वै निवसन्ति स्म सर्वदा ॥
न्यवसंत यथाकामं वृक्षेषु च गृहासु च ।—महाभारत

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to remark that in these passages about conditions "in previous epochs," the *Purāṇas* give sketches of the modes of habitation of Man in primeval times, which agree substantially with modern speculations on this subject. The references to tree-dwellings, cave-dwellings and lake-dwellings, to settlements on the tops of eminences and along the valleys of rivers and along the sea-coast, seem to be on the lines of those to be found in modern books on what is called Prehistory, as will be clear if you read the subject up in such a book as that entrancing and up-to-date work on Prehistory, Mr. H. G. Wells' *Outlines of History*. As Prof. Myers says in his fine, first chapter of the yet uncompleted Cambridge Ancient History, "ancient peoples come upon the stage of history, not all together, but in a certain order, and by their proper entrances; each with a character and make-up congruous with the part they will play. The pageant—or is it the drama?—of history presupposes the formation of that character, and its equipment, in the green room of the remoter past. Initial "cultures," (show) how men came by those qualities of build and temperament, those aims in life, and the means wherewith they were attempting to achieve them. For, to the student of prehistory, a 'culture' is nothing more or less than this—the total equipment with which each generation of men starts on its career, in whatever external conditions." How profound were the speculations of these ancient Purāṇa writers even on these subjects, if of course they were speculations at all, and not glimpses into the facts of the beginnings of things, peeps through Rents in the Veil of Time! But Pṛthu changed all these conditions. He laid out towns, पुरं, marked boundaries by means of hills, पर्वतास्तेन वर्धिताः, and cairns of stones, laid roads and generally brought about a condition of plenty and comfort comparatively

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speaking, so that the land literally "ran with milk and honey".

अकृष्टपच्या पृथिवी सिद्धन्त्यन्नानि चिन्तया ।
सर्वाः कामदुहो गावः पुटके पुटके मधु ॥—ब्रह्माण्ड

This identification of the Rājan with all departments of the life of the Nation is marked in a reference to Pṛthu's aims and achievements in the *Taittirīya Brāhmaṇa*, which, if we look under the surface of its ritualistic import, will be found to be a declaration for a National Monarchy or a thorough identification in interest of the Government and the Nation.

Pṛthu Vainya was crowned. He could not identify himself with the Nation, till he noticed earthly possessions and offered them up in sacrifice. Through that he became the Nation. If one offers earthly things in sacrifice, one becomes the Nation.[1]

I venture to submit that the spirit of Nationalism and the mode of achieving it have been very clearly stated here.

P. K. Telang

(*To be continued*)

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[1] पृथि वैन्यः अभ्यषिच्यत । स राष्ट्रं नाभवत् । स एतानि पार्थान्यपश्यत् तान्यजुहोत् । ते वै राष्ट्रमभवत् । यत् पार्थानि जुहोति । राष्ट्रमेव भवति ।

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STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from Vol. XLVII, Part I, No. 6, p. 697)

XIII. THE GREAT TONE (50)

177. In *Studies in Occult Chemistry and Physics*,[1] is given a series of "Nature's Constants," which are considered by physicists to be universal constants.

That is to say, they have the same numerical value in the stars and planets as when measured on the earth. In the case of one of these constants, the velocity of light, we have found reasons to doubt this universality,[2] and as we proceed we shall find reason to doubt this with regard to others. One of these with which we are now immediately concerned is known as "Rydberg's Constant".

In 1885, Balmer discovered that a number of the spectral lines of hydrogen formed a regular series, the wave-lengths of which could be calculated with great accuracy by means of a simple mathematical formula. This gave rise to further researches, and in the next few years, the physicists Rydberg, Kayser, and Runge, found similar series in many of the other chemical elements. Additional interest was given to these

[1] Vol. I, para. 120, p. 139.

[2] *Ibid.*, para. 131, p. 155.

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researches by the further discovery by Rydberg that these series in the different elements were definitely related to each other through a particular wave-number now known as "Rydberg's Constant".

Evidently this natural constant must be connected with some fundamental process in the atomic mechanism, and this conclusion was confirmed in 1913, when Niels Bohr, a young mathematical physicist of Copenhagen,[1] devised an atomic model which appeared to account for Rydberg's constant, and described its method of operation. Bohr's theory of the atom now takes the lead over all others in general scientific estimation, and this is largely due to its ability to explain the existence in nature of Rydberg's constant.[2]

178. The dimensions of light waves are usually expressed in three forms which are definitely related to each other, the wave-length, the wave-number, and the wave-frequency. The wave-length is measured in angstroms, the unit of which is one hundred millionth of a centimetre. The wave-number is the number of wave-lengths in one centimetre, and is the reciprocal of the wave-length. The wave-frequency is the number of wave-lengths given out in one second of time, and is equal to the wave-number multiplied by the velocity of light.[3]

For Rydberg's constant these three dimensions are as follows :

$$\begin{aligned} \text{Rydberg's Wave-length} &= 911.7624 \times 10^{-8} \\ \text{Rydberg's Wave-number} &= 109{,}677.69 \\ \text{Rydberg's Wave-frequency} &= 3.288795 \times 10^{15} \end{aligned} \qquad (51)$$

[1] *Philosophical Magazine*, 1913, Vol. 26, pp. 1, 476, 857.
[2] *The Electron*, Millikan, p. 214.
[3] *The Analysis of Spectra*, Hicks, p. 11.

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There are small differences in Rydberg's constant as used by physicists, and the above is taken from Taylor's *Physical Chemistry*.[1]

179. The constants of Rydberg will be of special interest to occult students, because from them can be traced a connection with "The Great Tone" of Nature. *The Secret Doctrine*,[2] referring to this says:

> As there is sound in Nature which is inaudible, so there is colour which is invisible, but which can be heard. The creative force at work in its incessant task of transformation, produces colour, sound and numbers, in the shape of rates of vibration which compound and dissociate the atoms and molecules. Though invisible and inaudible to us in detail, yet the synthesis of the whole becomes audible to us on the material plane. It is that the Chinese call the "Great Tone" or Kung. It is, even by scientific confession, the actual tonic of Nature, held by musicians to be the middle Fa on the key-board of a piano. We hear it distinctly in the voice of Nature, in the roaring of the ocean, in the sound of the foliage of a great forest, in the distant roar of a great city, in the wind, the tempest and the storm; in short, in everything in Nature which has a voice or produces sound. To the hearing of all who hearken, it culminates in a single definite tone, of an inappreciable pitch, which, as said, is the F, or Fa, of the diatonic scale.

In the Theosophical Convention Lectures for 1904, given at Benares, Dr. Besant shows the relationship of the "Great Tone" to the Green of the solar spectrum, and the further connection with Rydberg's constant can now be traced through the green line of the Aurora Borealis. Hints are given here and there in *The Secret Doctrine*,[3] that through the mediation of colour and sound, the forces of the polar aurora are connected with the generation of the elements, and it is a remarkable fact that much in connection with this phenomenon still remains an insoluble problem to western science. The significance of the polar aurora in

[1] Vol. 2, p. 1081.
[2] Vol. 3, p, 463.
[3] Vol. 1, p. 226, and p. 681.

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connection with these studies has been already emphasised in paras. 42-44, and in para. 129. A most diligent worker at this problem of physics is Prof. Vegard, D.Sc., of the University of Christiania, and some of the results of his recent investigations will be found in the *Philosophical Magazine*.[1]

180. The origin of the auroral green line is still a matter in dispute. Vegard claims to have proved that it is due to Nitrogen,[2] but McLennan and Shrum,[3] make a similar claim for Oxygen, or possibly Helium. We shall see later that it probably arises from all terrestrial matter, and is therefore not generated by one chemical element rather than another.[4] McLennan and Shrum give for the wave-length in angstroms 5577·35 A., whilst Vegard,[5] gives 5578·2 A.

Vegard's measurement is from the actual polar aurora, whilst McLennan's is from laboratory experiments, hence we prefer to base our calculations on Vegard's measurements, which when corrected for vacuum gives for the auroral wave-length 1, and the wave-frequency n, the values

$$\text{Auroral wave-length } 1 = 5579{\cdot}75 \times 10^{-8} \qquad (52)$$

$$\text{Auroral wave-frequency } n = 5{\cdot}3741 \times 10^{14} \qquad (53)$$

If now in (51), we represent Rydberg's wave-frequency by R, its ratio to the auroral frequency will be

$$R/n\ 6{\cdot}11974 \qquad (54)$$

from which we see that Rydberg's frequency is, roughly, six times as great as the auroral frequency.

[1] Vol. 46, pp. 193 and 577, July and October, 1923, and still more recently in *Comptes Rendus* (Tome 180, No. 14, Avril, 1925, p. 1084).

[2] *Philosophical Magazine*, Vol. 46, p. 603.

[3] *Nature*, Vol. 105, pp. 46, 627, and 998.

[4] *Ibid.*, 105, 998, June 27th, 1925.

[5] *Philosophical Magazine*, 46, 195, July, 1923.

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181. The earth's mass is 81·45 times the mass of the moon,[1] so that if the earth's mass be taken as unity, the sum of the masses of the earth and moon is

$$p\ 1{\cdot}012278 \qquad (55)$$

and if now in (54), we take

$$R/n = 6py = 6{\cdot}11974 \qquad (56)$$

$$y = R/6pn = 1{\cdot}007586 \qquad (57)$$

The atomic weight of hydrogen when that of oxygen is taken at 16, is sometimes given at 1·008, and sometimes at 1·0077, the last being regarded as the most accurate,[2] though the fourth decimal is uncertain, so that the value of y in (57), may be regarded as identical with the atomic weight of hydrogen. The reasons why the atomic weight of hydrogen, and the moon's mass, should be involved in the relationship of the two important frequencies R, and n, will appear as we proceed.

182. A considerable portion of the first volume of these studies,[3] was taken up with the attempt to prove that the velocity of light was not a cosmic constant, as is assumed by western science, and which forms the basis of the theory of relativity. There was not at that time (1923), any generally available information from occult sources which gave definite teaching on this matter. It is therefore gratifying to find from a recent publication, *The Mahatma Letters to A. P. Sinnett*, that the above deduction made from independent investigation is amply confirmed by a very high occult authority, the Master K. H., for in the course of His reply to the question : " Is the photographic value of light emitted by the stars a safe guide to their magnitude " He says :

[1] *Smithsonian Physical Tables*, 1923, p. 416.
[2] *Isotopes*, Aston, p. 105.
[3] pp. 139—174.

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"They (modern astronomers) cannot know it, for the simple reason that heretofore they have in reality found no sure means of measuring the velocity of light. The experiments made by Fizeau and Corun known as the two best investigators of light in the world of science, notwithstanding the general satisfaction at the results obtained, are not a trustworthy data neither in respect to the velocity of light with which sunlight travels nor to its quantity. The methods adopted by these French men are yielding correct results . . . only as regards the velocity of light between the EARTH AND THE UPPER REGIONS OF ITS ATMOSPHERE . . . there being between the Paris Observatory and its fortifications no atmosphere, no meteoric masses to impede the ray's progress, and that ray finding quite a different quality of a medium to travel upon than the ether of space, the ether between the sun and the meteoric CONTINENT above our heads, the velocity of light will of course show some 185,000 and odd miles per second and your physicians shout 'Eureka'! Nor do any of the other devices contrived by science to measure that velocity since 1887 answer any better . . . Could they measure light above our atmosphere they would soon find they were wrong."[1]

183. It was stated in the pamphlet by the writer,[2] that the radiation velocity of the heavenly bodies varies as the square root of their masses, but as the proof of this belongs to a later stage, we may assume this law provisionally. Taking the moon's mass as given in para. 181, we have for the earth's radiation velocity c, and the moon's radiation velocity v,

$$c \text{ (earth)} = 2{\cdot}99860 \times 10^{10}$$

$$v \text{ (moon)} = 3{\cdot}32256 \times 10^{9} \qquad (58)$$

[1] *Loc. cit.*, p. 166.
[2] *Einstein's Theory*, March, 1922, p. 34.

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184. In 1904, H. A. Lorentz, showed that on electromagnetic theory[1] the electrionic mass m, increases with the velocity v, in accordance with a formula which has since formed the basis of the theory of Relativity, but which however preceded it and is independent of it. If therefore we take an electron moving with the lunar velocity v, as given in (58), the mass m is increased to

$$\mu = 1{\cdot}0061955\,m = 9{\cdot}06075 \times 10^{-28} \qquad (59)$$

$$e/\mu = 5{\cdot}2689 \times 10^{17} \qquad (60)$$

the values of e and m being as given in para. 160.

185. The physical interpretation of (60), is that a force e acting on a mass μ for unit time would give it the acceleration (60), but of course such an enormous acceleration could not operate on a single electron for one second, since long before one second had elapsed the electron would have been carried beyond the orbit of Neptune. But if instead of a single electron there was a string of n electrons, then it would be proportionately reduced to the moderate acceleration

$$g = e/n\mu = 980{\cdot}425 \qquad (61)$$

If now we increase the force e in the ratio p, as given by (55), so as to add the moon's mass action to that of the earth, and take another string of electrons equal to the Rydberg frequency R, we should obtain the reduced acceleration

$$a = pe/R\mu = 162{\cdot}174 \qquad (62)$$

$$g/a = 6{\cdot}0455 \qquad (63)$$

$$a/g = 0{\cdot}1654\ a = 0{\cdot}1654\ g \qquad (64)$$

[1] *The Principle of Relativity*, Albert Einstein and others, Methuen, p. 31.

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186. The acceleration given by (61), is that of terrestrial gravity in latitude 43° and is approximately the mean value of gravity at the earth's surface. The value of the moon's surface gravity,[1] is 0·17 g, which agrees with (64), so that whilst the frequency n, or the frequency connected with the "Great Tone" of Occultism, gives us the value of terrestrial gravity g, the Rydberg frequency R, which plays such an important part in all spectral theories, gives us the surface gravity of the earth's companion, the moon.

187. Before giving a physical interpretation of the important results obtained in (61-64), let us return for a moment to our small element of mass m′, as given by (47), in para. 163. We there found that a change in the electronic charge e, to $e' = e/4\pi$ from (46), transformed the mass of the electron m into $m' = m/(4\pi)^2$. Now the difference between m and μ as shown by (59), is less than one per cent, and if the charge e in (60), were changed to e′ we should by the same law have the same mass μ changed to

$$\mu' = \mu/(4\pi)^2 = 5{\cdot}7378 \times 10^{-30} \qquad (65)$$

$$\mu' g = 5{\cdot}62547 \times 10^{-27}$$

$$\mu' a = 9{\cdot}3052 \times 10^{-28}$$

$$\mu' g + \mu' a = 6{\cdot}556 \times 10^{-27} \qquad (66)$$

The value of Planck's radiation constant as given in para 160, is $h = 6{\cdot}547 \times 10^{-27}$ which differs from (66), by less than one half per cent, so that the difference is less than the probable errors of measurement, and we may write for this important radiation constant,

$$h = \mu' g + \mu' a = 6{\cdot}547 \times 10^{-27} \qquad (67)$$

[1] *Smithsonian Physical Tables*, 1923, p. 416.

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188. The physical interpretations of equations (61), and (62), which gives the values of surface gravity on the earth and moon have already been given,[1] and those equations are merely putting in mathematical form what is there given verbally. To repeat a portion of this, the action of gravity does not accelerate the body which has weight, but the etheric medium which flows through the body. Through the field of force e, in the case of the earth, there flows a stream of electrionic masses at the rate of n per second, so that in unit time n of these masses are given the acceleration g, in a direction upwards from the earth. The reaction of this acceleration gives the reverse acceleration downwards to the body, just as when holding a hosepipe the hand feels the reaction of the stream of water issuing from the nozzle.

It is interesting to note that since the above explanation of the gravitation mechanism was published, such a repulsive process continually accelerated has been actually observed above the sun's surface.[2] The key to the gravitation process for the earth is in the mysterious green line of the aurora borealis which is not an occasional phenomenon, as was formerly supposed, but is continuous in the upper atmosphere throughout the day and year,[3] its colour is the green of vegetation. It is the fundamental vibration frequency for all matter of which the earth is composed, and is therefore intimately related to all physical phenomena that take place on our planet. Its corresponding sound is "THE GREAT TONE" of Occultism.

G. E. Sutcliffe

(*To be continued*)

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[1] *Studies in Occult Chemistry and Physics*, Vol. 1, pp. 162-3, para. 135.
[2] *Nature*, Vol. 116, p. 30, July, 1925.
[3] *Nature*, Vol. 109, p. 55, January 12th, 1922.

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AND have I lost my normal sight,
And have my lips forgot their words?
For lo, I cannot see the light,
I cannot praise the songs of birds.

I hardly feel the touch of things
Thrill me as in sad days of yore.
Out of my clay in vision springs
The gorgeous ecstasy no more.

Or it may be, O foolish heart
That sight has deepened into Sight,
And now thou of a sudden art
Become the bird, become the light.

That thou hast grown beyond the need
Of sight and touch, and plucked the power
Of being all . . . Behold, the seed
Has changed to fruit and slipped the flower.

HARINDRANATH CHATTOPADHYAY

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THE RELIGIOUS CONSCIOUSNESS AND PSYCHOLOGY

By CHELLA HANKIN, M.B., B.S.

RELIGION, for the purposes of the present article, may perhaps be best defined, as that orientation of a consciousness which links it back to its Divine Source, and through which it can best evolve towards the same.

Of course, to the inductive scientific mind, this definition would prove highly unsatisfactory, for it takes for granted that there is a "Divine Source"; a fact which ordinary science would be unwilling to postulate. To the majority of the readers of this article, such an existence, is an established conviction; however, the purport of this article is to briefly summarise views which not only do not accept this outlook, but on the other hand, explain the development of the religious consciousness in terms of the primitive or abnormal. Thus it is hoped that the Theosophic student may be stimulated to study along these lines, and so be able to contribute to modern thought the Light shed by the Ancient Wisdom, through which alone religion can be built on that broad basis which can make it impregnable against all such criticism.

That Science, the child of man's concrete mind, has always been the opponent of religion, is largely due to the dogmatic inelastic conceptions with which each side are wont to confront each other. In consequence, those two fundamental necessities of the human consciousness—the search

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for knowledge and the search for its divinity, which should be united in the closest bond—are divorced.

With the growth of scientific knowledge, and the widening out of religious conceptions, the critical attitude taken by science towards religion undergoes a complete change. No longer does such criticism range about such ideas as evolution, Darwinism, miracles, etc.; for even quite conventionally orthodox religion has quite comfortably assimilated the scientific conceptions relating to these things, in her larger outlook. The critical outlook, now much more concerns itself with those things which might be said to constitute the fundamentals of religion. Such as the origin and nature of religion, its function and growth, and the nature of those interior states brought about through its exercise. The branch of science to whom is entrusted this task of criticism is of course that which deals with states of consciousness —psychology. It may therefore be interesting to survey briefly the modern scientific outlook in relation to these matters.

For this purpose it will be convenient to briefly summarise the views of some of the leading workers in the field of psychology; therefore Pierre Janet, Sigmund Freud, and C. G. Jung are selected as being representative of modern psychological thought.

In the winter of 1921—22 Pierre Janet gave an interesting course of lectures in Paris on "The Evolution of Moral and Religious Conduct". A report of these lectures appears in the 1924, January number of *The American Journal of Psychology* in the form of an excellent article by W. M. Horton, and to this article reference has been made before writing that which follows.

Pierre Janet defines religion as that which organises the mental forces. This expression of consciousness can be found at various levels of human evolution, levels through which

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evolving man gradually passes, until he reaches the rational levels; at which there is a necessary decline of religion.

Janet is closely associated with the study of abnormal psychology, and in consequence, his necessity to understand and explain these abnormal states is everywhere apparent in his psychology. Indeed, in one sense, this necessity may be said, to rather overshadow his whole psychology; a tendency always found amongst alienists. These workers have to deal almost exclusively with conditions of consciousness detrimental, and divorced from the average; they are, in consequence, inclined to classify every state of consciousness other than the average, as detrimental and an expression of abnormality.

In Janet's system the levels of consciousness through which the religious consciousness evolves are co-ordinated with various pathological conditions. Mental diseases being expressions of reversion to these lower levels. It is obvious therefore that if we accept this viewpoint, it is quite easy to explain religious states in terms of pathology, if the origin of these states can be discovered at more primitive levels than the one to which civilised mankind has evolved.

Janet tells us that religion originates with primitive man at the level which he calls social. At this level it is an imitative phenomenon. By imitation the herd saves itself expenditure of force, and the leader, after making his original effort for imitation, gets rewarded by identifying himself with the innumerable imitations, and so keeps the force, put into the original effort, as joy. This joy is the prototype of the joy of the future religious leader. Rites and myths arise at the level called assertive. At this level, desires and beliefs are inseparable, and language and bodily movements begin to work together. At this stage arise negative rites or tabors, and positive rites and ceremonies. A regression, in an abnormal consciousness, to the condition of negative rites explains the nature of those abnormal conditions called phobias. It also follows that to

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those who accept Pierre Janet's views, a love of religious ceremonial, shews a tendency to revert to this primitive level of consciousness; where primitive man through the conjoined use of movement and language, created the first rites and ceremonies. Further, it is taught that myths arose subsequent to rites and are founded on them. Primitive man just wills and believes because it gives him pleasure, and logic means nothing at all to him. He willed that a belief should be carried out "just so," hence belief is a deferred act of will. The function of the rite is to act as a stimulus on the mental reserves, and heighten mental tonus. It might indeed be compared to a form of social drunkenness. Janet points out that the primitive keeps his religion for his days of religious frenzy, but when man's consciousness has evolved to the reflective level, this simple function of religion as a liberator of reserve energy, as an occasional joyous expression, is interfered with. With the arising of the God idea man steps out into the region of pure phantasy. At the reflective level man begins to talk to himself, and so in phantasy, he creates for himself that mysterious shadow companion which is his double or spirit. Thus, with the birth of the concept of human spirits, it is an easy step to the conception of God Spirits, and disincarnate spirits. The primitive thinks of his obligations to the absent and the dead, and an animistic and anthropomorphic religion arises. Janet points out that man has fundamentally two psychological motives, a craving for love, and a craving for direction. Therefore, must the companion spirits created by primitive man have an enormous hold over him. Feeble minded people have both these cravings well marked, and reverting to this level, tend to embrace religion. During childhood, or because of the need brought about by sorrow, and bereavement, or in old age, the same phenomenon occurs; but the normal rational man does not require religion.

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With the arising of the God idea arose that phenomenon called prayer. Janet considers that prayer is dramatic thought which is taken seriously. In psychopathic individuals, the divine factor which prayer calls into being may take on an automatic existence, and become overwhelmingly divine. It follows therefore, that the divine assurance which can come through prayer, is really allied to a derangement of consciousness. Prayer, although it can be useful in liberating some of the psychic reserves, and so give joy, and a heightening of consciousness, can become dangerous in two ways. The disassociated part of the consciousness called God may use up so much psychic energy in attempting to become real, it may cause religious depression and "dryness," or, if it becomes real, it may take on an independant condition, and acting as a devil, cause demoniacal possession. Hence, Janet says, arises the necessity for the priesthood, which takes away from the worshipper the necessity for being his own God, by externalising his religion. It follows from all this that mystical states are viewed with grave distrust, and so it is not surprising to learn that Janet considers religious ecstasy to be a mania disturbance. A disturbance which rather resembles somnambulism, but differs from it in that the aberrant state of consciousness remains in the memory. In ordinary mania the increased energy is utilised in motor disturbances, but in this condition, it is utilised in heightening the joy and certainty peculiar to the state. It follows therefore that W. James' contention that mystical states demand our respectful attention, because of their authoritative effect over those experiencing them ("They have been there and know") is based on deficient knowledge, if this effect is really due to a species of mania.

Finally, as a substitute for religion, Janet considers that when the consciousness evolves to the rational or experimental

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level, psycho-therapy is an excellent substitute for religion for it scientifically cures those derangements of consciousness for which religion is a popular "therapy". In addition, a belie in progress, and confidence in ourselves, will remove from u the necessity for relying upon a psychological inventio given birth to by man in the stage of his racial childhood.

Let us now examine Freud's contribution as to the natur and growth of the religious consciousness.

Freud considers that the beginnings of religion, as wel as of morality, can be traced to the primitive's allegiance to th "old man" of the primal horde. The "old man" was th primitive's father surrogate, and he maintained his power b inventing moral laws to keep his younger and more viril relatives in their place, so that his sexual jealousy need not b aroused, the repressed sexual jealousy of the youngers wa utilized by forming emotional ties with each other, and s originated group psychology. The leader of the group subse quently became deified, and so came about the possibility o the formation of religious groups, with allegiance to the ide of a god, for the "old man" of the primal horde still dwells i our unconscious.

Further, Freud considers that the power which the go idea holds over the human consciousness, can be explained b understanding the nature of hypnosis. Freud considers that th hypnotist arouses that racial unconscious remembrance of th subjection of the son to the father. That is, the subjec surrenders his will to the father surrogate in th person of the hypnotist. The primitive endowed king and chieftains with the mysterious power of the fathe (mana) which made it dangerous to look upon them, an thus Totemism arose. The mysterious power, mana, transferred to the leader or to the god idea, and so it felt it is impossible to "look upon god and live," and th worshipper subjects his will to this mysterious power.

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Freud further teaches that the formation of the ego originates through identification with the father. The father is first loved, and after identification with him has taken place, self love is born, and the ego comes into existence. The primitive then lends his ego to the objects and forces of nature and animism is the result. By this act the primitive feels that he exercises a god-like power, and so arises the belief in the omnipotence of thought, and also a belief in his immortality.

Freud further believes in a super ego. This super ego comes into existence by the detachment, and assimilation of the father image; which becomes incorporated into the developing consciousness. That which is at first imitated with the resultant creation of the ego, becomes a part of the same consciousness; and this is the origin of the so-called spiritual elements in one psychology, and the genesis of conscience, which thus is seen to have its roots in the unconscious.

We will now consider the contribution to this subject by C. G. Jung, the leader of the Zurich school of analytical psychology.

This investigator teaches that the origin of the god idea arose because of the primitives longing for the care and protection of the father. He was forced by biological reasons to leave the family group, and so he "projected on the heavens," this longing, and created for himself a "Heavenly Father". This "Heavenly Father" dwells in the collective unconscious, and like all unrecognised unconscious contents, it dominates our consciousness, unless we learn to separate ourselves therefrom. Jung further contends that much valuable libido or energy is lost to our development, by the projection of the same into this primordial image. The power of religious ideas is due to the fact that they liberate some of the surplus latent accumulated racial libido which is attached to them, and so give them their magical power.

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The god idea is thus seen to be relative to man's consciousness, and has no absolute value. Those who give to the idea an absolute value, remain infantile and dependant on the "father complex," and as before remarked, much valuable libido is lost, which might have been applied to psychological development.

The aim and object of the Jung psychology, is to help people to free themselves from this slavish dependence on fraternal or divine authority, and so become individual. Thus, they are able to realise that that which they believed to be outside of their consciousness, really dwells within them; and this realisation gradually brings about the process of "individuation".

The answer to all this is of course through the understanding of true mystical religion. However, Jung considers that mystical thinking is undesirable; because consciousness must have its limiting concepts or it will lose hold of reality; further, it is a form of seeking for symbols for those things which are simply unknowable. Its convincing power exists because subjective facts are demonstrable by reason of their own existence to the consciousness going inwards, even as objective facts are convincingly there to the consciousness going outwards. Even from this brief description, it will be seen that in the Jung school of psychology, there is much more of philosophic thought than in the two schools previously discussed. Having thus briefly glanced over the salient points of these three psychological systems, let us attempt to see what principles, if any, they hold in common.

In relation to their bearing on the nature and origin of religion, their viewpoints have much of similarity. In all three there is postulated a region of consciousness called subconscious, or unconscious, and that in this region can be found indications of the past history of the race, where

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the early beginnings of religious thought can also be discovered.

Again, in all three the concept of libido or energy plays an important part; for this energy is released through ceremonial or through the centering of consciousness on religious concepts, which have their origin in the thinking of man's primitive ancestry. Moreover, the all compelling power of religious ideas is postulated by all three to be due to the heightening of consciousness brought about by the liberation of this stored up energy. And again, all three have a tendency to identify interior, mystical states with pathalogical expressions of consciousness.

In reality, religion has little to fear from these criticisms of the newer psychology. Indeed, even as in the past religion expanded under the influence of the criticism contributed by the concrete science of the nineteenth century, so will it further expand under the influence of the criticism of the scientific psychology of the present time.

All criticism, if genuine and presented by a true seeker after truth, must contain much of value. And so, in such criticism, we can find indications as to the things which must be attended to if our religious forms are to become fitting vehicles for the Life.

It is apparent, from what has been written, that it is important that the leaders of religious thought should have clear cut ideas in relation to these problems and know how to correlate the following with their religious forms: the true nature of the unconscious.—

An understanding of the supernormal states of consciousness, and, at the same time an understanding of abnormal states, so that the two may be clearly differentiated there must be a thorough understanding of the origin and nature of myths and rites, and of the divergent views on this subject. Moreover, it must be recognised that correspondences

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to the symbolic values of these myths and rites are found i every human consciousness, and explanations, as to why thi is so must be understood.

Briefly, these are some of the points to be discussed b religion, but space does not permit of this task being attempte in this present article, which is just meant to stimula thought on this important subject.

If religion refuses to do this, then indeed will scientifi psychology become a formidable adversary of all forms religious thought and experience. Psychology no longe scoffs at the phenomena of spiritualism, nor at psych phenomena, nor at mystical states, but seriously investigat them, and incorporates them into her systems of thought.

Therefore, the very things which the religiously minde are wont to bring forward as proofs to justify their religiou beliefs, are more and more being demolished by the scientifi and philosophic outlook of the various psychological school to the complete satisfaction of the originators, and to th ever increasing number of followers.

In the writer's opinion the only system of thoug which will effectually meet all this criticism, and give bac to mankind their religion purged of error, and at a highe level, is the Wisdom as taught by Theosophy. Here then valuable work waiting to be done by the serious student, wh besides being a Theosophist is interested in religious forms.

And meanwhile, the one Eternal verity remains the sam Man's divinity, and his search to find his real Self. Generatio follows generation, and still the search goes on—with differe forms, different beliefs, and different disbeliefs, but throug them all the Divine purpose runs, and man through his blu ders, as well as through his illuminations, but helps to ma that Divine purpose manifest.

Chella Hank

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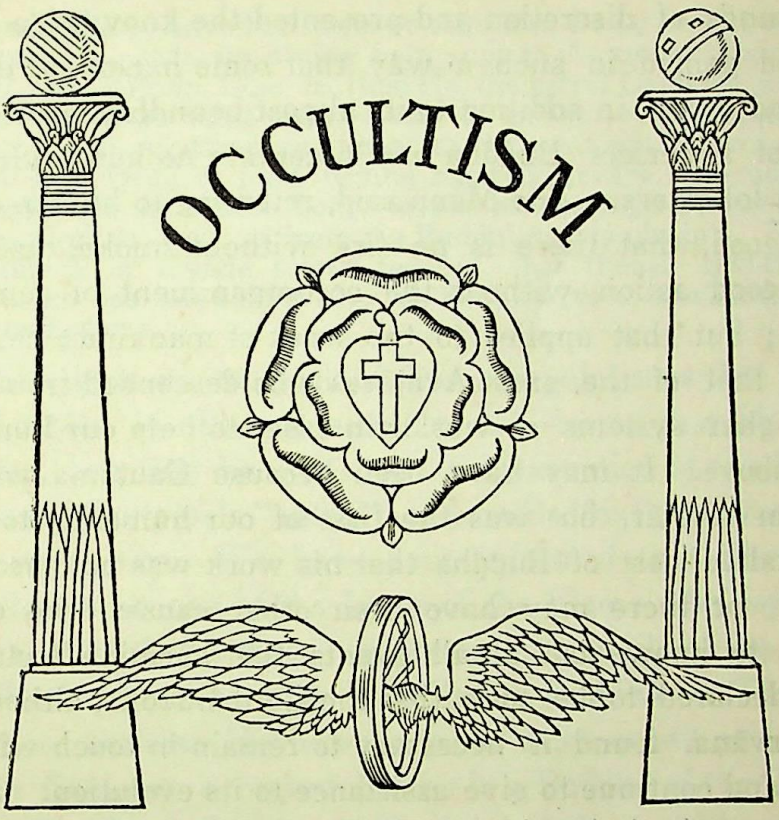

THE MYSTERY OF THE BUḌḌHA

By Ernest Wood

The Mystery Stated

Madame Blavatsky has left us, in her article on "The Mystery of Buḍḍha" in the third volume of *The Secret Doctrine*, an unfinished statement with reference to certain happenings in connection with Gauṭama Buḍḍha which did not occur in the careers of previous holders of His high office. It is stated that notwithstanding His most perfect life of eighty or one hundred years in the north of India—a life in

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which it seems impossible for us to detect the slightest flaw —He nevertheless in His compassion for mankind exceeded the bounds of discretion and presented the knowledge which He had gained in such a way that some harm was done to mankind by it, in addition to its almost boundless good. The work of a perfect Buḍḍha would contain no harm whatever for His followers. The Manu said, referring to human effort to do good, that there is no fire without smoke, that there is no good action without the accompaniment of some bad effects; but that applies to the work of mankind; certainly not to that of the great Avaṭāras who descended from other and higher systems of worlds in order to help our humanity from above. It may have been because Gauṭama was not such an Avaṭār, but was the first of our humanity to reach the exalted post of Buḍḍha that his work was not absolutely perfect, or there may have been other causes—we cannot expect to know—but at all events the kārmic effects have been declared to be such that the Lord Buḍḍha, although in paranirvāṇa, found it necessary to remain in touch with our world and continue to give assistance to its evolution. A part of this work, it is said, was fulfilled by his re-incarnating as Shrī Shankarāchārya some fifty years after the death of the body of Gauṭama. The mystery is how a Buḍḍha who has accepted nirvāṇa could possibly re-incarnate.

Madame Blavatsky, in explaining the mystery to some extent, showed that it is both true and false to say, as Mr. Sinnett did (following the teaching which he received in letters from his Master) that Shankarāchārya was Buḍḍha in a new body. It is true if we mean by Buḍḍha the "middle principle" of the Buḍḍha, but false if we are thinking of the Buḍḍha himself. H. P. B. says that there was the "astral" Gauṭama inside the outward Shankara, whose higher principle, or Āṭman, was, nevertheless, his own divine prototype —the "Son of Light" indeed. She adds that the Buḍḍha

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in nirvāṇa, but that the *subtle body* of Gauṭama is still present among the Initiates,

> nor will it leave the realm of conscious Being so long as suffering mankind needs its divine help—not to the end of this root race, at any rate. From time to time He, the astral Gauṭama, associates Himself in some most mysterious—to us quite incomprehensible manner—with Avaṭāras and great saints, and works through them. To say that Buḍḍha, after having reached nirvāṇa, returned thence to reincarnate in a new body, would be uttering a heresy from the Brāhmaṇical as well as from the Buḍḍhistic standpoint. To say, as the esoteric or mystic school teaches, that though Buḍḍha is in nirvāṇa he has left behind him the Boḍhisaṭṭva to work after him is quite orthodox.[1]

She goes on to speak of Shankara, and says that He was an Avaṭāra in the full sense of the term, that He was a Buḍḍha, but that he was not a reincarnation of the Buḍḍha, although Gauṭama's "astral" ego, or Boḍhisaṭṭva, was associated with him. We have been informed that Shrī Shankarāchārya is one of the Lords of the Flame who came from Venus, one of the three assistants and pupils of the Lord of the World Himself. He is called a Buḍḍha in *The Secret Doctrine*, because He belongs to the same occult rank as that which Gauṭama achieved, but he is a Buḍḍha of the first ray, while the Lord Buḍḍha is the head of the second ray. It is the work of the first ray to see that the *will* of the Logos is expressed in the direction of human races; it directs what must be done, but the second ray is concerned with the relations between the workers, the right feeling which expresses the spiritual *energy* necessary to manifest that will. The third ray is concerned with the material means and methods to be employed.

The Three Principles

It is said that each Buḍḍha manifests simultaneously in three worlds of being—(1) in the shape of a man in the world

[1] *S. D.*, Vol. iii, 379.

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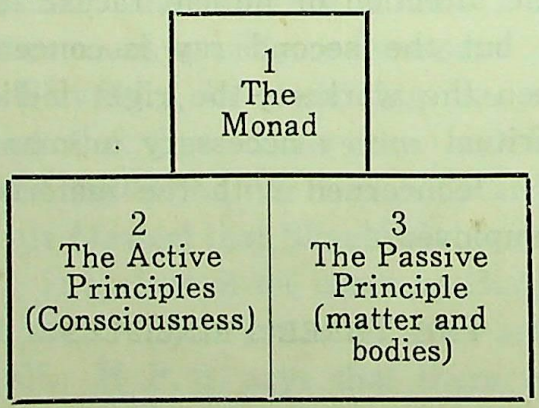
of kāma, (2) as a Boḍhisaṭṭva in the world of supersensuous form, and (3) as a Ḍhyāni Buḍḍha in the highest spiritual world. The world of kāma or *sense* comprises our lower mental, astral and physical planes; that of supersensuous rūpa includes the higher mental, the buḍḍhic and what we usually call the nirvāṇic or āṭmic planes, while the spiritual worlds are those of the Monad. The seven principles of man may also be shown in these three divisions, as in the following diagram:

Divisions	In Man	In Buḍḍha
1. The Sevenfold One	Monad	The Ḍhyāni Buḍḍha
2. The Principles of Consciousness	Āṭma Buḍḍhi Manas	The "Astral" Buḍḍha or Boḍhisaṭṭva
3. The Principles of Matter	Lower Mental Astral Physical Etheric	The Manushya Buḍḍha

Another way in which they may be represented is in the form of a triangle, thus:



This diagram has the merit of putting the second and third divisions side by side. Below the region of the Monad, which is beyond time and space, there are two great

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principles, one active, or positive, which we find in our consciousness; the other passive or negative, which we find in the world of material things. These are the subjective and objective divisions of life familiar in current philosophy, which however does not seem to be acquainted, owing to its short-sightedness, with the necessity for a region beyond subject and object, that of the Monad. When we look at a man on this plane it seems that the material principles are most in evidence—the matter is obvious, but the spirit or consciousness within the body has to be sought; but when we observe him on the higher planes of the second great principle we find that his "life" or consciousness is the obvious and outstanding thing, while the form of matter has to be sought. To make still clearer the distinction between the two, I may perhaps be permitted to quote from my book *The Seven Rays:*

In the physical level of the world we seem to be in a world of matter. The matter is so obvious, so prominent, so dominant, so ever-present, that we have some difficulty in recognising any life at all in this plane, and even then we find only sparks or points of it embodied in men, animals and other beings. It looks very much like a great world of matter in which only a tiny bit of life incarnates. When one enters on the astral plane one finds a change from this state; there the matter is a little less dominant and the life a little more evident—the powers of consciousness are more influential and the limitations of matter less rigid, obstructive and resistive. At the next level, the lower mental, life is a degree more prominent still, and matter yet less dominant. Thus the three planes, physical, astral and lower mental, constitute a region in which we may say there is more matter than life.

Now consider the highest of the five planes. Here the conditions are quite the reverse of those in the physical world. It is a great unresting sea of the powers of consciousness. When the Initiate of the fourth degree enters that plane for the first time he cannot immediately discover any matter or form at all. It is as difficult to find matter there as it is to find consciousness on the physical plane. Some evidence of this is to be seen in the attempt to describe the nirvāṇic plane which was made by Bishop Leadbeater in his article on the subject in *The Inner Life.* In the comparison that we have been making the buddhic plane may be said to offer reverse conditions to those which prevail on the astral, and the higher mental to those of the lower mental.

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Suppose, then, that a visitor from some other state of being should enter our fivefold field of manifestation. If he happened to come into it at the physical level he would describe it as a world of matter in which there are points of life, centres of consciousness; but if he touched it at its ātmic or nirvāṇic level he would call it a world of consciousness in which there are some points of matter.[1]

Thus there are three fundamental principles in man, when he is incarnated, but because the second and third of these principles are each triple there are seven principles in all, and since the two triple principles are but projections from the first and unitary principle, there are seven principles in the one perfect discarnate man, the Monad.

Egos and Monads

In the case of the incarnate Lord Buḍḍha the lowest of these three divisions has been called the Manushya Buḍḍha—that is the man visible to other men, the person of Buḍḍha. The equivalent of this in ordinary men is the personality in the set of three bodies existing on the physical, astral and lower mental planes. The man is there objective—or rather all that can be contacted of him on those planes is but a material instrument through which his consciousness is seen.

The next division was called by Madame Blavatsky the "astral Buḍḍha," but of course she did not mean by the term astral the religion of the astral plane to which modern Theosophical literature restricts the term. She meant the region of what we now call the higher mental, the buḍḍhic and the ātmic or nirvānic planes.

Now, in the case of any man who has not yet passed the Fifth Initiation this is the region of his true existence. It is here that what we call his ego is evolving or unfolding. That ego is the portion of consciousness of those worlds which he has appropriated.

[1] Indian Edition, pp. 10-11.

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Followers of Shrī Shankara use the term ahamkāra to describe what Theosophists call the āṭmic principle in man, and with them the āṭmā proper is what Theosophists usually call the Monad. Ahamkāra is the first of a set of four principles—ahamkāra, buḍḍhi, manas and chiṭṭa, the equivalents of the modern Theosophical āṭmā, buḍḍhi, manas and lower manas. The term means literally "I-making"; the "I" *takes possession* of a portion of the divine consciousness of the higher planes when the human entity starts upon its career, and thus makes that portion "I" or ego. At first that ego is but a tiny fragment of uncertain consciousness on the higher mental plane, but when after many lives the human career is ended it has become a great light and power, a great god shining in that set of planes, with its positive powers of will, love and thought, and its receptive capacity to know the world without, the other egos which are its fellow-beings, and the "I" within.

It is a little misleading to speak of that consciousness at any stage as something that exists upon a plane. We can say that a table stands on the ground and that a kite floats in the air, but we cannot think of the ego as thus limited by space. Proof of this is to be seen in the fact that one and the same ego can animate the thought-forms existing in the lower mental devachans of thousands of devachanis in all parts of the earth. It is only in the personal planes that matter is prominent and consciousness shines feebly through it; in the super-personal planes of the ego this consciousness is the outstanding quality, and any form of matter used for its expression is subordinate and transitory.

The principles of man on those planes are therefore "gods or powers," not primarily vehicles; will *is* āṭmā, love *is* buḍḍhi and thought *is* manas. In each man this triple active power represents a portion of the divine consciousness. It is only God (the second universal principle, or the Logos as

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usually understood) who wills, loves and thinks, but in our consciousness we share with him in those active principles. When we use these powers we are like the heroes of the old Indian, Greek, Finnish and other legends, who did not imagine that they could gain or develop any power on their own account, but knew that their weapons were divine. Not long ago the reader of one of the big New York publishing firms rejected a manuscript of folk-tales for children on the ground that the heroes depicted therein were not true heroes, because they were constantly obtaining powers from various deities in order to carry out their purposes, and were not relying on their own strength, as true heroes should! He evidently knew nothing of occultism.

The powers are not of our making. We appropriate portions of God's conscious life or active principle for our consciousness, just as we appropriate portions of his material world or passive principle for our bodies. We are not that consciousness, but we are the "I" which takes up a portion of that consciousness, stamps its own reality upon it, and makes it appear to be "I".

It is worth while for all who want to understand the mystery of our being to try to realise the way in which the "I" in us is the Monad, "the highest spiritual principle," and how the ego is really not I but one of the great sea of "yous" which surrounds us all. On this point I will repeat what was said in *The Seven Rays*:[1]

> Do not then think of your consciousness as your real life; do not imagine that it is something which enables you to live, for as a matter of fact even the higher consciousness is only a limitation; it is only a body with which to explore time, and the I is beyond it. That is why some of the ancient philosophers said that I and God were one and the same, and yet they said "Neti, neti," that is "Not thus, not thus," whenever anyone proposed to describe that God or I in terms of matter or even in terms of consciousness. Even the person who has not distinguished between his body and his consciousness is conscious; so also he who does

[1] Chapter xxi.

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not know that he knows that I, still *is* I, even in the midst of the consciousness which he wrongly thinks to be the self.

Some slight glimpse of that "I" may be caught by all thoughtful persons if they will meditate on the following lines. When they look at their own bodies and those of others they can speak of each of them as "it". When they look at the consciousness in another person they call that "you," but when they look at the consciousness in themselves they call it "I". Why call the same thing by two different names? Now, some make the mistake of thinking that they should say "I" to describe the consciousness in another person, on the theory that we are all one. That is the illusion of the higher self. They must learn to say "you" when looking at the consciousness in themselves. Then the I will remain untainted by contact with the dual world, and the man will be a Mahātmā. It was in this way that Shrī Shankarāchārya used the "you" of Gauṭama Buḍḍha.

The ego alone undergoes evolution, unfoldment in *time*. What is happening to the Monad, which in the case of the Buḍḍha is called the Ḍhyāni-Buḍḍha, cannot be described; but it would be a mistake to ascribe to that any limitations of space or of time. There is only one way in which the nature of its being can be realised, and that is through penetration of the reality of "I," the mystery of the human will, by means of that will itself, not by thought.

The Bodhisaṭṭvic Consciousness

When, therefore, Madame Blavatsky says that it was only the middle principles of Shankarāchārya which were derived from the Buḍḍha, she refers to that which the Buḍḍha Gauṭama had used in the place of what would have been an evolving ego in a man. This, however, was not an ego, but a set of active conscious principles—an appropriation of these for the purpose in hand. When a man takes the Fifth Initiation he embarks upon Monadic life; he has strictly no further purposes of his own even in the world of the ego, which remains, if it is retained, only to serve the

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Monad. The Buḍḍha had transcended ahamkāra long before so he was using the great powers of consciousness without identifying himself with them any more than a highly spiritual man identifies himself with his material body. At His stage the conscious ego had become consciousness *per se* without any ego. As H.P.B. says:

> Such higher ethereal principles are not, like the lower more material ones, visible sometimes to man, and they have to be regarded in the light of separate or independent powers or Gods, rather than as material objects.

She then sums up as follows:

> Hence the right way of representing the truth would be to say that the various principles, the Boḍhisaṭṭva, of Gauṭama Buḍḍha, which did not go to Nirvāṇa, re-united to form the middle principles of Shankarāchārya, the earthly Entity.[1]

So, just as a man could give his overcoat to another, so did the Monad of the Buḍḍha, or the Ḍhyāni-Buḍḍha, give His consciousness to Shrī Shankarāchārya, so that from the standpoint of those looking from below and thinking only of the conscious Being Gauṭama Shrī Shankarāchārya was the Buḍḍha reincarnated. Madame Blavatsky refers to further developments of the mystery, concerning the age at which Shrī Shankara put off his mortal body and that at which the Christ was killed in Palestine, but these are beyond the scope of the present article.

The Boḍhisaṭṭvic Body

Another interesting aspect of the question arises when we consider the vehicles used by this active consciousness. Information about these has become available through the researches of Bishop Leadbeater, which have not been published before, but now appear in the new book *Talks on the*

[1] *S. D*, iii, 381.

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Occult Path,[1] to which I am indebted for much of the information which follows, though my summary is necessarily brief and imperfect, and those who wish to go fully into the subject must refer to the book itself.

We are familiar in Theosophical literature with the idea that a choice of seven paths opens up before a man when he reaches the Fifth Initiation, or Adeptship. These are described briefly in *Man: Whence, How and Whither*. There it is said that a man may join the Occult Hierarchy working on our planet, or the great band of Nirmāṇakāyas who fill the reservoir of spiritual force, or the Ḍeva or Angel evolution, or the Staff Corps of the Logos, or Those who are preparing the forms for the next chain of worlds, or he may take nirvāṇa at once, or after what has been called "The Spiritual Period".

In the Buḍḍhist books, however, three paths are mentioned —those of the Nirmāṇakāya, the Sambhogakāya and the Ḍharmakāya. This is only a different grouping of the seven paths; it seems clear, for example, that the Nirmāṇakāya in this triple classification included the lines of office-bearing in the Hierarchy and of joining the Ḍevas in addition to that of the Nirmāṇakāya proper. When a man becomes a Nirmāṇakāya he "returns from the further shore". This means that he stays in the world in order to help it. All through his career, the Monad has had a set of permanent atoms, round which he has from time to time built his vehicles, either individually as a man or along with others (through a group soul) when he was a less evolved being. Now he keeps all those permanent atoms, but retains an actual body only as far down

[1] See Chapter LVI. *Talks on the Occult Path* is a new book, large in point of content but not bulky in form, of which Dr. Besant and Bishop Leadbeater are joint authors. It consists of their comments or talks on the three Theosophical classics: *At the Feet of the Master*, *The Voice of the Silence* and *Light on the Path*, and runs to about 850 pages, containing much new information on many Theosophical topics, though it is intended principally as a guide to those who are aiming at discipleship to the Masters. It forms an almost indispensable companion volume to *The Masters and the Path*, *The Path of Discipleship*, and similar works.

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as the causal plane, where he lives in the radiant Augoeide while he is working without egoic motive and is thereby filling the reservoir. Because he retains even the lowe permanent atoms it is possible for him to provide himself with personal bodies whenever he wishes, although that is a very rare case. Those who take office in the Hierarchy also retain their permanent atoms, and usually keep an entire set of bodies even down to the physical.

The Sambhogakāya, which seems to include those who join the Staff Corps of the Logos, to be sent to any part of the solar system when required, retain only the nirvāṇic or ātmic permanent atom, while the Dharmakāya, who retires into the Monad, does not keep even that one atom, although he has the power to show himself on the nirvāṇic plane.

When Gauṭama was to become the Lord Buḍḍha, the first Buḍḍha from our own humanity, it was necessary that he should be provided with a set of vehicles on different planes which should be suited to his great work, and which should represent through him not only the divine love towards humanity, but should also represent the contribution of humanity to the divine plan. Therefore an absolutely unique set of causal, mental and astral vehicles was formed, composed entirely of atoms which had had the experience of being permanent atoms.

The physical plane ultimate atom has been frequently described in Theosophical literature. It looks like a wire cage, but when these wires are examined each one is seem to be composed of another twisted wire. There are seven of these spirillæ, but in nearly all the atoms of our world at present only four of them are in activity. That is so because we are only in the fourth round; in the seventh round all seven spirillæ will be active. But even now a certain number of atoms have had extra spirillæ awakened through being in the bodies of advanced men sometimes described as fifth or

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sixth or seventh-rounders. The atoms evolve through living in various bodies, from the mineral to the human, and men on the Path offer them their best opportunity for rapid unfoldment, and that is especially the case when the atoms have been used as permanent atoms and thus employed constantly in the bodies, instead of being taken in and cast off again in an irregular manner. Therefore the permanent atoms no longer required by the Ḍharmakāyas and the Sambhogakāyas are exceedingly precious, and those on the astral and mental planes were all carefully gathered up and built together to form the special vehicles required by the Lord Gauṭama for his work on earth. Bishop Leadbeater explains that there were not enough of these atoms to form a complete set of vehicles, so some others —the best available—had to be used. They, of course, would be much stimulated by the permanent atoms in whose presence they found themselves, but still they are replaced by newly shed permaṇent atoms presented by each Adept who takes the Sambhogakāya or the Ḍharmakāya vesture.

This then was the set of vehicles carefully preserved after Gauṭama's death and the Buḍḍha's acceptance of nirvāṇa. These vehicles were next lent to Shrī Shankarāchārya, and afterwards used by the Lord Maiṭreya and possibly others. These also will be the vehicles employed by the Lord Maiṭreya at his coming which has been announced as near. These vehicles, vibrating, as it were, with all the achievements of all the men of our humanity who have attained human perfection and have gone on to Monadic work, and transmitting as nearly as possible to perfection the power of love and the influence of unity that come down through the Boḍhisaṭṭva functioning among us as teacher of Angels and men, form a material centre for the radiation of indescribable power. It is no wonder, therefore, that thousands of apparently simple

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people became Arhaṭs in the service of the Lord Buḍḍha, or that it is predicted that great numbers will also reach that level on account of the coming of the Lord Maiṭreya, so that they may become in turn teachers of the vast numbers of egos who will shortly be approaching and entering upon the Path.

Ernest Wood

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VII
ADI

VI
ANUPĀDAKA

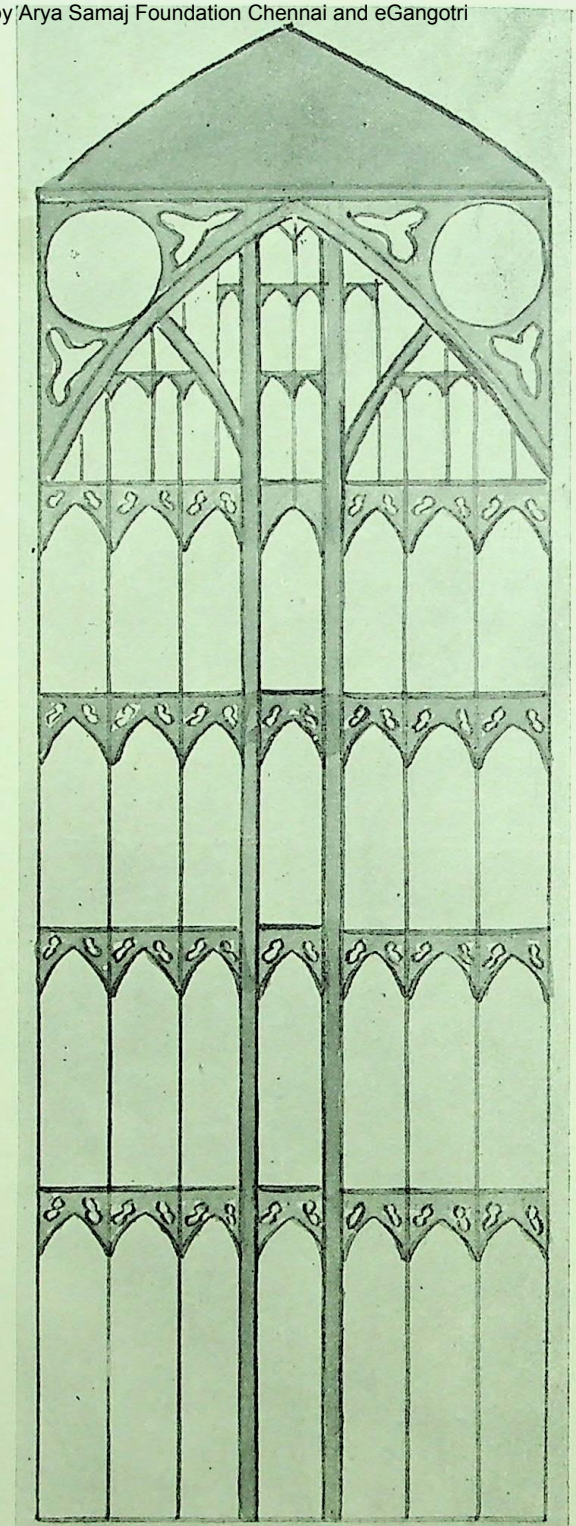
V
ATMIC
(Æther)

IV
BUDDHIC
(Air)

III
MENTAL
(Fire)

II
ASTRAL
(Water)

I
PHYSICAL
(Earth)



Solid
Liquid
Gaseous
Path of Forth-coming
Etheric
Path of Return
Super-etheric
Sub-atomic
Atomic

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WINDOW LIGHT

By E. G. COOPER

THE most ancient strongholds are said to be those made of earth, and the most ancient and carefully guarded secrets are those which are left in stone, of which the best known, perhaps, is that of the Great Pyramid, in which the whole of the wonderful ritual of the Mysteries of ancient Egypt are set forth in the building itself even as they are in the papyri found buried in so many of the tombs. In it we read the history of the Cosmos as well as the evolution of man, those inner secrets, which from the earliest time have only been revealed little by little to those who have proved themselves worthy to receive that knowledge.

But it is not only the ancients who have sought to perpetuate this secret knowledge in a form which those who have been instructed may read, for we find that this was also done by the mediæval builders, and perhaps one of the best examples which we possess in England is the East window of Bath Abbey, which was built in the sixteenth century on the site of two older churches.

The architect was certainly one of those "wise in the things of God," and it was evidently his desire to build into this window something of those things which were not taught by the Church of that day. So, in this house dedicated to the service of God, he chose the East window as the receptacle for his secret, for it was towards the east that the congregation would look every time they gathered

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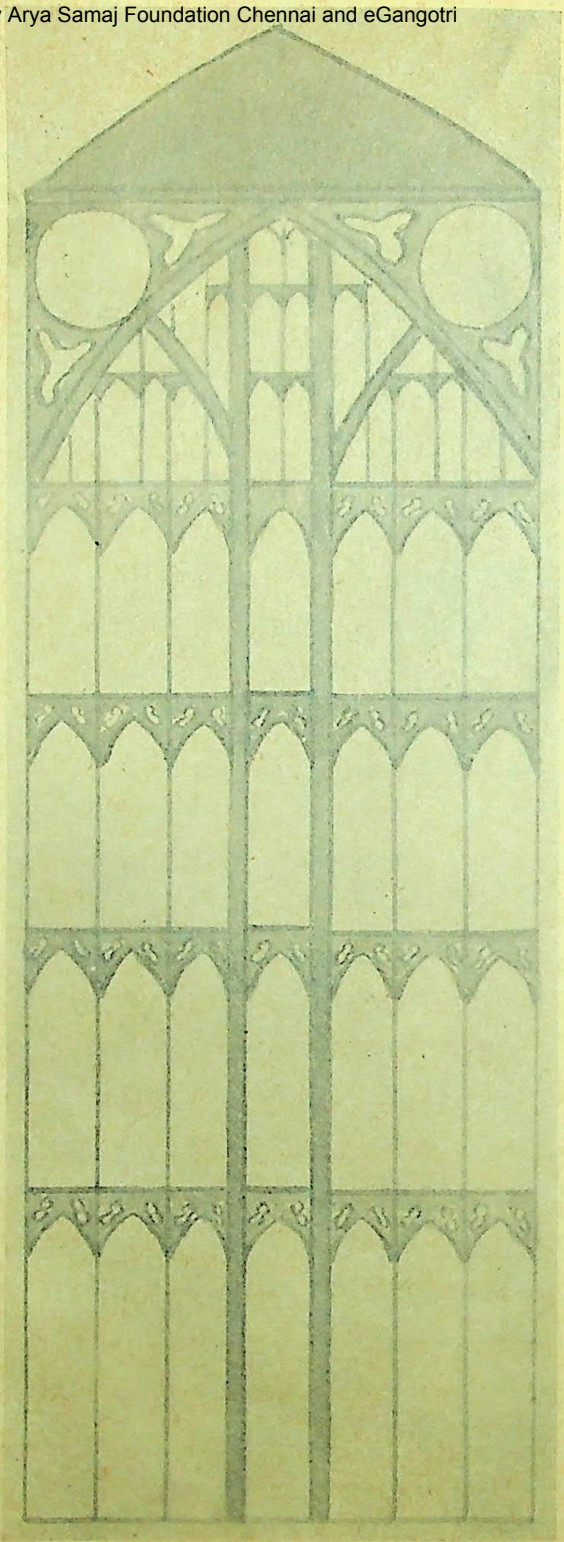

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in the Abbey, and as illumination has always come from th East, so he doubtless hoped that by gazing week by week o this vision in stone and glass the inward vision might b unveiled for some, at least, of the worshippers. All this only surmise; we know nothing of what he may have hop and sought to put before those who lived in his day and tho who would come after, but when we gaze upon this thing beauty we can see that in it he set forth the knowledge of th hidden Wisdom which Theosophy teaches us to-day.

Starting from the top of the window the architect fir presents a mystery to us in the triangle of blank stone whic marks the straight line where the glass begins. Possibly fe may notice that the glass does not reach the top of the arc nor the triangle almost hidden in the shadow. In this respe it is like the form of the Great Pyramid which stops sho before it reaches the apex, leaving a flat platform as a summi and thus making the missing apex a symbol of the Trinity o of manifestation. Just in this way, by means of a blan triangle of dark stone, has the architect subtly indicated th plane of the First Logos, that "true Mountain of Light according to the Manu, that Light only visible on the spiritu planes and therefore only to be symbolised on the physic plane by the blank stone. As we gaze at it, trying penetrate something of its mystery, we remembr that "San Kumāra the Venerable showed to Nāraḍa when all his si had been rubbed out, the other side of darkness".

Lower down comes the straight line across the full wid of the window where the glass begins, the boundary line the 6th Plane called Anupāḍaka where the First Logos, as were, draws apart in His manifestation, and Spirit and Matt are formed, represented by the two large circles of light o on either side of the Window near the top. But taken sing these may represent "the mystery of the Watcher, t Spectator, the Actionless Āṭmā, who abides ever in his trip

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nature on his own plane and lives in the world of men by his Ray".

In these higher planes of Āḍi, Anupāḍaka and the Āṭmic plane the glass is divided into many sections almost irregularly, whereas below this fifth or Āṭmic Plane we find a uniformity in the divisions. For here we pass down from the planes of the divine activity or divine consciousness to the planes of human development. Horizontally there are now five divisions between this line and the base of the window corresponding exactly to the Buḍḍhic, the mental, the astral and the physical planes. We must not forget that the architect was restricted by his medium and though the planes are interpenetrating he was obliged to arrange them one below the other.

We notice that each of these five lower planes is cut into seven vertical sections and in this way the seven sub-planes are presented to us, the solid, liquid, gaseous, etheric, super-etheric, sub-atomic and atomic, and this division is carried through each of the planes.

One of the outstanding features which strikes one on first looking at the window are the two heavy pieces of stonework on either side of the central space in the window, that which we have called the etheric sub-plane. These pieces of stonework, rather resembling the sides of a ladder, reach from top to bottom down the middle of the window. They typify the Path of Forthgoing and the Path of Return. That Path upon which the human entity sets forth on his journey leading from his Father which is in Heaven to the depths of the dense physical plane whence he returns on the upward path bearing his sheaves with him, clothed in that Robe of Glory which he has woven for himself all through his long journey.

Looking at the window from this point of view, that of the evolution of the Monad we remember that Dr. Besant has told us how "they are sown in weakness that they may be

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raised in power. From a static Logos enfolding all divi potentialities, he is to become a Dynamic Logos unfolding Divine Power". And again, "Fitly they dwell on t Anupāḍaka plane the roots of their life in the Aḍi." And are told "the three outstreaming Rays which come from t Monad are his three aspects reproducing the Logoi of Universe. This consciousness ever works as a unit on t various planes but shows out as a triplicity on each". A so we may see these represented by the architect in tho seven sub-divisions of each plane where he has pierced t stone on either side of the tiny pointed arches so that in ea division the light pours through in three places, showing the divine consciousness of will, wisdom and activity choice, discrimination and cognition on the mental pla as desire, love and sensation on the astral plane, and as t motor organs, cerebral hemispheres and organs of sense the dense physical plane.

These are only some of the interpretations of t Ancient Wisdom which may be read from this wonder window through which the Light has shone on so ma generations since the architect embodied in it the faith th was in him.

E. G. Coop

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SOME LETTERS OF H. P. B.

(The following extracts are from letters written by H. P. B. to Khan Bahadur N. D. Khandalawala, who joined the T.S. on November 25, 1879. Mr. Khandalawala is still a member of the General Council of the T.S.—C. J.*)*

I

Simla, October, 1880.

"I NEVER question my superiors, when I receive orders.

"If there is anything our Fellows can reproach me with, it is the most unvarnished sincerity, it is my inability to *feign* and play a part. I cannot control myself in the face of a lie, or flagrant injustice; and I will say to people to their faces what I say behind their backs. Is this my greatest crime?

Bombay, August, 1882.

"Mr. B. . . . is perfectly nonsensical, well—if he is not satisfied let him say so. We do not want Theosophists who do nothing but *dictate their ultimatum*, and conditions; *sine qua non*. I am tired of them.

"I am sorry that notwithstanding all my perseverance in my duty, my endeavours and desire to do good, I succeed in disappointing and vexing people. If a good deal of that disappointment was created by 'petty' things, then the men themselves must be 'petty'.

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Adyar, March, 188

And now about our Masters: I am innocent of every on of the phenomena that happened through the Shrine, and most of the remarkable phenomena outside. They were n even produced through me, as people believe, but simply my prayer by the Chelas of the Mahatmas, and with The permission. Many were done simply by X. . . . an others by Dj. . . . K. . . ., the Mahatmas remainin quite unconcerned. Our members have no idea of the law of occultism; and those who have ceased to see in th Masters, beings 3,000 years old, perched on trees and enve oped in their long hair, whistling loudly before every publi or natural calamity, take them for infallible *Omnipotent God*.

The Masters have not pledged themselves, to conduc and manage the Society, but to simply give advice to th Founders—in questions and upon matters that it would hav been impossible for them alone to decide upon.

The idea of a sane young man (Damodar) giving up hi fortune, family, caste, everything, for the pleasure of helpin a swindle, of *writing forged letters to himself, is—superb* It only beats that other, that I, who have just refuse a contract of 40,000 francs a year—if I remained in Europ and wrote solely for Katkof's papers—to come back t India, to be stoned and covered with mud, as I now am that I cheated and swindled the world with invented Maha mas and bogus phenomena *for the sole pleasure of cheating* for I defy the whole world to show that I ever got on pie by it.

I can show by facts and letters that I could make a ample living by simply writing for the Russian newspaper and doing literary work in general. As for fame—Heave save me from *such* fame! My fame is in Russia, and coul even be in England as a writer, if I wanted fame. I hav

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preferred unremunerative work, worry and the most ungrateful labour in the world, followed by obloquy and ceaseless calumny, out of love and devotion for the Masters and their country—and I have served them faithfully and to the best of my ability. They know, if others do not.

I say, better that people should never have had a blind unreasonable faith in the Mahatmas, but had developed a little more faith in their own reasoning powers, and then they would have seen without the help of any foolish phenomena; that had there been no Mahatmas (or some one immensely higher and more intelligent than I am, behind my back) there would have been no *Isis*, no Esoteric doctrine; that Hodgson himself proclaims the highest most philosophical system of all. If the *alleged* H. P. B. letters in the Christian College Magazine are genuine, and I am a trickster, then I am the sole author of *Isis*, of all the letters written by the Mahatmas to Hume and Sinnett, and of the best articles in *The Theosophist*. As Me. C. . . . expresses it, "in such a case H. P. B. is a Mahatma herself."

"Fraud or Mahatma" I have done my duty by the Masters and the Hindus".

Wurzburg, May, 1886

"I do not mind these reproaches at all, just because they are unmerited. Thiers used to say that he was an old umbrella on which the rain was pouring for fifty years,—when he heard of any abuse lavished upon him. I may paraphrase it and say that I too am an old umbrella, as tough, dirty water and slops have been poured on me generously for over twenty years; and more, I ought to mind very little a few drops more or less of the liquid.

"Between the Jesuits, the Protestant Padris, and the idiotic Psychic Research Society, with the 'handsome

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Hodgson' as their detective, I am very comfortably situate indeed!"

"And you take me to task for keeping secrets from all o you about the Mahatmas! But if by cutting off my tongue could obliterate every word of truth I said about the Blesse Masters, I would become mute and dumb for ever before was five minutes older. I have said *all* I could lawfully sa of Them and much more. It is for desecration of The names, of things holy and sacred, that I suffer now. It is fo loving the cause (Theosophy) too well, that in my desire t help it, I became indiscreet, and gave out *that* which I ough never to pronounce."

"You have, all of you,—even poor Olcott—the fir part in the tragi-comedy. You are the supposed *Victim* the noble, confiding hearts, deceived by me,—'the clevere the most unprincipled, and the grandest Arch-impostor of the age! As Hodgson's report says:—I am the Vile Russian spy,' the plotter, the author of the Mahatmas. So be it. It is not me, H. P. B., who has little longer t live on earth, that the enemy is persecuting; fool is he, wh can believe it: it is the Society itself. It is Truth—howeve unskilfully managed against lies—that the enemy woul crush."

"Those who think I ever had any mortal object i deceive and bamboozle them, and invent Mahatmas, and system which for the last ten years brought me sorrow dishonour, vilification, very nearly death; which beggare me, instead of allowing me to work for myself by writing which would bring me honour and money, plenty of it; o siding with the Spiritualists, who would have stood for m *in Million*, and made me as famous as I am now *infamous* the eyes of those who judge by appearances; those who doub I say, may take care of themselves. I wash my hand of them."

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Wurzburg, October, 1886

I do not despond, I am writing the 'Secret Doctrine,' but I have no books here; no one to help me, and it goes very slowly.

"You wish me 'to be respected by those who speak against me,' but I care not for the respect of those whom I despise from the bottom of my heart. That heart has become as callous as a corn on the toe. I *care for nothing more*, except my duty to the Masters, and the *Cause*. To these two I give) my every drop of blood, the last throb, the final pulsation of my heart broken and poisoned by the vile, treacherous nature of *man*."

London, January, 1888

"My life to live yet is not very long, and I have learnt patience in these three years. My health is better, but in general it is ruined for life. I am well only when I *sit and write*. I can neither walk nor stand for more than a minute."

London, July, 1888

"Yes; you are right. My life was a chequered and marvellous one, but the marvels and checks in it are not all due to my connections with great men whom they began calling Mahatmas in India. The Masters *I know* are neither the Yogis as known in India, who sit for ages buried in a jungle, with trees growing between their arms and legs nor do they stand for years on one leg, nor yet do they make *tapas* and hold their breath. They are simply adepts in Esoteric Science and Occultism; Adepts whose *Headquarters* are in a certain part of Thibet, and whose members are scattered everywhere through the world. These are the men —great, glorious, more learned than any others on earth; some quite holy, others less so,—whom I know, with whom I

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learnt what I know, with whom I lived, and whom I sw
to serve for ever, as long as I have a breath left in my bo
and whom I do serve faithfully, if not always wisely,
—*who do exist.*

"Now whether any believe in Them or not, is not
question. May be They themselves did everything in th
power to bring people to disbelieve in Them, as from 187
1884 the belief had degenerated into worship and fetichism

"I never said I was their 'representative,' I only s
I was *their servant and faithful slave*; aye, *unto the bi*
death and end.

"To conclude, you do not know me, nor have you e
known me as I really am; some day perhaps you will le
to know better."

(To be concluded)

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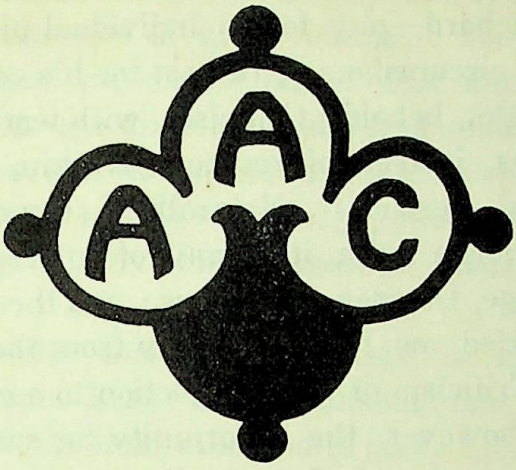

PORTRAITURE IN DRAMA

A CHARACTER STUDY CHALLENGING SOME ACCEPTED OPINIONS

By JAMES H. COUSINS, D.LIT.

IN my childhood I was taught that the theatre was an entrance to hell, and that dramatists and actors were escaped demons. Since then I have sat in theatres in many parts of the world, and (worst of all) have myself been numbered in the demoniacal throng of play-writers and play-actors. My way to perdition was paved with Shakespeare. The first step was over the bodies of Romeo and Juliet; the second step was over that of Richard of the same number.

In later years, when I became conscious of that curious phenomenon of analytical civilisation called Literature, and particularly of that gibbering spectre called Criticism, which "galls the kibes" of literature, and will not let you enjoy yourself, but must tell you all about it, I became possessed by an uneasy distrust in my intelligence, for I found my recollection of the second step of my flameward journey at variance

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with Criticism. For some reason which I was not the capable of recognising, I had conceived a respectful pity fo the deposed Richard—pity for an individual placed in tragic ally inevitable circumstances, respect for his comportment i face of them. But, behold! Criticism, with terrible unanimit in all its voices, instead of respect gave him contempt, an instead of pity, derision. Naturally I bowed before th verdict of Criticism with its array of impressive names- Hazlitt, Coleridge, Dowden and others; and the circumstance of my life carried me for years away from the possibility o putting either Criticism or my recollection to a crucial test.

Recently, however, the opportunity for such a test cam to me, and after several close readings of the drama, of th history of Richard II, and of literary Criticism, I find mysel in a position at once pleasing and awkward; pleasing in it ratification of my youthful intuition as to the character of th King, and awkward in its setting my judgment in direc opposition to that of the whole body of Criticism.

From a comparison of the drama and history we find tha Shakespeare kept close to accepted fact as regards the actio of the drama and the relationship of the chief characters. H was therefore familiar with certain elements in the character of the boy-king as displayed in actions before the opening o the drama, and these elements he must have absorbed into hi psychological conception of the mature monarch. Let u recall them.

At the age of fifteen, in the face of threatened revolution Richard met the revolting peasantry face to face, while, a Green tells us, "the nobles were paralysed with fear." When the men of Kent had taken the Tower, the roya stripling faced the men of Essex, asked them what they wanted, and promised them their liberties. When Wat Tyler the leader of the revolting peasantry was killed in Richard's presence in a street scuffle, and his followers were filled with

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the fury of slaughter at the death of their Captain, the boy-king rode to the front crying, "I am your Captain, follow me."

These were acts of great courage. They were also acts of impulse; and experience shows that impulse may move courageously in one direction to-day and equally courageously in another direction to-morrow, as Richard's did when in face of the continued turbulence of the peasantry, he withdrew his promise of liberty, and dragooned them ruthlessly into submission.

But beneath this impulsiveness in action lay what ultimately shows itself as the unshakeable fundamental of Richard's life, his determination to make himself an absolute ruler of men. His achievement of this end through astute diplomacy reflects the more on the fixed element in a character that has been called shifty, when we remember that, prior to this, he had been reduced during his minority by a Commission of Regency to the position of a mere courageous puppet.

"For eight years" (after attaining absolute power) says Green, "the King wielded the power which thus passed quietly into his hands with singular wisdom and good fortune." . . . "But," he adds, "the brilliant abilities which Richard shared with the rest of the Plantagenets were marred by a fitful inconstancy, an insane pride, and a craving for absolute power." I think we shall get a truer perspective of Richard's character than the above three charges give us in their order and tone, if we reverse their order and speak them in a tone that recognises the fact that Richard could be none other than himself—a man born to impose his will on others, not, however, his will as a mere individual (which is a desire not limited to him or his place or time), but the will of the exalted office which he held by true descent. Let us state it thus: Richard, believing in the divine right and power of kings, and taking pride in the supreme office to which he

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was born, determinded to assert that right and power in absolute rule; and in carrying out this fixed determination he adjusted himself to changing circumstances as they arose. Put thus, we have the rough outline of a character study which divides itself into fixity of purpose and mobility of action. Add to these the courage and impulsiveness already noted, and a certain philosophical aloofness which men of impulse are given to assuming in their colder moments towards what they were immersed in before, and would be again; and we have the Richard of history and drama, not, I submit (as I shall proceed to show) the Richard of literary criticism.

Turning now to the drama. When Bolingbroke and Mowbray desire to fight a duel (Act 1, Scene 1), Richard at first permits them to do so, as he sees no other course open in view of the temper of the rivals. But at the place of tourney he stops them (scene 3), and gives what I conceive to be good reason for doing so—the probability of civil war resulting between the relatives of the rivals. He, therefore, chooses to banish them in order to get rid of them and their menace. If we examine this action in the light of his central desire to maintain his autocracy, we shall see that if one or other, or both, of the rivals should die in the duel, Richard would have enough internal strife to cope with to put a fairly large barrier in his way to absolute rule; as it would add to the already strong enmity against him by both nobles and peasantry if he suppressed the certain turbulence of the rival partisans.

On the other hand, while the banishment of Bolingbroke and Mowbray reduced this menace, it left him faced with the possibility of future conspiracy, since the personalities, still alive, were not likely to stay quiet for long. But, it would appear that Richard had confidence that he could meet the remote danger if and when it appeared—a confidence that

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hardly to be interpreted as the outcome of weakness or procrastination, such as he is charged with by critics, but is more reasonably to be interpreted as the outcome of belief in his divine rank and in the certainty of power to maintain it, as he had achieved it.

We see the self-confidence of Richard in full action in his financial arrangements (Act 1 Scene 4, Lines 42 to 52) for carrying on the war in Ireland, in which, as his servant Bagot remarked (Act 2, Scene 2, lines 129-131), he struck at the wavering Commons, whose love

"Lies in their purses, and whoso empties them,
By so much fills their hearts with deadly hate."

We see the same confidence in his seizure of Bolingbroke's inheritance on the death of his father, John of Gaunt (Act 2, Scene 1, lines 155-162), which, as York said, would "pluck a thousand dangers on his head"; and in his starting for Ireland with the effects of these actions in his wake. These would not stir up rival enmities, but bring them to a focus against himself. This was not the action of a weak man, but of an overconfident and impulsive man, strong in assurance of his divine mission and support; courageous but unwise.

In the scene depicting Richard's return from Ireland (Act 3, Scene 2), Shakespeare presents us with a masterly disclosure of the character of Richard in his reaction to the several stages of realisation of the state of affairs in England that has come about during his absence. (1) Against the news of Bolingbroke's rebellious return he places reliance in divine support for his kingly office (54-62). (2) When he learns that the Welshmen, on whom he had counted, have gone over to Bolingbroke, he blenches for a moment; but the paled cheek of Richard the man is quickly reddened again by the confidence of Richard the divinely appointed king (76-90). (3) When he is told of the turning of the people against him

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(144-177), he rails on his leaders who have allowed matters to get to such a pass, but on learning that they have died for their loyalty to him, he falls into gloomy introspection natural to an impulsive temperament in the realisation that external power has left him. (4) Lastly, when he learns that the forces of York, to whom he had entrusted the rule of the country in his absence, had gone over to Bolingbroke, he decides to abdicate (209-214)—an act of characteristic impulse, and, in my opinion, of not less characteristic personal courage, for his abdication would put him in the power of one whom he knew to be ambitious for rule, and who would hardly spare his life. Anyone can face death in a passion, but it takes a strong man to face it in cold blood. Richard did so, and in his action we see that touch of philosophical aloofness to which I have referred. Out of much play on words (Act 3, Scene 3) which are more Shakespeare and his time than Richard, comes Richard's readiness to yield to necessity.

"What must the King do now? Must he submit?
The King shall do it; must he be deposed?
The King shall be contented; must be lose
The name of King? O' God's name let it go."

This adaptation to circumstances is a stable element in his character, the inevitable hollow between the crests of the waves of courageous impulse. He voices it again as he passes the queen on his way to the Tower: "I am sworn brother to grim Necessity" (Act 5, Scene 1, Line 20).

Yet hardly had Richard the King decided to do what he must do, than Richard the man cut across the decision with a question to his supporter, Aumerle, as to whether he should not recall his acceptance of Bolingbroke's terms, and die defying him. This has been construed as an indication of vacillation and weakness. Dramatically it is Shakespeare's

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way of emphasising the alternatives facing the king. We cannot assume that between the courage of the boy and the courage of the king in his last moments there was an uncourageous interval. Richard the man is quite ready to face death. It is not cowardice that confirms him in his decision to yield to necessity in answer to Aumerle's advice (Act 3, Scene 3, Lines 131, 132) to "fight with gentle words till time lend friends, and friends their helpful swords"; the deciding factor is the possibility of a chance arising of preserving the kingly office in his legitimate person, not merely of preserving his person.

In the scene of public deposition by Parliament (Act 4, Scene 1) it is still the kingly office that Richard laments; and in lines 295-298 we have his own analysis of his life, an analysis which comes close to our division of the main features of his life into fixity of purpose and mobility of action; pride of kingly power reacting to circumstances:

"My grief lies all within;
And these external manners of laments
Are merely shadows to the unseen grief
That swells with silence in the tortured soul."

The inner grief is the overthrow of his fundamental assumption of absolute power as legitimately vested in him by divine right—but he has shown his ability to bend to necessity, it it be real necessity; his "grief" lies in his having to temporise with Bolingbroke whom he had banished since such temporising is a virtual dethronement (III, 3, 133-136)

"O God, O God! that ere this tongue of mine,
That laid the sentence of dread banishment
On yon proud man, should take it off again
With words of sooth"

and in the humiliation of being dethroned by usurpation (III, 3-77-81)

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". . . we thought ourself thy lawful king
If we be not, show us the hand of God
That hath dismissed us from our stewardship;
For well we know, no hand of blood and bone
Can gripe the sacred handle of our sceptre,
Unless he do profane, steal or usurp."

The last scene in Richard's life, as shown by Shakespeare, has been regarded by critics as an exhibition of a weak and proud man playing with trivialities and phantoms. Such estimates of the situation do not appear to take in the full significance of the circumstances. They appear to assume that Richard in his *cell* in Pomfret Castle is making a *public* show of his introspective analysis. But it must be remembered that he is in solitary confinement, and that the soliloquy, while in dramatic convention it is spoken, in reality is but the admission of the hearer or reader into the mind of the prisoner. That mind was not a sluggish or petty one. It was accustomed to high impulses to action and to corresponding action in life. Mind and body are now in captivity, away from the field of activity. It is impossible for thought to be suppressed; "for no thought is contented," he says. Our estimate of the thinker must rest on the quality of his thought. An examination of Richard's thought as shown in Act V Scene 5 (away from the influence of cheap critical, or rather, uncritical, assumption of "vacillation of dissolving courage, of wordy lamentation, graceful trivialities and posturing on the road to extinction") show it to be that of a mind endeavouring to find relief in adjusting memories of its former large world to its new world of prison. The two are so different that the task of adjustment seems impossible; yet, with the persistence that gained him his power in the past, he sets about peopling his "little world" with thoughts, since he has nothing else to people with (lines 1-10).

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These thoughts (in his own analysis, lines 11-410) are of three kinds: (*a*) reflections on religious truths, (with a critical glance at apparent scriptural inconsistencies); (*b*) thoughts of escape; (*c*) thoughts of resignation. Playing thus in his imagination, he can be king or unkinged, as his thought moves—but he realises that (lines 38-40) neither he nor any man can be satisfied while life endures. In this there is no mere lamentation; and when he does lament it is less now against his uncrowning than against enforced inactivity (line 60).

Richard's end (though premeditated by Exton) was precipitated by his chafing against stale patience (line 103) and assaulting the cell-keeper. When Exton and his men enter armed, the impulsive courage that put the boy Richard at the head of the revolting peasantry, flames out at the "rude assault" of Exton, and the dethroned king dies in battle, though in a cell.

Exton's tribute, "As full of valour as of royal blood" (line 114) is the best denial of the false psychology that an uncritical criticism has put on the character of Richard the Second.

Now, since the foregoing analytical study of the character of Richard II, with an eye on history, drama and human psychology, has yielded a considerable amount of evidence in favour of a revision of the traditional opinion of literary criticism with regard to that individual; and since the degradation of Richard is a dramatic complement to the exaltation of his rival, the usurping Bolingbroke, the question arises whether the apparent misinterpretation of the character of the one has not as complement an equal misinterpretation of the character of the other. Let us see.

It is customary to regard Bolingbroke as an example of patient strength and straightforwardness; and this estimate of his character being accepted, it is necessary for criticism to make facts fit into the theory. If Richard postpones action

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or changes his mind, it is taken as a sign of weakness a vacillation. When Bolingbroke does the same, as in changi Richard's prison from the Tower to Pomfret (Act 5, Scen 1, Lines 51, 121) it is taken as indicating his foresight a patience. Richard (notwithstanding his obvious courage) regarded with contempt as an effeminate; Bolingbroke called by criticism strong, "self-contained and self-assured, terms which sound curiously unfitting to the fact that h dethroned Richard by the exercise of the power of othe whom Richard's impulsive courage had turned into traitor which power became Bolingbroke's own master and mad him the slave of Parliament. Richard (the suppose effeminate) unarmed and against long odds died in a burst self-forgetful impulsive courage: Bolingbroke, the suppose strong man, died at the early age of 47 "worn out with th troubles of his reign" (Green). Let us gather up Shake peare's exposition of Bolingbroke's character.

Bolingbroke (Act, 1, Scene 1) accuses Mowbray dishonesty, treason and complicity in Gloucester's death. Th latter is really a thrust at Richard, whose responsibility believed in by Bolingbroke, as well as by Gaunt his fathe and others. What were his reasons for bringing thi accusation forward? Hardly merely the punishment Mowbray the instrument, and leaving the real party (Richard untouched. He had sided with Richard against Gloucester and now makes much of the latter's supposed murder, though he himself did not have many qualms in sending Bushy an Green (Act 3, Scene 1) to execution simply because they ha done their duty in obeying the orders of their master Richard

There is the smack of insincerity in this: it hints o ulterior motive; and this is reinforced by Richard's observa tion of Bolingbroke "courtship to the common people" (Ac 1, Scene 4, Line 24). It may be argued that this is mer suspicion on Richard's part; but we find an indication o

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Shakespeare's intention to verify it in the fact that when Bolingbroke had ultimately obtained the "reversion" of England (which Richard suspected was Bolingbroke's intent in his "thanks, my countrymen"), Shakespeare puts into his mouth (Act 5, Scene 2, Line 20) the same phrase, "I thank you, countrymen".

Moreover, Bolingbroke's father (John of Gaunt) links up the two circumstances of Gloucester's murder, and Richard's possible self-deposition, in his dying speech, when discrimination has left him. He accuses Richard of various errors; but offers no advice as to their cure; only hints at deposition (Act 2, Scene 1, Lines 104-108):

"O, had thy grandsire with a prophet's eye,
Seen how his son's son should destroy his sons,
From forth thy reach he would have laid thy shame,
Deposing thee before thou wert possessed,
Which art possessed now to depose thyself."

This may be regarded as "prophecy" only, but it is based on circumstances, desires and thoughts in which his son Bolingbroke shared. This is fully disclosed as a certainty in Bolingbroke's mind in his question to Bagot before Parliament (Act 4, Scene 1, Lines 1-3):

"Now Bagot freely speak thy mind;
What dost thou know of noble Gloucester's death,
Who wrought it with the King . . .?"

The subtlety which we infer in Bolingbroke is seen in full play in the embassage of Bolingbroke to Richard at Flint Castle (Act 3, Scene 3). The assertion of allegiance backed by force is somewhat hollow, for the mere hearing of his suit by Richard is a humiliation of the King, while the granting of it in face of a threat was a virtual dethronement. There is something hollow also in Bolingbroke's protestation that war was far off from his mind, when in the same breath he declares his determination to cause the slaughter of hundreds

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of his countrymen, not for any general good, but merely fo the purpose of getting back his estates: life is less valuabl than property to him.

Richard was not blind to this subtlety of Bolingbroke In Act 3, Scene 3, Lines 200,201, he says:

"Well you deserve; they well deserve to have,
That know the strong'st and surest way to get."

This was his testimony to Bolingbroke's character an method, and conversely his recognition not of personal weak ness or want of confidence on his own part, but of th passing of external strength and assurance from him t Bolingbroke.

Bolingbroke retained his double-dealing until Richar was entirely disposed of. He called him before Parliamen in order that he might resign publicly and Bolingbroke migh be cleared of suspicion. He pretends (Act 4, Scene 1, Line 19 that he thought Richard was willing to resign, but strangely on observing what he takes to be unwillingness in Richar he does not show any sign of keeping Richard on the thron (which he had already—112—signified his intention o ascending); and he has in reserve a written statement o Richard's crimes to be confessed: to his credit be it said tha he did not ultimately insist on this.

There is a certain generosity shown in Bolingbroke He pardons Aumerle "to win his after-love," and the Bisho of Carlyle because he has seen "high sparks of honour" i him. A close criticism, however, might suggest that thi generosity was not so much the spontaneous act of a newl acquired virtue as a concession to circumstances; for Bolin broke, being raised to the throne by the consent of Parliamen cannot afford to play the part of absolute ruler as Richar had done.

The last act of Bolingbroke in the drama, the murde of Richard at his suggestion, leaves an ugly flavour in one

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mouth. He admits the instigation of the murder, but spurns the murderer; he professes love for Richard murdered, though he confesses to having wished him dead; he announces his intention of going to the Holy Land as a penance for his blood-guilt; he asks his friends to follow him after Richard's bier; but the text (Act 5, Scene 6, Lines 51-52)

"March sadly after; grace my mournings here;
In weeping after this untimely bier,"

does not tell us clearly whether he means that he or they are to weep: if he, we are left with the feeling that his tears were of the crocodile order. Thus the last glimpse that Shakespeare gives (in this drama) of Bolingbroke's character is that of hypocrisy—the end being as the beginning.

James H. Cousins

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LITANY

HAVE mercy, Lord! on the mad multitude
Who smear Love's holy name with fleshly lust;
Who trade men's bodies and souls for gilded dust,
And quench a creature's life for blood-stained food.
Mercy on trivial thought, on language lewd;
On starry souls that choose the moth and rust;
And on stiff tegumented men who must
Slay and be slain to hit the hero mood.
But mercy most because our mouths blaspheme
With dissonance thy symphony of Names,
Breaking with bigotry their deep accord;
Leading through life the error-poisoned stream
That fructifies our myriad woes and shames.
For this, man's sin of sins, have mercy, Lord!

JAMES H. COUSINS

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A POET

Painter Unknown
(Mughal School)

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LITANY

HAVE mercy, Lord! on the mad multitude
Who smear Love's holy name with fleshly lust;
Who trade man's bodies and souls for gilded dust,
And quench a creature's life for blood-stained food.
Mercy on cursed thought, on language lewd;
On misery souls that choose the moth and rust;
And on still unconverted men who must
Slay and be slain to fill the hero mood.
But mercy most because our mouths blaspheme
With dissonance thy symphony of Names,
Breaking with bigotry their deep accord;
Leading through life the error-poisoned stream
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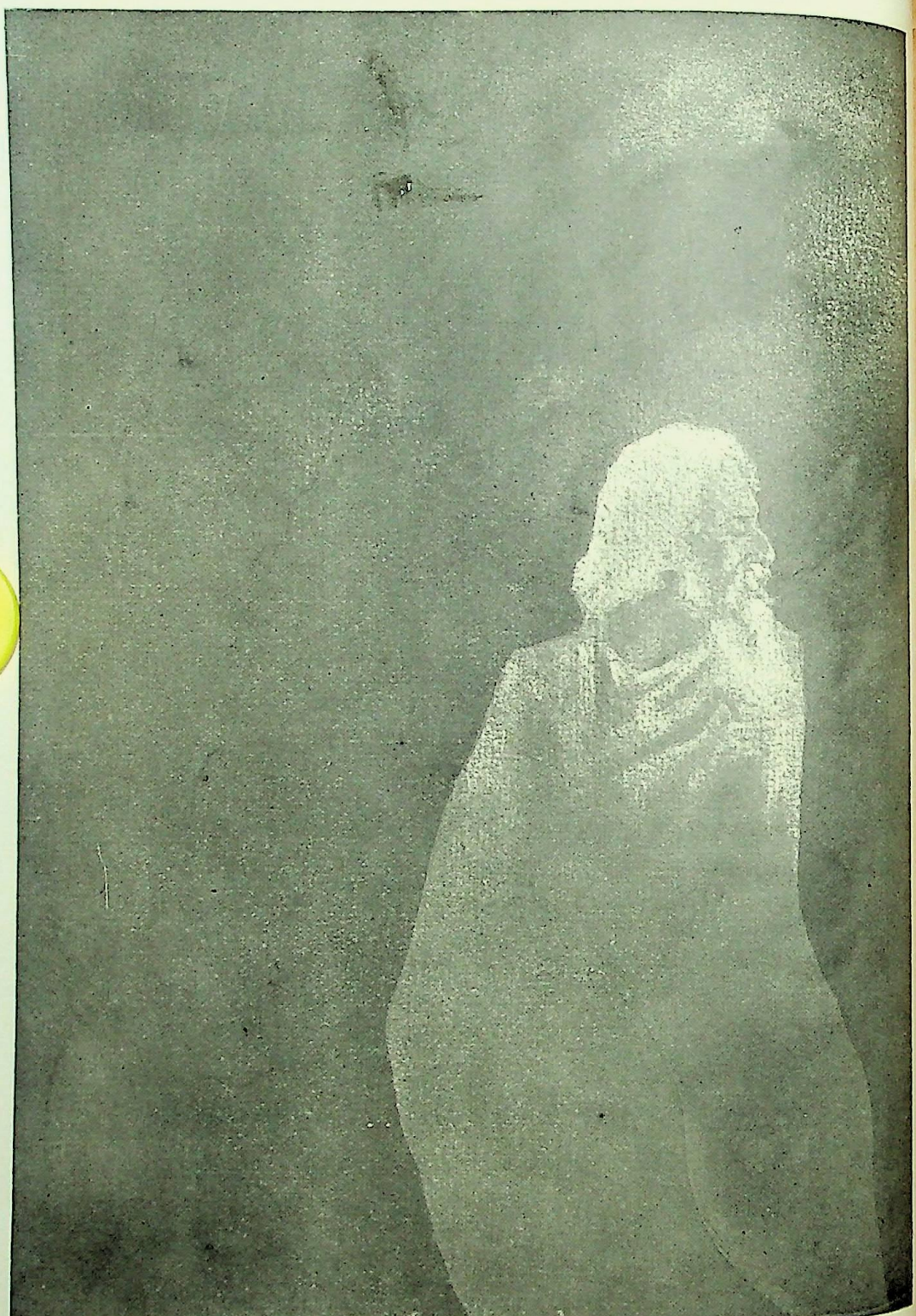

RABINDRANATH TAGORE

Abanindranath Tagore
(Bengal School)

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OUR ILLUSTRATIONS

Our article in this month's Art Section deals with portraiture in drama. It is fitting, therefore, that we should also present some examples of pictorial portraiture, two (a mediæval and a modern) from the East, two (likewise) from the West, and all, by a happy conjunction of circumstances, portraits of poets.

"A Poet" by an unknown Mughal painter, is a good example of the work of that school, which began in Northern India in the middle of the sixteenth century under the patronage of the Mussulmān Imperial princes. These brought with them to India the delicacy of tempera craftsmanship and exquisiteness of colour of the Persian painters, with something of the calligraphic quality of Chinese painting. The Mughal school faded out in the eighteenth century, but during its period of activity it produced a gallery of thousands of portraits despite of traditional religious prohibition. Our illustration shows the fine achievement of the school in the texture of the painting, the folds of the turban, the softness of the beard, and the expressiveness of face and hands. The cloth round the body is a common device for securing comfort in the floor life of India. The reproduction is the life of the original.

"Rabindranath Tagore" is not strictly a deliberate portrait. It is a water-colour painting of the poet acting a part in one of his own dramas. The original is about four times the size of the reproduction, and is also a monochromatic work in a tone between black and brown. The painter, Dr. Abanindranath Tagore, a nephew of the poet, was the originator of the modern revival of Indian painting in Bengal twenty years ago under the inspiration of Mr. E. B. Havell. The school has produced over fifty excellent artists. Members of the Adyar Art Centre have had much to do in spreading a knowledge of the work of the school, and one of its younger members, Babu A. P. Banerjee, is now working and teaching at Adyar.

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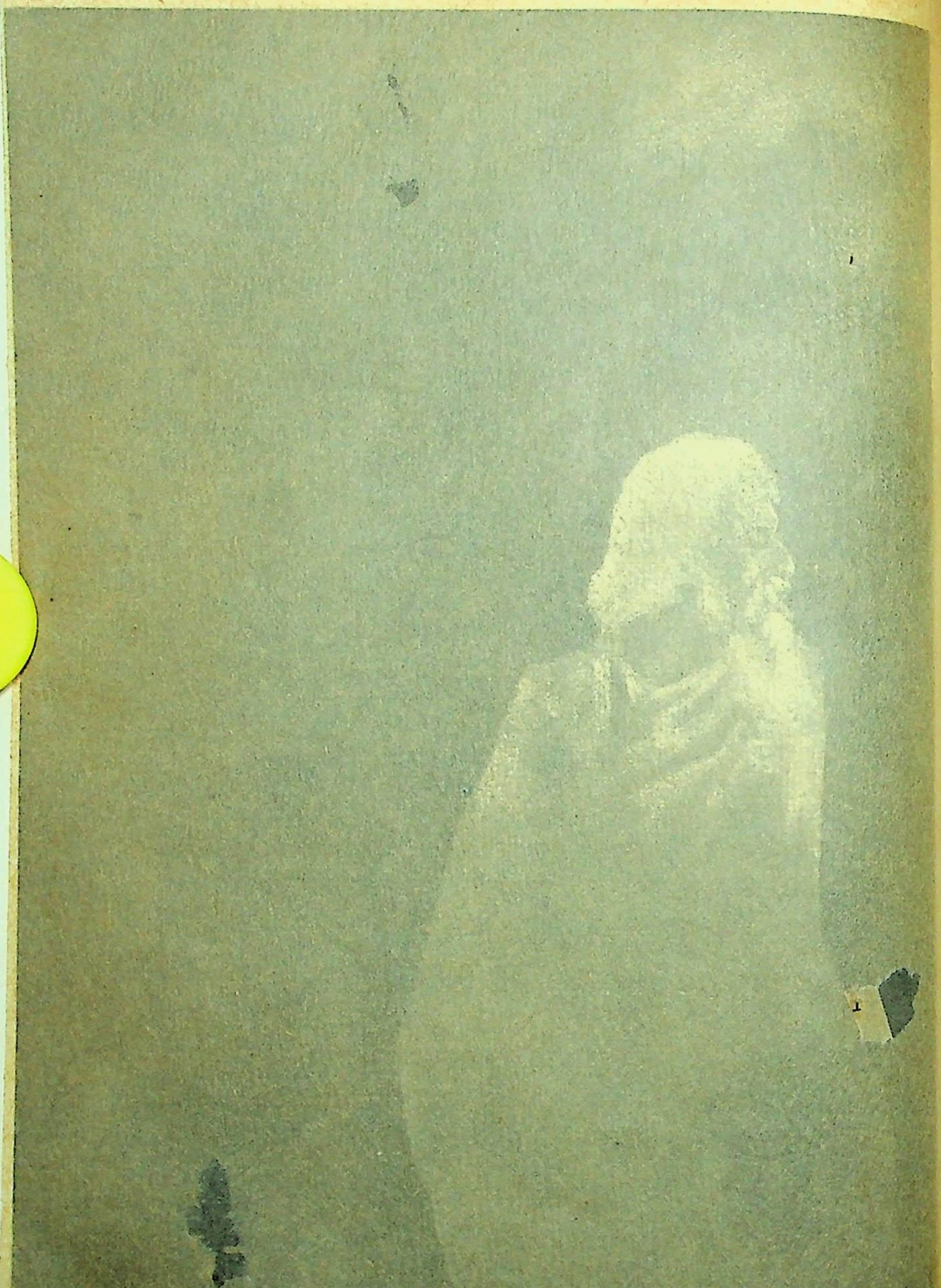

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"Dante" by Domenico di Francesco, is a fresco of fifteenth century on the wall of the Cathedral of Florence. The painter was a pupil of Fra Angelico (1387—1455) who is regarded as the founder of the Florentine school. Dante points with his right hand to a pictorial version of his great poem, "The Divine Comedy," which is shown in the complete fresco. He is drawing the attention of his native city, Florence (that acted so unworthily to him), to the glory that his poem sheds on her. The psychology of the picture is, of course, the painter's. The liberties taken with perspective are common to both western and eastern mediæval painting. It is interesting to observe how the separate gestures of the hands form, with the face, a triangle of unified expression.

"AE" is the pen-name of George W. Russell, the Irish seer who is also poet-painter-publicist-prophet. He is regarded as the greatest cultural influence in Ireland, and is called, by reason of affinity of vision and utterance "the Tagore of the West". The painter of his portrait is a central European nobleman who resided for some years in Ireland. The change in the style of portraiture from the mediæval objective symbolism to the modern expression of the soul of the sitter is noticeable in the two European portraits.

JAMES H. COUSINS

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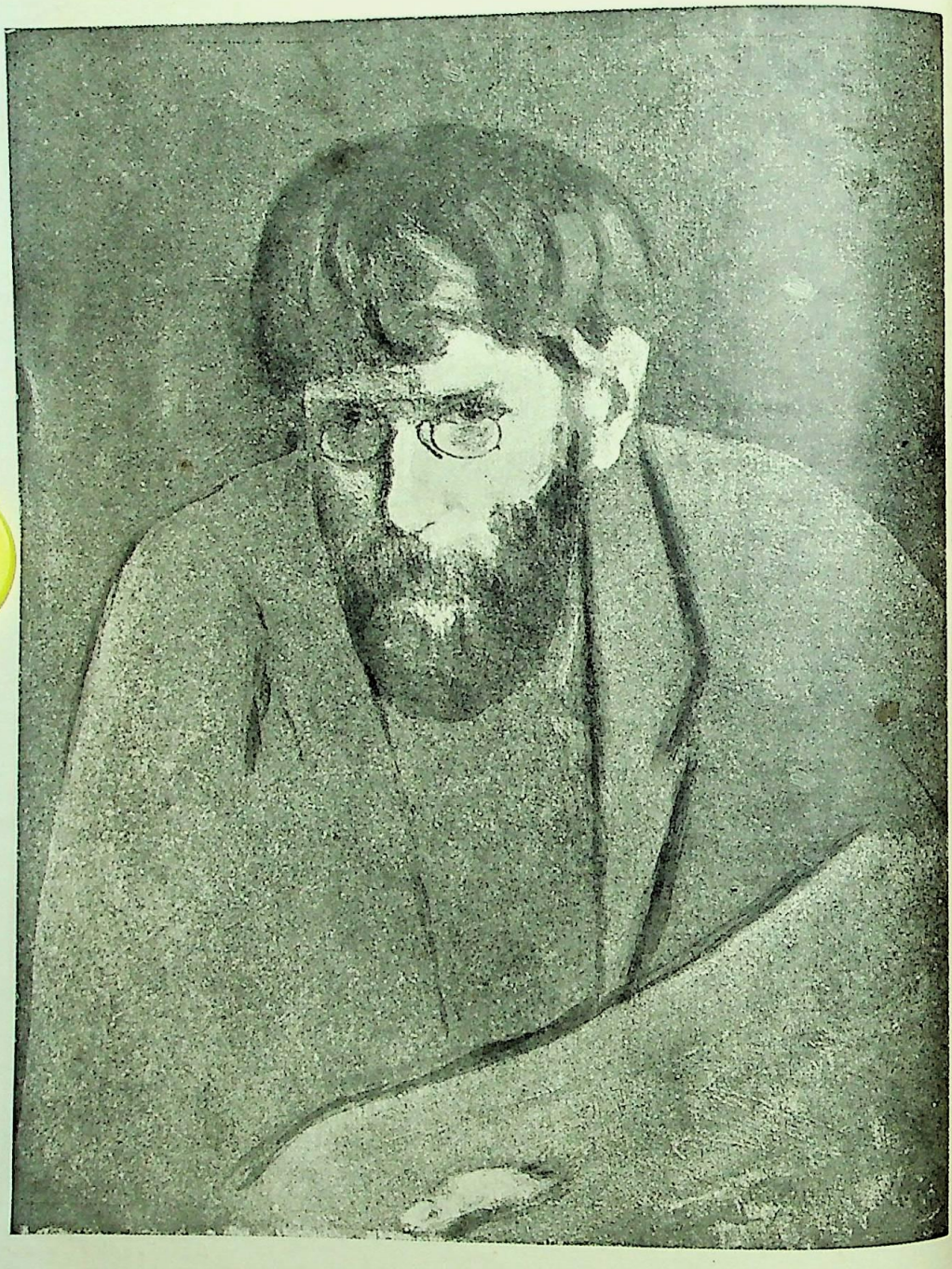

A. E. (GEORGE W. RUSSELL)

From a Painting by Casimir Markievicz in the Dublin Municipal Art Gallery

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CULLED FROM THE GARDEN OF LIFE

By IRMIN HOOD

IT was one of those boisterous dark nights in early spring when the North wind comes tearing and shrieking through the leafless trees and down the narrow passage ways as though seeking its prey. And I, musing alone in the dim light of a flickering fire, seemed to be taken with it and whirled far through space, and then on and on until I felt myself being dropped gently nearer the earth into a bare and verdureless land with only a glimmer of sunlight in front, and this was barred by a formidable chain of impenetrable rocks.

I instinctively felt that the only way was to go on and find out if there was a passage through to the Light and the verdant lands, which must lie beyond.

The way was rough and boulder strewn, and there was a stream to ford before the mountains could be reached. It was here I became conscious of some primitive people of the place who tried to prevent me going on; but a friendly shepherd boy lent me his horse to get across.

After this the way became more difficult and the rocks cut my bare feet letting the blood flow. But presently the foot of the mountain was reached and I saw not far to the left a small group of people with eyes turned eagerly to one section of the rocks where high up a small speck of light glimmered; I could not tell if it was a reflection or whether it was a slit in the mountain through which the Light crept through.

Looking at the company to see what manner of people they were, I was surprised to see them all travel-stained like myself, and footsore, and on many, the clothes were almost dropping off with wear.

But one thing they all had in common, and that was the eagerness to go on in spite of difficulties, which showed in their determined faces; though they were not all equally sure of the direction, for some went off one way and some another, promising to return and tell the others if they found the way, though some of these never returned.

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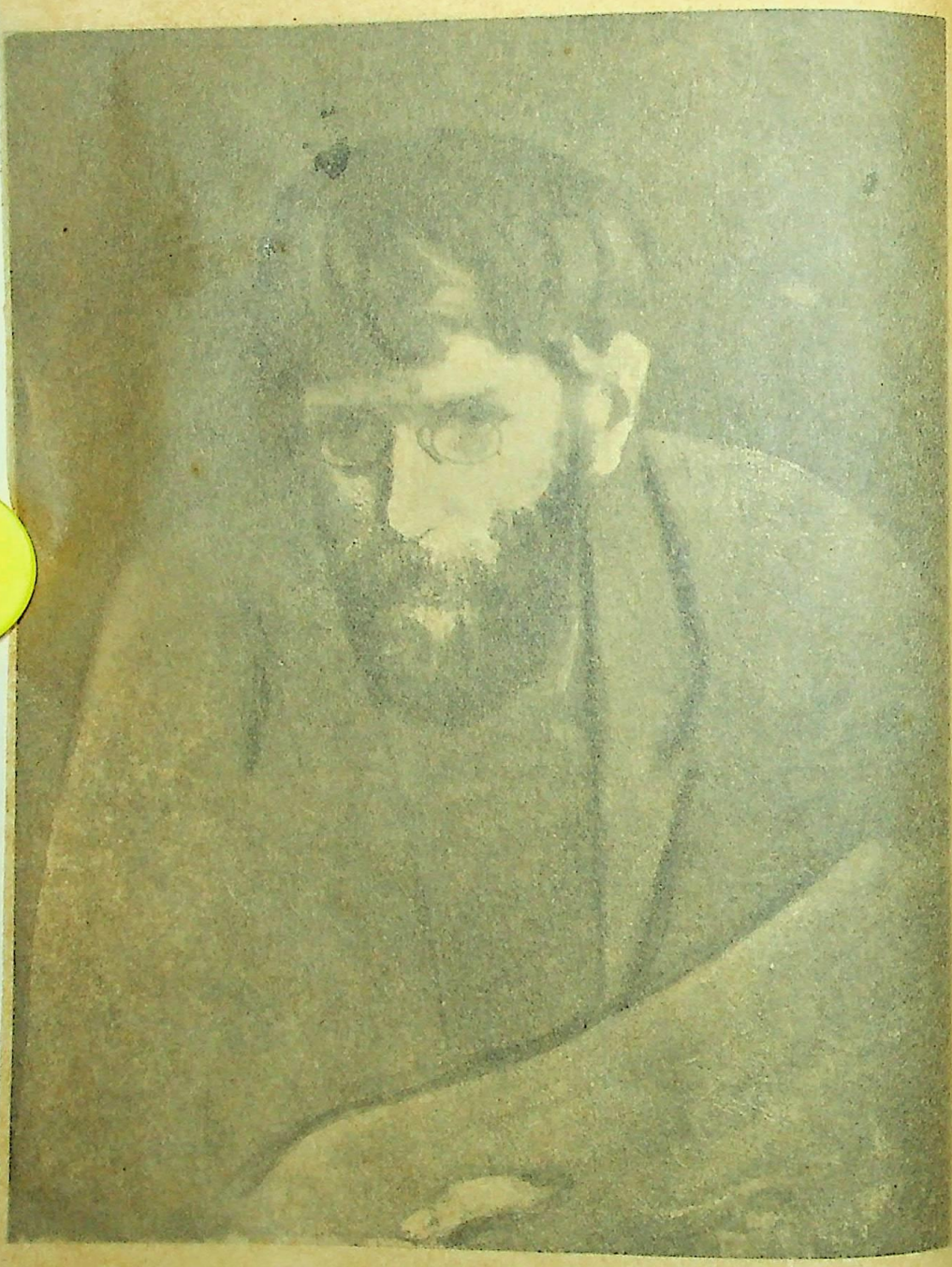

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Now a strange thing happened, the time of waiting there alternated with day and night as I had known it before, only this was the real life and earth life the unreal, and the things I realised here were mirrored in the things I did there.

Pictures would flash before the eyes that only in the North could be understood and their meaning often gave encouragement that the Light would eventually be found though the way was not indicated.

This was one, which passed in a second and had a bearing on what followed:

I saw myself bathing in a dark stream, running between the earth shore and a land of light far across the stream. In my hand was a wallet which contained a treasure I was jealously guarding and which I was about to place on the shore in safety from the water. When down from the hills a pack of wolves came tearing.

So gathering up my treasure I threw it with all might on to the farther shore out of their reach, and the wolves strained eager necks towards where it lay on the bank. All but one wolf who was occupied in preventing me from getting across the stream.

Naked as I was, I sprang on to a plank of wood which was drifting on the tide. It then began to make its way across to the other shore.

The wolf seeing it sprang into the water, hoping that by the commotion the waves would upset my frail craft, for they mounted so high as to obscure me from land.

But I knew that if only the centre of the stream could be reached, I should be safe, and so with hope I sailed on and in time passed the critical point and landed on the other shore in the sunlight, when everything faded from view.

Later, in that real land in the North, I saw that my treasure in the wallet was this Light I was trying to find here, and that the wolves were but my desires which held me back from really finding the way through. And the stream was but the rock of my human will which was the only thing that separated me from the Light.

The raft was the bridge across the stream, but what was not quite clear, was how I could find the bridge and how find the path way through the mountains in reality!

Sometimes the way seemed so plain, looking from this real life but on reaching the unreal, the light was so dim and the little things appeared such mountains, that it was impossible to carry out what had been intended before. For the stream *would* run down hill and carry me with it, and the raft lay just out of reach; and my treasure where was it?

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It was after going to the North many times that I realised I had a companion who met me part of the way, and although I could not actually see him with my eyes or hear him speak, he managed to convey to me both the sense of words and a feeling of his presence.

One night, while lying awake in the earth life, I was made conscious for the first time that the most perfect earthly love might be a hindrance to finding the Light, unless it was made a servant to it.

The contemplation of giving up my friend was almost more than I could bear, for it was the one thing that made the unreal bearable, and it only seemed possible that the way could be found, lighted by that love.

Then I remembered how in the North I saw it was the wolves which tried to keep me from crossing the stream to my treasure; and the light of that remembrance made me see how this earth-love was a desire.

So I called aloud to this invisible companion, offering to give up even that, my greatest earthly treasure, if it meant severance from the treasure of my real life. For unconsciously now it was that which had the greatest fascination over me, and yet it had not actually been touched.

Then in the silence a voice, yet not a voice, spoke within me saying: "My child, all is well." And with it I was drawn upward into a pillar of light, which seemed to be another and larger self now united to me, and we floated away into the northern lands together.

Then—the joy of it!—I saw my friend, whom I thought had been surrendered, coming to meet me. He was fairer than in the earth-life and seemed to be somehow one with my companion.

I ran with joy to meet him, but he faded away into the mountain and the impenetrable walls of rock frowned down and prevented me from following. And only the echo of my Companion's voice within said: "Your friend is where your treasure is; go back to earth and find the key that unlocks the door which opens inward."

And sorrowfully I returned.

Days passed, and still my companion did not come to lead me back to the North. Days full of pain and trouble and loneliness suffered for others. And nights which were as a cup to hold my very life-blood which seemed to be fast flowing away.

And yet never a whisper from my companion until I felt that without his help it would be impossible to find the key and the way in, for my strength was fast going and soon would not be enough to enable me to get back to the North.

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Quite suddenly the atmosphere all around me became filled with a most beautiful perfume—the rarest incense! And I searched for the cause, even going out into the buttercup meadows to see if it could overpower the earth-laden scents. And it was there too.

Then, thought I, can it be that my companion has wafted it towards me just to give notice of his coming? And with that a little black equal-armed cross came before my eyes, and above it the two sides of a triangle. Then it disappeared, leaving me wondering what it could mean.

That night my companion came for me again, and with thankfulness I sped with him back to the North; and on arriving, to my great joy espied high up on the mountain-side a strong door, heavily barred, which I knew must be the one that alone could admit me inwards. But how to get there was the question!

While pondering over it, a ladder, or rather two ladders, one of gold and the other of rope, close together, were let down before me, and I began to climb them, making sure of holding both, as I knew instinctively only the gold one could be trusted, though both were necessary.

High up it led me, but after a time I lost all consciousness and only became aware when descending again. The people waiting below crowded round me as I touched earth and asked me to tell them what I knew, but the only words which recurred to my mind were "Kill out all sense of separateness."

My companion seeming near me one day, I asked him to explain what this meant, and for reply he showed me a picture in which I was made to be an actor.

I found myself walking arm-in-arm conversing with a Teacher who was as a Father to me. We followed crowds of people who were going to see a crucifix which had been erected in a roofless ruined castle courtyard. Many were turning away disappointed. As they understood something wonderful was to be seen there. The Teacher, looking straight into my eyes, said: "You can see, can you not?"

Then I knew that He and the figure on the cross were one. And gradually I felt myself being merged with them too into a great Light, all form vanishing in that inner state. Then the Teacher touched my arm and recalled me to earth and, hurriedly departing, left me to deal with the questions of the crowd and to veil the answer. Oh, something had happened! Why did they all seem to be carrying the cross now, and I had not noticed it before?

And turning to my companion, whose presence seemed now within me, I said: "Tell me why these people are all carrying the cross?" And the answer came: "Because they know no better.

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Then I replied: "Can I not take it from them?" And he said: "Yes, if you will bear it yourself instead; and to be able to do that you must find the key which unlocks the door into the mountain."

Then I whispered: "O God, help me to ease the heavy burden of the world, even if it means added suffering for me."

And the words came calm and strong: "Lie down, then, so that your body becomes a pathway for them to walk over, for only thus can you and those at the gate enable them to mount to where the cross is released."

And I went back to the gate and looked into the faces of my companions, and on their foreheads I saw each wore a little Greek cross as had been shown me—not the Christian Cross which the people carried—and in the centre gleamed a minute speck of light.

Then we realised that only together should we be able to open the gate, for each held one facet of the Truth where the key was to be found that alone could unlock the door in thither.

Days passed, and the search continued, both in the earth-life and in the real. Returning one day to the mountains, I was surprised to find the boulder-strewn pathway covered with a thick coating of snow, so as to be soft to the feet. The mountains, too, were covered, and looked less formidable than before, and sloped more gently to the summit.

Over the top a brilliant sun was just showing, turning the snow into a rosy glow, down to the feet of my companions, who stood silhouetted against it.

Hope gleamed in their eyes, for we all realised that directly in front and overhead the sun was shining. Also the mountains looked less formidable than before, so we each essayed to attempt to find the hidden pathway which would lead to the top.

After wandering for some time, suddenly something gave way, and I was propelled inwards—it seemed into another dimension, for there was something unusual about the direction. When, lo! before me was the sun shining upon the mountain-top, and I was being enclosed in its very heart. Words fail me here, for I seemed to be no longer myself, but just a spark of that great Mother-Heart of Light and Love.

Later, Great Beings, Brothers of the Fire, came into my consciousness, and I was linked to them by silver cords which appeared later to stretch downwards into my unreal life.

Then my friend—where was he? I must go and show him the way in too. But this proved impossible, for he could not even see my way, as it closed up on his approach and he was almost unconscious of me

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too! So I gave him the end of my silver cord and then parted, one of us going up one side of the mountain and one the other.

And I returned again to ask those Great Beings in the Sun what I was to do. They said: "Seek him within, not without; then you will find him." And I did as it was suggested, and looked, and found him coming into the pathway from another angle. Then we joined hands and journeyed on together until we came to the Light.

But our work was only just beginning, and so we retraced our steps to the dark, dreary earth, each holding a silver ball which we unwound and dropped upon the earth to serve as a link so that others could find the way in too.

But it was not all darkness, for the Light shone out at times, so that each could see in the other the realities that together they touched on the mountain-top.

At last was the old Alchemical saying made clear: "What God has joined together, let no man put asunder." For there can be no separation where on the Mount of the higher consciousness they can meet.

Irmin Hoo

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THE THEOSOPHICAL FIELD

THAT the aboriginals of Australia can be saved by a policy of efficient segregation under religious influence, and in no other way is the opinion of the Rev. J. S. Needham, Chairman of the Australian Board of Missions. According to Mr. Needham, the population of blacks and half-castes scattered over the continent totals 72,966 of which number 14,000 are half-castes, mixed bloods and others reckoned as aboriginals. In a report to the board on the present conditions of the aboriginals in Australia, Mr. Needham states: "I am not alone in my confidence that the aboriginals can be saved by a policy of efficient segregation, under religious influence, and, in no other way. That in all simplicity is the policy I suggest to the board. We are working with that end in view, but, owing to the urgency of the case, because (1) of the gradual decrease of the 'civilised' native, and, (2) the certainty of the black suffering if the northern parts of Australia are to receive a large influx of white population, I presume to advocate a complete extension of the policy to include practically all the aboriginals civilised and wild."

It is an interesting fact that the native population on the Government Reserves is said to be dwindling, but that it is increasing on the Mission stations in Australia.

A scheme for furthering the welfare of aborigines in Australia by giving them control of a model state is contained in a petition which has been drawn up for presentation to the Federal Parliament. The originator of the movement is Col. J. C. Genders of Adelaide, S. A., who is Hon. Secretary.

The petition asks that the model state shall be ultimately managed by a native tribunal as far as possible according to native laws and customs, but prohibiting cannibalism and cruel rites. In the meantime, such assistance as may be necessary should be provided. At some future time it is suggested, the administrator himself could be a native. Any persons other than aborigines, excepting Government officials, teachers, and duly authorised missionaries, and agricultural instructors would be prohibited from entering the State. Among other proposals in the petition is one that the State should have representation in the Federal Parliament on the

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lines, modified at first, of the Maoris in New Zealand. According t the petition, it is not only a moral duty, but also a strict injunctio included in the commission issued to those who came to people Australia that original occupants should be cared for. The aborigina races, it is pointed out, are fast dying out, because among othe reasons, well-meant and costly experiments in their interests hav not been sufficiently on the right lines, and because there have bee cases of individual cruelty and oppression.

In the Manifesto accompanying the petition it is stated that for th purposes of forming a model state, a large area of land should b handed back to the natives now on it, and that they should be told i is to be their own, and to be managed by themselves.

* * *

From "Reason, Reverence and Love" by Dr. David Starr Jorda from *The Scientific Monthly*.

Evolution is "orderly change". Its way is the way of al things . . . Furthermore, whatever exists, an object or an even has a cause behind it. All change is orderly, and we know of n source of order except as ordering or pervading intelligence. Henc evolution is but another name (and that none too well chosen) fo nature . . . fundamental to science in the conception that orde exists throughout nature, and that there is no source of objectiv truth other than the human senses . . . The scope of scienc includes therefore all objective truth and it questions the validity o any other . . . From the standpoint of scientific analysis, religio is the instinct of fear, awe, reverence, worship, faith, duty, arisin from the recognition of the gigantic forces which surround humanity and of our desire to act in accordance with their supposed purpose in our pursuit of happiness.

In a historic sense, a religion is definable as the form in whic the spirit of reverence has become embodied in human institution It is a system of belief, as well as worship, and as such, ceremonial symbolisms, poetry, organisations and creeds have grown up arou it, either as aids, or parasites, or both. Thus an important branch science is the study of comparative religions. The distinctions b tween these two uses of the word is indicated in this epigra "Religions die: religion, never."

Religions are historic and traditional. Religion, like ho "springs eternal in the human breast," and is as likely to be found dissent from a historic religion as in conformity to it. It is as natu

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and fundamental as the feeling of love to which it is very closely akin . . .

The name religion is also popularly used for dogmas, ceremonials, rites, symbolism, organisations which have as their real or nominal purpose the aid to religious feeling, the control of religious activities or their concentration on the advancement of the individuals concerned or of the world at large. The word is also loosely used for any condition in any way allied with worship or propitiation of unseen powers. In so far as religion is compacted or crystallised into a system or a belief, it becomes at once encrusted with extraneous matters, poetry, hopes or superstitions . . . From the standpoint of science, the question as to whether any religion is true has no meaning. Religion itself is not concerned with statements of fact, either of science or of history . . .

At the heart of religion is the hope that by our conduct we may place ourselves in line with the will or the ways of the power we worship . . . To stand in awe before the unseen is the beginning of religion, to attempt to find out how it behaves is the beginning of science . . . Every robust human life is a life of faith, not faith in what other men have said or thought or dreamed of life, or death, or fate, not faith that some one afar off or long ago held a key to the riddle of existence, which is not ours to fashion or to hold. Not faith in mystic symbolisms which only a priest can interpret. Let us say, rather, faith that there is in the universe some force or spirit which transcends humanity, but of which the life of man is part, not the whole, something which is intensely real and which it is well for men to recognise, for to follow its way brings effort and action, peace and helpfulness, the sole basis of happiness.

* * *

The English newspapers of late, have been more than ever concerned with matters religious; and especially with the controversy between modernists and fundamentalists. The more learned and scholarly, such as Dean Inge and Principal Jacks, are all on the side of modernism, and of bridging the man-made gulf between science and religion. On the other hand those who cannot free themselves from old-fashioned ideas, and the appeal to papal or other authority—an ever-dwindling phalanx, the relic of a past age.

Moreover, a number of lay writers have been filling columns with matter more or less relevant, purporting to deal with similar subjects.

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It is, anyhow, interesting to note the increase of public interes in these subjects, as compared with the comparative silence of a fe years back.

I append a part of an article from the *Sunday Express* in whic the writer describes his experiences during an illness which was al but fatal. There is perhaps but little which the Theosophist will no find in his books; but the article was published in a popular news paper, and the writer gave it frankly as his own belief, built up o experience, that death has no sting, and that it does not mean the en of all things.

While I was fighting I felt a continuous thrill of exaltation and gaiety. My sta of mind puzzled me and amused me. I was able to inspect and analyse my ow maunderings and ravings.

I seemed to be outside my own physical body and to be a spectator of it torments and tortures. At times I was actually a cool and serene critic of th behaviour of my brain.

I hovered over it as it whirled through dizzy and demented moods. I was liter ally beside myself. Half of me was behaving insanely, while the other half was bus analysing its absurdities, rebuking it, soothing it, and keeping it in order.

Time and Space

This dualism absorbed my concentrated attention. I convinced myself that th fate of my body and my brain did not seriously concern me, and that whatever happened to them was of no consequence to me. This, I feel sure, is the reality of dying

What we call the personality, the spirit, or the soul, is suddenly made aware o its own independence and freedom and liberty. It knows that the bandaged and tube carcase lying on the bed is its garment and not itself. It ceases to be acutely concerne about the plight of the flesh and the bone, the blood and the brain-cells. It soars out o the material physical life into a life of its own, which is far more swift and is more intense.

This extra or super-physical life is full of elation and speed and triumph. whizzes along at millions of miles a second.

Time and space appear to be forgotten fictions or figments. Sleep no longe seems to be necessary or even desirable, problems that baffled the clumsy mechanis of the brain are miraculously elucidated in a flash of insight.

I find it impossible to describe the amazing lucidity of my consciousness durin those days and nights. I remember feeling sorry that I could not record the tremen dous clearness of my visions. I can only suggest the thing by saying that it was lik thought without words in the mind. Words seemed to be outgrown.

As the war went forward I tried to tell my doctor what was happening. endeavoured to convey to him the rush and storm of my unsleeping mind.

I assured him that if he could not slow down the pace of my brain I should soo be somewhere else. He understood, and he prescribed sedatives which reduced th speed of thought to about a thousand miles a minute. I remembered that he consol me by telling me that I was like a man who had been over the top and was intoxicate with the bliss and glory of coming back alive. "Exaltation" he called it.

There seems to be no geography or geometry in the new realm that awaiting you.

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You feel untied and untethered, airy and at ease. You look out at your body as if it were an old hat or an old overcoat which you are ready to doff and discard. Its fantastic strife strikes you as half pathetic and half grotesque. It evokes pity and contempt rather than reverence. Its complicated and ingenious machineries cease to interest you.

You are departing on a journey which needs no eyes or ears, no arms or legs, no digestive apparatus, and no beating pulse. These are merely the crude tools you used in that strange old life, and now they are obsolete.

This sense of separation from the physical machine confirmed my faith in the survival of my identity after death. I knew that my life was not going out, but that it was going on in a fresh field of consciousness.

At times I appeared to be far withdrawn from my own limbs, but I was withdrawn inwards rather than outwards. That is to say, I was not outside my frame of bones, but somewhere in the centre of myself that was remote from the circumference of muscles and nerves.

Naught to Fear

The conventional idea of death is an escape of the soul through the mouth, like a bird flying out of a cage. I think this is a poetic fallacy.

My sensation was that of a retreat from the solid bars of the body into a hidden region with no dimensions or limitations. I seemed to be dissolving and melting into a new form and shape of conscious existence.

I say nothing of the mystical and imaginative comforts and spiritual consolations that quieted and encouraged me in the deeps of pain. These mysteries are beyond phrases. But I was not lonely or alone. And all my faith in immortality grew stronger as I was borne along on the tide of suffering. I do not think reason or ratiocination plays any part in the sacrament of dying. Something higher than logic calms and supports the soul.

I have asked many doctors whether the dying fear death. They all declare that the dying are not afraid.

This confirms my own experience. It is living that hurts and wounds and terrifies. Life, I am sure, is far more terrible than death.

I felt that I was in a kind and compassionate clime, with no cruelty in its gentle atmosphere. Death is a sweet and serene peace. Its song is a lullaby, not a dirge.

It may seem outrageous to say that dying is a cheerful experience, with no lack of humour and mirth and joy. But that is my report of it.

It may be said that my dying did not go far enough to justify my conclusions. But I can honestly say that it went as far as it could go without making finality. I saw a fragment of the curve of death, and I am convinced that it would have been prolonged if I had not ceased to follow the great flight.

This is the good news I bring to those who are afraid of death. There is naught to fear.

* * *

A Heroine

The Anzac tradition has been carried on this year in the trenches of daily life by a young fifteen year old Australian girl—Florrie Hodges, who saved the lives of her three little sisters on the Sunday in which the bush fires in Victoria raged with such appalling force at the close of the summer. The story of girlish heroism is beautifully told by Mary Grant Bruce in the May number of *Woman's*

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World. It seems that with her three little sisters Florrie Hodge was at a saw mill five miles from Powelltown when the fire swe down on them in the middle of the day—swept with a wind hurricane force behind it. "Her own home a few hundred yards awa was wrapped in flame in a moment: the saw mill caught and the was no refuge anywhere—only the line of the tramway track leadi to the township . . . the track, where alone lay a slender hop of safety. She carried the screaming children as best she could i this direction." "We went about a mile," she said, "then w saw it was no use—the fire was right ahead. So we turned back We came to the creek and dropped into it; but we could not sta long. There were trees growing in the creek, and they were al burning, the boughs were falling on us and the water was getting hot So I soaked all the four of us in the water and we got back to the track. And there was fire all around us then. There wasn anywhere to go so I put Rita and Vera and Dorothy (she's only seventeen months old)—on the track in a bundle and I lay down o top of them. They were blind with smoke and screaming but I ha to settle them somehow."

Mary Grant Bruce thus tells the child's story in her own simpl words gleaned during a visit to her in the house in which she is bein cared for in an outer suburb of Melbourne, and continues: Sh "settled them somehow. The fire drove down upon them, borne o the scorching blast, and she lay downwards and sheltered them wit her own body: sheltered them while the burning bark and branche fell thickly upon her, and the flames came across her until he clothes and hair were also flames. So she lay for two hours her leg burned to the very sinews. She beat feebly at the fire, but sh would not move while her brave body was needed as a screen for th babes who had no other help. The fire drove on, and then throug the smoking aftermath came her father, and with no hope of findin his children alive" . . . They were all safe thanks to the valou of the eldest child. Florrie Hodges is still an outpatient of th Hospital where three Doctors are in consultation over her case, i the faint hope of saving her from being permanently crippled. She described as a "cheery sturdy child of fifteen with honest brow eyes. She drags the bandaged leg slowly, the knee is quite useless . . Pain is her constant companion, but about her is a curious contentmen that lifts her above suffering and scars. . . . Scars she will carr to the grave, concludes Mary Grant Bruce, scars which indeed in th eyes of her countrymen she may wear as proudly as a decoration."

* * *

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Further Uses for Cinemas

The desirability of utilising the cinema for constructive purposes in the development of good citizenship is apparent to all. How to achieve this object and supply the present demand for pictures is the problem exercising the minds of teachers and parents everywhere.

It is interesting to note in this connection that prominent citizens in New South Wales are supporting "The Good Film League of New South Wales". This organisation was formed in 1922 with the following aims:

(*a*) To encourage the presentation under good conditions of moving pictures of high ethical and artistic standard.

(*b*) To secure adequate censorship of all advertisements relating to moving pictures.

(*c*) To extend the use under healthy conditions, of moving pictures as a factor in education.

In 1925 a Deputy Federal Censor was appointed in Sydney, and the League recognises that for this work to be effective, it is important that such a body as the League shall help in maintaining a high standard. Since the League was formed a new aspect of the film industry has arisen, the production of films in Australia; in view of this the interest and criticism of the League may be of value. The work of the League at the present time is directed towards

(*a*) Securing Legislation which will provide for adequate censorship of posters and advertisements.

(*b*) The restriction of films which may be shown to children.

As a watch committee the League has done good work on several occasions by calling attention to objectionable films and posters and thus preventing their publication.

These facts are culled from a leaflet prepared by the League which appeals for more members, and also states that Church and Social organisations are specially asked to send delegates to the monthly meetings of the Executive Committee. Delegates from the Theosophical Order of Service might give useful help to this good cause.

J.

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CORRESPONDENCE

THEOSOPHISING COMMERCE[1]

MAJOR DOUGLAS has done good service in calling attention to th economic anomalies amid which we live and in suggesting a solutio which—however unconvincing to some of us it may seem—stimulate reflection.

Imagine some ultramundane consciousness looking down up our world and noting such, to him inexplicable, situations as th following:

At the termination of the late great war most European countrie found themselves faced with the housing problem. People wer clamouring for dwellings, and yet, while to our imaginary onlooker i would have been evident that there was no lack of building site materials, or labour, for some mysterious reason houses were n forthcoming.

Again: We are told, and can readily believe, that the marvellou labour saving machinery invented during the last half century, o more, has placed in our hands—in the British Isles, for example—th technical means to produce, in a few weeks, the requirements for year of the entire population. Yet our warehouses are full of goo seeking a market, while thousands of would-be consumers stan outside unable to secure or utilise them.

It is when we come to the solution of the problem that doub and difficulties arise. Some of us have dreamt of finding it in suc an ideal state of Society as that suggested by the maxim: "From eac according to his capacity, to each according to his need," or by th answer H.P.B. is reported to have given to a questioner: "I believ in a Socialism that gives, not in one that takes." Others again hav indulged in the generous delusion that the happiness and prosperi of a country can easily be secured by merely transferring its weal from some economic pockets to others, ignoring the difficultie in the way of a WISE redistribution, or the consideration that th wealthy man can consume but little himself, that his power now days is limited to directing the flow of his ever circulating inves ments and expenditure into more or less profitable and desirab channels and that, be he miser or spendthrift, his individu influence on economics is relatively small.

[1] See March, 1926, p. 665.

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Major Douglas' scheme follows none of these lines. It claims to be purely scientific and adapted to human nature and conditions as they are. Yet he too, like many another before him, must have his scapegoat or whipping boy. "The Dukes," the landowners, the middlemen, the capitalists and the labourers have all, at some time or other, been held up to the opprobrium of the other classes or categories of the community as the cause of all our troubles. Apparently it is now the turn of the Bankers to experience such an attack. This, in my opinion, is a weak point in Major Douglas' argument, believing, as I do, that our present civilisation is the product of an age-long gradual growth and struggle to adapt ourselves to ever changing conditions, rather than to any conscious and suicidal intention of any one class to exploit the rest of the community.

Apart from this, and omitting details, Major Douglas' remedy, if I have rightly understood it, lies in a State-regulated paper-money circulation ever equivalent to, and fluctuating with, the amount of movable and immovable wealth statistically verified as existent in the country at the time. The production of new wealth would call for an issue of more circulating medium, unless loss or depreciation in other directions compensated the gains, and vice versa. The relative values of commodities, one with another, would vary, but would not be influenced, as at present, by scarcity or abundance in the circulating medium itself.

I confess that, personally, I am not convinced that the true solution has been found, but having no alternative to offer, and in view of the patent anomalies in our present system, I should welcome a sympathetic study of the Douglas' scheme by competent political economists in the hopes that even an adverse verdict might suggest other and better solutions.

Adyar REGD. G. MACBEAN
June 10th, 1926

THE PROBLEM OF STATESMANSHIP

AMID all the conflicting theories as to the clearest way out of the present economic and political tangles in which the world finds itself it is refreshing to turn to the Laws of Manu. One statement alone is like a flash of lightning which illumines the murky clouds of currency reform, Fascism and other nostrums which have been offered to us recently as the acme of statesmanship.

To quote from *The Science of Social Organisation* by Bhagavan Das, "On the subject of machinery, incidentally, Manu says that the starting and working of great machines and factories and also of mines, by individuals, is one of the sins that rank next after the heinous ones." There is nothing complicated or confusing about that

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statement, a child could understand it and yet our statesmen fail t realise that our whole machine age and our entire industrial syste are an offense against the Higher Law, an offense for which we hav paid and will pay in wars, revolutions, strikes and class struggles.

All social movements of the present day may be traced back t this fundamental thesis and it constitutes the acid test which whe applied to any theory of statesmanship will quickly prove whethe it is in accordance with the Law of Brotherhood and consequently i line with the evolutionary process or whether it is a reactionary o sporadic tendency which must speedily pass away. Over the questio of whether or not individuals may control the machinery of productio on which society depends, the whole world is dividing into two camps known in their extreme phases as Fascism and Bolshevism.

We have had a eulogy of the former by W. H. Kirby in th December *Theosophist* and according to him Mussolini is an angel o light and Lenin a prince of darkness. The writer seems to think tha the Great War came like a thunder storm out of a clear sky "t break up the, more or less, long placid period of the Victorian Era." As a matter of fact it was only the culminating crisis of a series o economic crises, colonial conquests and class struggles brought abou by competition among the European nations for trade routes and new markets. And markets for what? For surplus goods produced by the speeding up of machine production by workers who were themselves facing an increasing measure of poverty and uncertainty of livelihood.

The war simply hastened the downfall of the capitalist syste and Fascism is reaction organised by the ruling class in order t retain their private ownership of land and industry. But the Law o Manu still holds good, there are contradictions within the syste which will cause it to move toward social ownership or collapse, an Fascism is a passing phase which will disappear. The followin extract from an article in *The New Statesman* very ably states th case against Fascism and its methods:

"But let us grant that Italy has got order and a considerab degree of material prosperity under the Fascist regime. There sti remains the question of the methods by which she got those benefit and the price she is continuing to pay for them. The methods of th Black Shirt revolutionists were deplorable. They were not a oppressed class goaded into revolt against injustice and persecutio They represented the powerful interests of the country-industrialist landlords, Army officers. Mussolini was not their master, but the instrument. He was, and is, that exceedingly useful creature—th poacher turned gamekeeper. He was, and is, the megaphone throug which the oligarches practise demagogy on the masses. That he ha great talents we do not deny, and we are not concerned with disputin his Napoleonic conception of himself. We merely point out that th movement of which he was the figurehead was not, as is often represented, a spontaneous rising of the lowly to put down the migh from their seats. It was a rising of power against weakness.

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weak were not all innocent, and it is possible to excuse—even to applaud the Fascists for taking a short way with corruption and incompetence and mere subversive mischief. But they did not stop there. They destroyed good with bad; they trampled on institutions and associations with a savage and undiscriminating fury. They persecuted, and beat, and shot individuals who remonstrated with them. And now they have made violence, which they began by offering as a charm to cure a diseased Italy, into a golden calf which a regenerated Italy must worship in perpetuity."

"We do not believe that this is a wholesome religion for the Italians, or for any other civilised nation. We are told by the full-blooded Fascists that democracy and constitutional government are rotten devices for producing anarchy. We are told by their milder apologists in this country that though democracy may work here, it will not work in Italy, and that any system of government must be tested by its results. So be it. What, then, are the results of Fascism in Italy? Order and discipline—good things in themselves, but not quite so good if they have to be maintained by ceaseless dragooning. Nor are order and discipline the sole results of Fascist policy. The liberties of which Italy has been deprived are substantial liberties, vital to a European nation in the twentieth century. They are not mere licenses which threaten authority in the State, unless indeed that authority is a usurpation. Freedom of speech has gone; freedom of the Press, freedom of association, self-government in national and local affairs—all these have gone. Of those who object to tyranny some have been driven into exile, some are in hiding at home, and others are sullenly acquiescing because they and their children must live. It is ludicrous to depict this acquiescence as cheerful consent, and to suggest that all Italy, with the exception of a few atribilious rebels is enthusiastic for the Fascist regime. Signor Mussolini and his friends are, we believe, sitting on a volcano. It is not likely that he will persuade our 'responsible authorities' to seek a similar seat; but he may succeed in doing some little mischief by exciting our irresponsibles."

"The greatest potentiality for mischief, however, so far as the outside world is concerned, lies in the foreign policy of the Fascist Government. It is inevitable that violence and lust for power at home should lead to violence and lust for power abroad. Signor Mussolini is at no pains to conceal his disdain of pacific principles, and his ambitions for the aggrandisement of Italy. It is true, he occasionally pays lip service to the League of Nations, but he does it with a contemptuous grin . . . Our prime interest is peace, and our complaint against Fascist Italy is that she is a disturber of the peace. Fascism, with its basis of violence, its exaltation of the nationalist State, and its pinchbeck romanticism, is a dangerous irritant. Signor Mussolini and those behind him may be patriots, but their patriotism savours of Louis XIV and Bonaparte rather than of Garibaldi and Mazzini and Cavour. Its success can only spell disaster."

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Nothing has given greater encouragement to the revolutionary wing of the Socialist movement than the rise of Fascism. It has always been a matter of controversy as to what attitude the capitalist class would take when a Socialist Government controlled Parliament and proceeded to nationalise industry. Now they can point to Italy and say to the so-called evolutionary wing: "A fig for your constitutional methods. Now we know what respect the ruling class has for democracy and parliamentarianism, when it suits their purpose to overthrow them. They resort to force, and force will have to be the arbiter."

That brings us to an analysis of Bolshevism, and I may say that I have never seen a reasoned interpretation of the Russian Revolution in any Theosophical publication. Either we are afraid to touch the subject or else we know very little about it. It is not sufficient to call the Bolsheviks inhuman monsters, because, as a matter of fact, they are nothing of the sort. They are simply realists who have had a keener insight into Social and economic fundamentals than the inept ruling class which they overthrew. If we justify Mussolini for using force, why condemn Lenin for doing the same thing, particularly as the latter did represent the suffering masses and we must remember that the Bolshevik wing of the Social Democratic Party had its rise after Bloody Sunday in 1905 when five thousand innocent men, women and children were shot down in cold blood and left dead and dying on the snow. Red October was the answer and in the Russian Revolution we can see plainly the Karma of the ruling class.

Revolutions do not just simply happen, but are the culmination of long periods of social injustice, and with all the boasted efficiency of our machine civilisation, discontent grows daily and livelihood ever more uncertain. The United States is the wealthiest country in the world to-day and yet according to figures issued by the National City Bank of New York, taking 100 persons 25 years of age, at 65 years there will be only 1 independent, 4 well to do, 5 working for a meagre living, 36 will be dead, "many of them for want of attention that money would have secured" and 54 will be dependent upon others.

This is a picture of a society in which the machinery of production is controlled by individuals for their own advantage instead of by a public service and any theory of statesmanship which fails to consider the fundamental need of social ownership for such utilities and machines as are collectively operated, as enunciated by the Laws of Manu, is not worthy of our consideration.

The change is coming, and if Fascism is the only answer which can be given, then the outlook is a dreary one. However, there is another answer and a better way. It is for us to plan the new order in accordance with the very simple and clear instructions of the Manu, and the World Teacher will show us the method. In this hope let us turn to our tasks with renewed vigour and an enthusiasm which knows no weariness, nor shadow of turning.

JACK LOGIE

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REVIEWS

The Purpose of Education: An examination of Educational Problems in the Light of recent Scientific Research, by St. George Lane Fox Pitt. (Cambridge University Press. Price 4s. net.)

Rightly has "Science Progress" declared that "this book is a milestone in the progress of human thought". It contains the best introduction to the general psychology of education with fascinating human touches. The ideas presented by the writer are highly stimulating and provoke much thought in the minds of all genuine educationists. What is most commendable is the remarkably skilful examination of the educational problem of the day in the light of recent investigations and research. The author is pre-eminently right in upholding that the purpose of education is "to enable us to suppress our egoism, and realise our necessary independence". In other words the present work seeks to approach the problem of personality from diverse points of view, in regard to its value and influence in the inculcation of sound education. One feels deeply impressed with the logical thought of the writer and his clear and vigorous power of expression in the analysis and solution of educational problems. The influence and general outlook of the teacher go far towards the growth of personality and the formation of character in the pupil. This fact is probably the main theme of the sound disquisition of Fox Pitt in this memorable work.

R. V. P.

Shaken Creeds. The Virgin Birth Doctrine, A study of its origin, by Jocelyn Rhys. (Watts & Co., London.)

Seeing that all things religious, as well as almost all civilisations, are in a state of flux, the author of this book, has done a very helpful service to assemble in orderly progression, and in attractive form the results of the Higher Criticism of the New Testament, concerning the doctrine of the Virgin Birth. The service is considerably enhanced, in that he also reveals the anomalous position in which a very large

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percentage of the clergy and ministers of the Christian religion, are at present faced by those facts which Biblical, canonical and ecclesiastical research have brought to light;

> for nearly all educated clergy have ceased to believe in certain doctrines which are contained in the Creeds of the church to which they belong.

The author also says, and rightly,

> the situation has become intolerable for those whose work lies among educated folk, men and women, who, they feel, must suspect their honesty. But the ecclesiastical authorities fear to move . . . Evidently there is but one cure for the troubles which afflict our clergy. Their flocks must be taught what they themselves know. If they cannot speak, laymen can.

The situation is not only intolerable for certain of the clergy, but it has long been intolerable for the intelligent laity. The writer speaks from an experience of at least forty years, during which period how many noble souls have suffered persecution for seeking truth, how many fine and spiritual men have been unable to enter the ministry, because they could neither suborn the intelligence nor play battledore and shuttle-cock with conscience?

> The real problem is not to disturb the minds of the untaught,[1] but to enable the teachers to acknowledge, without entire loss of authority and influence, the errors made in the past, how they have survived until the present, and what elements of truth may be mixed up with the false theories.

Once the process of open acknowledgment and research has commenced, and commenced in something of the fine attitude of mind and loyalty to the purpose of discovering the truth, displayed by that great assembly of the Anglican church held in London not long ago, then no one need fear for the future of religion. "To seek truth and ensue it" is a spiritual process of life itself, whereas enforced uniformity in belief and in intellectual reasoning is an application of material conditions to the powers of the soul, and therefore tends to become the winding-sheet of that which it would preserve alive.

Among much useful information in the book, the two main divisions of early Christian Faith are carefully described, (1) the Gnostic in many of its varied forms[2] also giving the Gnostic meaning, (or one of them) of the Virgin Birth, as being a symbolic presentation of a cosmic and entirely spiritual process, preparatory to the creation of a solar system and worlds. In this connection a teaching of the greatest antiquity. (2) The simple literal school, which knowing nothing of the later development of the doctrine of the Virgin Birth, were followers of Jesus, a man born in the ordinary way, who went about doing good, healing the sick, and teaching.

[1] These are disturbed already or ignore religion altogether.—A. C. D.

[2] See *Fragments of a Faith Forgotten*, by G. S. Mead.

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With much careful collecting of evidence, both historic and by reasonable deduction, the author shows how these two streams began to coalesce in the processes of time; and perhaps founded the so-called Petrine or Gospel form of Christianity, against which Paul, in his Epistles was so constantly in opposition; the sect which subsequently grew into the Catholic Christians. Gradually that which was a poetic and metaphysical statement of great beauty, became more materialistic, and ultimately the Virgin Birth, in its full literal import, and first heard of in the second century, became a canon of the body of Christians called Catholic. In the fourth century, the Emperor Constantine adopted this Catholic form as the established State religion; and little by little the Gnostics were persecuted out of existence.

With the light which Theosophy throws on the great religious teachings of antiquity, especially the doctrine of the Virgin Birth; the student of life and of human evolution, learns the signification of this (Gnostic) doctrine not only in relation to those great outstanding characters who have appeared from time to time as founders of the great religions, but also in relation to the whole human race in general, as also to himself in particular. He sees that the life which comes forth through the portals of "virgin matter" and commences manifestation within the limitations of the mineral kingdom, can go forward to a less cramped stage of manifestation in the plant kingdom. Likewise the plant life can attain to a wonderful expansion of consciousness, when it is ready to enter the animal kingdom; and further, the embodied life, having passed through simple animal experience, will one day be ready to take up the responsibilities and pleasures of the human stage of evolution. He sees the great ladder of life stretching out before and behind him, and with his unfolded human intelligence, knows himself logically as a spark from the ONE INFINITE and UNIVERSAL LIFE; knows that therefore there can be no limit to the heights of his own evolution, or to the unfolding of consciousness which awaits each human being.

It is at this stage of consciousness, that the cosmic symbol, the Virgin birth, mystically telling the story of the ONE LIFE coming down into manifestation, has a parallel in human evolution. The Kingdom of Heaven is a definite state of consciousness, and is that stage of consciousness next beyond that of the human consciousness, as the human through a long series of incarnations has passed beyond that of the animal in the great school of the world. The Virgin Birth, from great antiquity as taught in the Mysteries of old, in relation to the individual, signifies the act of passing from the level of the human

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consciousness, to the level of consciousness implied in the Christi term, the Kingdom of Heaven. This New Birth, or Initiation is t result of conscious effort undertaken by the individual himse and hence is called the Virgin Birth, as distinct from the birth in the world of matter. It is then that the man begins the unfolding the Christ consciousness, and attempts to scale, for many incarnatio perhaps, those heights of evolution pictured by S. Paul in the word "the measure of the stature of the fulness of CHRIST". Few peopl outside theological students, are aware of the vast amount of patie and loyal research that is implied in the term, Biblical Higher Cri cism. A list of such writings as the author must personally ha contacted before writing, in almost narrative form, so able a interesting a book, would certainly be an addition to the helpfulne of "SHAKEN CREEDS"; we hope that the book will run through anoth edition, and that a second edition may have the suggested addition.

Theosophical librarians would be well advised to place this wo in the Lodge Libraries.

A. C. I

Hokusai, by Yone Noguchi. (Elkins Matthew, London.)

A critical study by a poet, who is something of an artist, of artist, who is something of a poet, should be well worth reading o would say; and Yone Noguchi amply satisfies all expectations in th volume. Hokusai is not generally the most loved of the band Colour-print masters who first popularised Japanese art in Euro but before one reaches the last page Noguchi has persuaded one reconsider one's judgment, has enlisted a more intelligent sympath and compelled one to share in his bow to the great, if eccentr master. For Hokusai was a great master, a magician of the brush loving student of humanity, if somewhat of a braggart, a buffoon, a a churl. He is not alone in this complexity of character, but he h few rivals in his mastery of his materials, in his extraordina vitality, and in his passion for his work.

There are many delightful stories told of him; and Yone Nogu tells many of these in a way that only a poet can; brings a tear the eye, or a smile to the lips, and we, at least for the moment, sha his love for the "artistic charlatan," the social rebel, the vagabo ugly, dirty, coarse, Rabelaisian. By the magic of his pen the p lifts the disfiguring mask. We then glimpse "a proud, dignif soul pasting on his door the name card 'Hokusai, a peasant,' . . a thinker of liberalism who spat in the face of trifling manners

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customs . . . who got rid of trivialities . . ., a valiant victor on life's highway, who ran up the sky and down a valley at will."

Sometimes Hokusai himself tears off the mask completely. Honour is dearer than the price of a meal, Art is noble and the artist does not barter or bargain, he gives. This is Hokusai, the real, "the Gwakyo Rojin, the Old Man mad about Painting." Brush in hand he becomes the superman. Noguchi compares him to the great Frenchmen, Balzac and Rodin.

> Whenever I think of Hokusai, my mental vision perceives Balzac . . . And whenever I think of Balzac, there appears Rodin . . . With the presence of these three giants, my study becomes still at once like a cloister where solemnity steps from thought to thought . . . Although I know nothing about the familiarity between them, I feel that the silence of these three men is not of a kind that is cold and indifferent, but is a spiritual voice, impulsive and well trained, with which they are talking on their mysteries. I now turn aside when I feel some oppression; but I look again, and I find that they are seen no more. Oh, what's that? Good heavens' Lo, in their places three big mountains. Certainly Balzac is mountain. Rodin is mountain. Hokusai is mountain . . . When one is but personification of strong will, we receive from him such an impression that mountains alone can reveal.

It is action, power, that is outstanding in Hokusai and his work. He works with a giant brush, with a giant's strength; laughs, rejoicing in his strength like a giant. The world is his field of action. "Any giant artist of his kind always shuns deceptive superstition called perfection, and believes with a lover's passion in incomplete suggestiveness." "Nature and life, when Hokusai sees them through his own realistic eyes, move at a rate ten times faster than the nature and life ordinary people see. See how the mountains, rivers and trees in his pictures tremble with spirit and fire. See how a vitality of the superman runs through the blood vessels of his men and women." . . .

What are the chief characteristics of Hokusai's art—"rhythmic harmony of lines, fierce action, adjustment of composition, architectural beauty, humour"; but perhaps he lives longest in the memory as the "dauntless" painter, so desirous of perfection that death is hated because it puts an end to effort.

Yone Noguchi discusses in his own naïve and charming style the different branches of Hokusai's Subjects and many of his pictures.

The book is beautifully dressed and delightful to handle, with its soft, delicate paper, double-paged in the Japanese fashion, its clear print and its fine illustrations. There are nineteen collotypes and three wood blocks in colour.

A. E. A.

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The Bhagavaḍ-Gīṭā. The Divine Path to God, by K. S. Ramaswami Sastri, B.A., B.L. (Ganesh & Co., Madras.)

Introduction to the Bhagavaḍ-Gīṭā, by Prof. D. S. Sarma, M.A. (Ganesh & Co. Price Re. 1.)

These two booklets serve in their own way, as introductory commentary and interpretation of the *Bhagavaḍ-Gīṭā*, whose teaching has an incomparable spiritual and ethical value. The purpose of the former is to present the "universal and synthetic doctrine of the *Gīṭā* in its inner and vital evolution, and to discuss the goal of spiritual life" and the difficulties concomitant to it, as dealt with in that book of universal experience. The aim of the latter is to "make the students of the *Gīṭā*, lead a life of high purpose accepting it as their guide". While we are convinced that the first is pedantry, the second is undoubtedly the quintessence of scholarship.

R. V. P.

Between the Desert and the Sown. (Written down by Nargis, Pupil of Inayat Khan. Depot for Sufi Literature, 54 Above Bar, Southampton. Price 4s. 6d.)

In this little book a skilful hand has culled some flowers of eastern thought, and with them marked a pathway from the Unreal to the Real.

> There is a path which lies between the field of joy and the field of sorrow; it is on this path that the Beloved walks, and only in the silence between the desert and the sown can His Voice be heard.

The qualifications necessary for the treading of that path are set out in passages full of beauty. The difficulties and joys which the pilgrim soul will encounter are dealt with, and much teaching is given for the helping and encouragement of those who have started on the Path of Return.

In a companion volume entitled *At the Gate of Discipleship* the approach to that Path is clearly defined, and we are told:

> . . . a seeker of God realises that God must be sought through every condition and in every experience of life, for only through this constant seeking, with oneness of heart, will realisation come, that there is no place in all the world, either great or small, high or low, good or bad, in joy or sorrow, where God is not; that every atom of the universe is pervaded with His life and upheld by His love.

We venture to add one further quotation:

> Leave thy flowers growing, O traveller on the path, that their perfume may refresh the wayfarers; thus shall thy plants yield the seeds for other sowing.

S. M.

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A Tibetan on Tibet, by G. A. Combe, C. B. E., M.A. (T. Fisher Unwin, London. Price 10s.)

This book will be of the greatest interest to all, for though much has been written on Tibet, it is from an entirely different point of view that one sees the life and thought of these wonderful people through the mediumship of that adventurous and most courageous man, Mr. Paul Sherap. His name is perhaps a little misleading—but Dorje, as he was originally called, ran away from home at the early age of ten with forty rupees and a pair of extra boots, fell in with some nomads and travelled on with them; he spent a year in a Buddhist monastery at Drebung, but finding life there too cramped for his adventurous spirit, he passed on, to taste of education in a mission school at Darjeeling (a school recommended to him by an earnest and broad-minded lama who told the boy that all religions were good). He studied for three years, went on a pilgrimage to Budhgaya and returned, bringing a brother with him, to the mission, for two more years that he might continue his study of languages—here he changed his name.

He journeyed into China, and later explored the whole of that bitter wind swept plateau, the veritable "Roof of the World," and he relates his perilous adventures with a dispassionateness which seems to call for no more comment than would be expected from an account of a travel across Europe. Known world-wide as a most brave hearted and most happy natured people, one marvels anew as one learns through the intimate knowledge of this enlightened Tibetan, of the privations through which the people live, and of the superstitions from which they suffer.

The account of Mr. Sherap's travels and observations has been collected together by Mr. G. A. Combe, the author of the volume, who realised from various conversations with the Tibetan in Tachienlu last year, how interesting his experiences would be to a wider public, and Mr. Combe is very much to be congratulated upon the happy manner in which he has collected these accounts, weaving the material together and in no way detracting from the charming characteristics of the narrator.

It is interesting to read in an address delivered by J. H. Jeans before the Astronomical Society on the award of the gold medal of the Society to Professor Einstein, the acknowledgment of the important services rendered by astronomy to the other Sciences, and how Einstein himself became an astronomer to forward his task of

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discovering exactly where lay the flaw in Isaac Newton's law o gravitation, and to put this right.

The lecturer passes on to show us somewhat of the entirely new universe into which Einstein's work has led us; how until the seventeenth century the majority of men were firmly convinced that our terrestrial life was the prime reason for the countless myriads o stars illuminating the firmament, in short, that they were created before man for the purpose of ministering to his pleasure. How in the twentieth century men now believe in a flow of time regulated by their consciousness; we speak of the year 1925 as past and gone, o 1927 yet unborn as in the future, waiting to spring into life when we have closed with 1926. The lecturer compares this thought with th consciousness of a traveller who, journeying through one county t another, might suppose the one past to fall out of existence as he left it, while the one ahead would be waiting to come into existence on his arrival. Expressed in terms of space so obviously absurd, and yet constituting exactly our belief in respect of time.

Now Einstein's theory eliminates this supposed difference between space and time, for as seen through the eyes of the law o relativity the "Space-time landscape" does not spring into view in front and fade away behind us as we travel on, it is unalterably *there*.

That is to say the years 1925 and 1927 have probably the same sort of existence as the Devon through which we have passed and the Cornwall waiting for us to come.

So it becomes exceedingly interesting to discover what room this theory leaves for life, consciousness, and—freewill; as we speed on in the train are we mere passive spectator unable to control the speed o alter the direction? Bound as it were, to sit gazing from the window on country we effect not in the slightest? Travelling on into other countries yet ahead, formed long before, and unalterably, by other hands than ours?

It is possible, the lecturer points out, that the other side o Einstein's work, the theory of Quanta, may provide the clue and supply the needed antidote to this otherwise somewhat unacceptable possibility, savouring too much of determinism and automatism, that the answer to the puzzle will be outside the terms of ordinary time and space, and outside the regions surveyed by the theory of relativity.

U. G.

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Occultism and Modern Science, by T. Konstantin Oesterreich, Professor of Philosophy at the University of Tubingen. Translated from the Second German Edition. (Methuen & Co., London. Price 6s.)

In a certain sense this is an important book, for it advocates the removal of the usual prejudice against occultism that the orthodox scientist thinks is so correct. It is time that such a great field of natural science should be freed from the senseless contempt now heaped upon it by so many, in otherwise good repute, in the reasoning world. For there is no reason to bar out this form of nature-study, except prejudice. And for this sound and logical advocacy we thank the Author.

The book gives a review of the field of "Occultism," but hardly seems to know the difference between Spiritism and Occultism. Five of the six chapters being devoted to the former and its methods. Only one chapter of 25 pages deals with Occultism and Theosophy, and most of that deals with Dr. Steiner's Anthroposophy. The learned author should not have allowed himself to confuse these two fields, as far apart really as theology and philosophy.

The utter confusion or ignorance, due no doubt to lack of research, with which he analyses the work of the Theosophical Society, of H. P. B., Dr. Annie Besant, and Bishop C. W. Leadbeater, is not worthy of the high reputation that Dr. Oesterreich has otherwise achieved. It is a fair introduction that he gives us to mediumship, but the facts, and differences of Theosophy are garbled beyond recognition.

The translation is far from blameless, and to call the *Secret Doctrine* the "Secret Teaching," and to call H. P. B.'s other book *Veiled Isis*, is inexcusable.

On the professor's own showing of the utter disregard that the scientists have for the mediums, and their sensitiveness, we doubt if any advanced Theosophist would ever stoop to be investigated by one.

A. F. K.

The Shining Traffic, by Kennedy Williamson. (Hodder & Stoughton, London. Price 6s.)

This is one of those simple books that one is glad to find if one is going off for a holiday and does not exactly want an exciting novel. I mean by that that it has a distinctly useful place. In these days when so much rubbish is to be found on bookstalls and which is bought and read by the large majority of passers by it is refreshing to

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find something that gives one food for thought, uplifts one and yet rests one if so be in these strenuous days one is tired.

This book is written by a man who has touched humanity and loves his fellows and that in reality is one of the highest praises that we can offer, for in touching humanity he brings us closer to it in understanding and in appreciation. Understanding ever brings appreciation. There are therein many little touches that are well worth a short hour and that is all that is required for the perusal of this book, yet the book does not end in this short hour for it leaves much to ponder over and gives one ideas that carry us away to realms unknown to many of us.

The book may be termed one of short essays on different subjects which have been turned into ethical subjects by the skill of the author; in other hands the same subjects might be turned into either jokes or what not according to the fancy of the writer. It is because the author has shown his ability to see the real and the true behind what to others seems only the obvious that we find in this collection of essays a strange charm which enriches us.

W.

Ātmagñān, or Life in the Spirit, by T. L. Vaswani. (Messrs Ganesh & Co., Madras. Price Re. 1-8.)

This is an attempt to introduce into the body of Western Science, Philosophy and Religion, the principle of the *Ātman*, for, on this foundation, the author believes, could be built up the Unity of Religions and the Brotherhood of Nations. Theosophists would naturally find in such a book much that is familiar to them in Theosophical teaching, and it is noteworthy that even in the interpretation of *Paurānic* stories, Mr. Vaswani accepts the view of Theosophical books, *e.g.*, the spiritual significance of *Vastra-Haran*. The whole plea is very eloquently worded, and essays an intellectual appeal by the citation and criticism of the views of a number of western thinkers. Though in a book of this kind, it is probably inevitable, it seems to us that the manner in which these views are dealt with leaves here much to be desired. For to those who are familiar with that body of thought these views must seem to demand a much fuller statement and deserve more reasoned criticism than is offered here; while those who are not familiar with it may be misled into imagining that these views have not much cogency and have no great value.

P.

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Some Minor Works of Richard Rolle with the Privity of the Passion, by S. Bonaventura. E. Hodgson, Litt.D. Translated and edited by Geraldine (John M. Watkins, 21 Cecil Court, Charing Cross Road, W. C. Price 5s.)

There are many attractions to be found in this book. Richard Rolle lived in the fourteenth century, so much water has passed under the bridge of life but to-day his words are translated and presented to us.

To many the words written here will be very helpful and one thinks of Thomas à Kempis as one ruminates over them. They need ruminating over and one can spend time over it if that style appeals to one to-day. It will not appeal to the many but to the few they will be pearls of great price.

There is rather a wonderful description of the Passion of the Christ. Sometimes one wants to find joy in the story of the Christ and in the following words that author tells us of joy and it is therefore that I quote that one passage.

> Be trying with all thy might that thou wert so inwardly given to the love of Jesus Christ, that for the ghostly joy in thy soul, nought that man can say or do shall make thee sorry; so that thy inward thought may be fed only upon the sweetness of Christ's love; not in pleasure in earthly ease, not in loving men, if they begin to speak well of thee, nor in idle joy.

C.

Temples, Churches and Mosques, by Yakub Hasan. (Natesan, Madras. Price Re. 1-8.)

This is a very valuable little addition to our popular books on architecture. The author himself calls it in his sub-title "a kaleidoscopic view of the world's architecture".

There are 68 illustrations which give a very fair and wide-reaching idea of many styles of architecture of very many different periods in many different lands, both East and West. The great use of this small and popular book will be to whet the architectural appetite of the reader for further knowledge and more research on this most important subject.

We wish great success to this volume, its very low price will, we hope, place it within the reach of all schools and libraries.

S. S.

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Yoga: A Study of the Mystical Philosophy of the Brahmins and Buddhists, by J. F. C. Fuller. (William Rider & Son, London. Price 6s.)

In simple language, yoga is the art of uniting the human mind to a single idea, by the concentration of one's faculties. The author of this book wishes to impress upon every one, that the practice of yoga is one of a series of deliverance from worldly illusions. There is much valuable information here on a small scale, on the different kinds of yoga, the fullest treatment of which may be found in Swâmi Vivekânanda's lectures. The aim of all yogîs is to get at the unknowable, and the Real, in a world of appearances; and the expert yogi discovers the meaning and essence of Reality by superconscious intuition, one fact becomes quite clear as we read this charming book, that the writer considers that yoga and Buddhism are in essence, but one path to deliverance and to attainment. The key to deliverance is meditation, which has its basis in concentration; and the final attainment is begotten in a rapturous moment of spiritual exaltation and illumination when the mind enters into the superconscious world of reality. Throughout, the book is remarkably clear, and for a beginner a valuable guide towards the knowledge of yoga. The labours of the writer will surely not go unrewarded, when we realise that he has given us in a nutshell, all that is most essential in the mystical philosophy of yoga and the diversity of its practice.

R. V. P.

Ethics of India, by E. Washburn Hopkins. (Yale University Press, New Haven.)

This is a companion volume to the author's popular and well-known book *Religions of India*. The writer has conceived in the present work, the moral development of India, from the Rg Vedic period, and has traced her ethical culture to its consummation in the Buddhistic period. Further, he has shown most conclusively, how intimately and indissolubly religion and ethics are associated in India, and has laid much emphasis upon the great mass of legal and epical moral teaching and its paramount value towards the full realisation of the importance of the ethical culture of India. Throughout the treatment of the subject is absolutely unbiassed and deeply sympathetic. In some respects it is a fuller and more complete treatment of the subject of Indian Ethics than the defective and illogical though inspiring work of Professor McKenzie of Bombay

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The present writer, while making an emphatic but mild protest against a too logical interpretation of historical facts, tries to establish that there is through all Hindū Codes of ethics, a symphony of ideas and admonition, in regard to moral injunctions and ethical appeals. More than all, the sympathy and profound scholarship of the writer and his power of logical and persuasive argument and his passionate enthusiasm in the admiration of all that is good and unique in Indian Ethics, deserve the highest commendation.

R. V. P.

Lectures on the Philosophy of Mathematics, by James Byrnie Shaw. (The Open Court Publishing Company, Chicago, London. Price 7s. 6d.)

Mathematics is not a field of knowledge that is often explored by the average thoughtful man for, like all unfrequented and lofty regions, it is difficult of access. Nevertheless to those who are willing "to read widely, scrutinise intently, reflect profoundly" it offers that same mysterious attraction to enter and find its secrets. The author has presented in this small volume a rough map of the whole field of mathematics, putting before us at the same time, certain philosophic problems and theories which have been discovered at various periods by various great philosophic mathematicians and mathematical philosophers since the earliest times of which modern Western Teutonic Civilisation has any knowledge. He pays reverence to the Pythagorean and Platonic systems though inevitably he must fail to understand the deeper side of Pythagorean Mathematics. He has given to us the most important modern philosophic theories of mathematics of Descartes, Leibnitz, Kant, for example and brought to our notice the problems of the relation between Natural Science and Mathematics, the Universals and Mathematics and the Laws, Thought and Psychology, Mathematics and the problem of Freedom of Thought, and last of all, he has given us glimpses of the lofty realm of abstract Mathematics where Beauty and Truth are one, the realm of

> that subtle beauty of the harmonious order of the parts which pure intellect perceives,

of which Poincaré is the chief high priest in modern times. Without a knowledge of mathematics philosophers cannot be true philosophers for—

> the consideration of mathematics is at the base of knowledge of the mind as it is at the base of knowledge of the natural sciences; and for the same reason is the free and fertile work of thought dates from that epoch when mathematics brought to man the true norm of truth.

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It is therefore a very comprehensive and valuable little book eve although it does not reach any clear synthetic solution of th philosophy of mathematics.

M. W. B

The Divine Law of Human Being, by F. C. Constable, M.A (Kegan Paul & Co., London. Price 7s. 6d.)

The book is by a thinker, and for thoughtful readers. Yet the titl does not convey, the matter of the book does not enunciate the law in a way that is easy to lay hold of. The contents are: The Fir Part, five chapters; I. A Divine Law of Human Being; II. Evolution III. When Man Appears; IV. Man and the Laws of Nature; V. Huma Experience. The Second Part, VI. Religion; VII. The Power o Religion; VIII. Jesus Christ; IX. Dogmatic Forms of Religion; X. Th Divine Law of Human Being.

Evidently the author agrees with most of the theories o Occultism regarding man and his divine nature, the place of Jesu Christ, etc. But what he seems to wish to say is: Man is Divine and yet he does not say it. The chapter on Evolution avoids all di cussion of the evolution of intelligence, dealing only with form, y asserting spirit as transcendental. If written for the materialis why ignore the illumination of the word reincarnation; and if for th mystic, then the book is far too concerned with the gentle handlin of the preconceived ideas of the laity. In other words, the book is n convincing to the truth seeker, though it may wile away an eveni for the amateur philosopher or the parlour theologian. We would r write the title thus, "The Fact that the Human Being is Divine." T reading public wants the matter synthesised, in a summary, in epigram. The vagueness of the book leaves one uncertain, yet hard willing to read it a second time.

A. F.

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BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

Consumption and Tomorrow, by Valentine Knaggs, L.R.C.P.; *The Difficulties of Dr. Deguerre*, by Walter R. Hadwen, M.D. (C. W. Daniel Co., London); *Annual Report of the Smithsonian Institution*, 1924 (Washington Government Printing Office); *The Ancient Murli*, by T. L. Vaswani (Ganesh & Co., Madras); *The Bell-Branch*, by James H. Cousins, D.L. (Maunsel & Co., Ltd., 96 Middle Abbey Street, Dublin, Ireland); *The Hidden Splendour*, by A. Scrivener (Rider & Co., London); *Reichenbach's Letters on Od and Magnetism*, by F. D. C. Byrne, B.A. (Hutchinson & Co., London); *Heredity and Reincarnation*, by Olive Stevenson Howell (T.P.H., London).

Our Exchanges

We acknowledge with many thanks the following:

The Calcutta Review (April), *The Indian Review* (April), *Papyrus* (December to March), *Mexico Teosofico* (March, April), *The Messenger* (April, May), *The Servant of India* (May), *O Theosophista* (January—March), *Modern Astrology* (May), *Theosofie in Ned—Indie* (May), *Service* (April), *Light* (May), *Bulletin Theosophique* (May), *Theosophy in Australia* (April, May), *The Theosophical Review* (May), *Revista Teosofico Isis* (February), *The Canadian Theosophist* (April), *Teosofia* (April).

We have also received with many thanks:

Nature (April, May), *The Vedic Magazine* (May), *The Occult Review* (May), *Le Lotus Bleu* (April), *The Signal* (May), *Prabuddha Bharata* (May), *The Cherag* (April, May), *Theosophical Bulletin* (April), *Teosofisk*

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Tidskrift (March, April, May), *The Young Theosophist* (April), *The Bishop Heber School Magazine* (April), *Theosophia Jaargang* (April, May), *Theosofisch Maandblad* (May), *Theosophy in India* (May), *Bulletin of the Museum of Fine Arts* (April), *The Phoenix* (April, May), *Blavatsky Press Bulletin* (May), *Teosofia en Yucatan* (January, February), *Programma Theosofisch Congres* (April), *Evolucion* (April), *The Vedānta Kesari* (March), *Buddhism in England* (May), *De Theosofische Beweging* (May), *Toronto Theosophical News* (March, April, May), *Report of the B. Y. L. Nair Charitable Hospital*, 1925—1926, *The Theosophical Society in England, General Secretary Report* (March, 1925—1926), *Teosofia en Yucatan* (March, April), *The Beacon* (April, May), *Het Sterleven in Indonesia* (February, March), *Teosofi* (February, March), *Pewarta Theosofie* (May), *Theosophi* (April).

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SUPPLEMENT TO THE THEOSOPHIST

NOTICE

It is requested that all remittances intended for the Treasurer, Theosophical Society, may always be made payable to that officer and NOT to any individual by name, so that in cases of absence, or illness, they may be dealt with by the properly authorised "locum tenens" without unnecessary inconvenience and delay.

The same applies, of course, to the address for correspondence.

Adyar
10th June, 1926

REGD. G. MACBEAN,
Acting Hon. Treasurer.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th May to 10th June, 1926, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Shanghai Lodge, T.S., a new member, per 1926, $5 ...	6	8	0
German Section, T.S., Hamburg, per 1926, £5 ...	65	0	0
North China Lodge, T.S., Tientsin, a new member, per 1926	7	0	0
T.S. in Engand, 415 members, for April, 1926, £13-16-8...	183	6	8
"Fraternité" Lodge, T.S., Swiss International Theosophical Federation, Charter Fee, and 14 new members, per 1926	50	9	0
Canadian Theosophical Federation, 2 new members, per 1926, in addition to old account	14	5	0

DONATIONS

Ahmedabad Lodge, T.S., White Lotus Day Collection ...	8	0	0
"E. A. M.," Greenock, Scotland, for Jubilee Convention Fund, £5	65	0	0
U. S. Adyar Committee, for various activities, $1,741-8-7	4,791	14	0
Jönköping Lodge, T.S., Sweden, for "Adyar Day" ...	41	7	0
	5,233	1	8

Adyar
10th June, 1926

REGD. G. MACBEAN,
Acting Hon. Treasurer.

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OLCOTT PANCHAMA FREE SCHOOLS

Financial Statement

The following receipts, from 11th May to 10th June, 1926, are acknowledged with thanks:

Donations

	Rs.	A.	P.
Gaya Lodge, T.S., White Lotus Day Collection for Food Fund	10	0	0
Indraprastha Lodge, T.S., Delhi, White Lotus Day Collection	7	0	0
Mr. Fricke, Amsterdam, through Miss M. A. de Graaff, £2	26	0	0
	43	0	0

Adyar
10th June, 1926

REGD. G. MACBEAN,
Acting Hon. Treasurer.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Valencia, Spain ...	Oriente Lodge, T.S. ...	15-3-192
Caguas, Porto Rico ...	Aida Vincenty ,, ,, ...	28-3-192
Almeria, Spain ...	Morya ,, ,, ...	28-3-192
Guantanamo, Cuba ...	Hijos de la Luz ,, ,, ...	30-3-192
Warsaw, Poland ...	Brotherhood ,, ,, ...	1-4-192
Lappeenranta, Finland ...	Tutkija ,, ,, ...	2-4-192
Helsingi, Finland ...	Helsingin Teosofinen Keskuslooshi Lodge, T.S.	3-4-192
Biarritz, France ...	Wedgwood Lodge, T.S. ...	27-4-192

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Ibi (Alicante), Spain ...	Alcait Lodge, T.S. ...	28-3-192

Adyar
10th June, 1926

J. R. ARIA,
Recording Secretary, T.S.

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

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demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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idea that all Theosophists are Buddhists; we must not let it grow into the idea that all Theosophists are Liberal Catholic Christians."

Further on it is said that: "Three activities have been established by this Convention, the Liberal Catholic Church, now to be known as the World Religion, into which the Theosophical Society is directed to enter by Mrs. Besant and Mr. Jinarājadāsa." There is no suggestion in my letter to the General Council that the World Religion is the Liberal Catholic Church; on the contrary, after reciting "The Basic Truths of Religion," the next paragraph runs:

> These are the basic truths of the World Religion, of which all religions are specialised branches; to proclaim and teach these the Theosophical Society was founded and exists.

Further, in saying this, the liberty of the members of the T.S. was guarded by the specific statement as to the T.S.:

> It admits to its membership all who desire to enter it, whether or not they hold any of these basic truths, or belong to any religion or to none, since all belong to the Universal Brotherhood of Humanity, of which it is a nucleus.

The letter runs:

LETTER TO THE T.S. ON THE LIBERAL CATHOLIC CHURCH

By the President of the T.S.

As President of the Theosophical Society, I desire to write to my fellow-members in English-speaking countries on a question on which sharp differences of opinion have arisen, chiefly due, apparently, to misconceptions and misunderstandings.

All members of the Theosophical Society are bound by the First Object of the Society to recognise Brotherhood without distinction of creed. This is often called "neutrality," but it is far more than neutrality. Neutrality might only mean a cold aloofness, an indifference. Brotherhood without distinction of creed means a loving recognition of each creed as one of the roads by which the Highest

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may be reached. It implies a readiness to serve all, and an actual service of the one or more with which the Theosophist may come into contact. His attitude is not that of folded arms, but of eagerly stretched-out helping hands. One of the great religions may be more natural to him than another because of his past, but that will not prevent his taking a vivid interest in each. Personally, my past makes the root-religion of the Āryan race, Hinḍūism, my *natural* expression, as Buḍḍhism was that of my predecessor, Colonel Olcott; but I can sympathise profoundly in the presentations of the same truths in Zoroastrianism, Hebraism, Buḍḍhism, Christianity, and Islām, with their sub-divisions, and can teach the same ideas to the members of any one of them in its own special language. The ceremonies of each interest me profoundly, and I have studied them all with keen pleasure, and can take part in any of them with full earnestness and sympathy. That must be the case with every Occultist.

So much for generalities. To come to particulars.

The Old Catholic Church is an interesting historical movement which kept to the Catholicism of the Roman Obedience without some modern addenda, and preserved the Apostolical Succession, as did the Anglican Church when it tore itself away from obedience to the Roman See. The entry into it of many Christian Theosophists has liberalised it without touching its Catholic character, and the English-speaking members prefer the name of Liberal Catholic. The Liberal Catholic Church is a sub-division of the Church Catholic, and undoubtedly has a great future before it. The accession to it of our loved Theosophical teacher, C. W. Leadbeater, who was a High Church Anglican Priest when he joined the Theosophical Society, and who has since been consecrated Bishop of the Liberal Catholic Church, has naturally strengthened it; he has brought to it the knowledge of the unseen world that the early Bishops possessed, and the great Christian ritual purged of later accretions, now shines out in its true beauty and inspiring power. To the Christians in our Society this presentment of the Christian faith, in its highest and truest form, is invaluable.

That our Christian brethren have caused some friction in Great Britain, Australasia and America is not the fault of the Church but of the unwise zeal, "not according to knowledge," of some of its members. I found in Britain that, in the Lodges, there was sometimes shown a disposition to regard non-Christian members, or even Christian members holding to the Protestant tradition, in whose very blood ran a dislike of ceremonial and a distinct dislike of Roman Catholicism and of Catholicism in general, as less good Theosophists than those who joined the Liberal Catholic Church, and the Lodges were made less congenial to them because of their dissidence, so that some even left the T.S., as having become sectarian. In Scotland, where Puritanism

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fought and died to break the Papal yoke and win religious freedom, the anti-Catholic feeling is strong, and the idea that the Liberal Catholic Church was the Theosophical Church had become a barrier keeping out the ordinary public, and prejudicing them against Theosophy. The only sense in which the term is true is that in reverting to "the faith once delivered to the saints," free from Roman additions and Puritan retrenchments, it necessarily approximates to Theosophy, the root of all great religions. Christian Theosophists naturally welcomed it and thronged into it, but its mission is primarily, as Bishop Wedgwood said, to reach the Christian people who are not Theosophists, and to restore to them the precious jewels which Christianity, as taught by Roman and Puritan, had overlaid or lost. In that sense, it is Christianity theosophised, *i.e.*, Christianity restored to its great and rich heritage. So have Theosophists, who have entered Masonry, or Education, begun to theosophise them, to give them back, or implant in them, spiritual ideals. The world cannot be christianised, for Christianity is only one of its many religions, but it can be theosophised, by bringing back to all religions the truths given to each by its Founder, deepening each for its own adherents.

In America, so much unrest has been caused that at the last Convention it was actually proposed to over-ride the Constitution of the T.S., in order to inflict on Liberal Catholic priests a special disability, forbidding them to hold office in the American T.S. I then stated that if the resolution were passed I should disallow it, as contrary to the constitution. American feeling runs high, because of certain Roman Catholic attempts tc dominate American politics and thus to undermine the Republic. Unthinking people regard the word "Catholic" as equivalent to Papalism, and as indicating the Roman Obedience only, forgetting that the Anglican Church is also Catholic, as is shown by its creeds. Hence the very name of "Old Catholic" or "Liberal Catholic" aroused angry antagonism among the ignorant. The fact that I have not myself joined that Church has, I fear, been unfairly used against it by some; I do not belong to any religious denomination, for the only one which, by my past, is my natural expression is closed against me by my birth in the West. But I regard the Liberal Catholic Church with the same loving and reverent sympathy as that with which I regard all sub-divisions of the great religions. Others claim that I "approve" it. I have not the impertinence to "approve" any branch of a great religion. The Jagat-Guru, the Guardian of all religions, blesses all of them; who am I, that I should "approve" that which He has blessed? I seek to serve them all equally, since He is the Sustainer of them all and His Life flows into them all. I study them all, and feel the keenest interest in the ceremonies of all, if so be that I may learn from any of them something which I do not know.

I regret that my name should be used by both sides in the controversy, and that words should be put into my mouth, or my

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spoken words misapplied, to strengthen the views of the speaker. Perhaps the above statement may make my position clear.

Theosophical Lodges ought obviously not to be used as fields for propaganda of any special religion with a view to make proselytes. Lectures expository of any faith may be, and have been, freely delivered in Theosophical Lodges. But no attempt should be made to win adherents for one form of religion or another. Hindū, Buḍḍhist, Christian ceremonies ought not to be performed in a Theosophical Lodge, unless the Lodge habitually lets out its hall for any public purpose; in that case, it would not be identified in the public mind with any particular form and thus exclude others. A member must never be made to feel that the Lodge is an inappropriate place for him. Lectures on religions come within our Second Object; proselytism breeds antagonism and is against our principles. The public has grown out of the idea that all Theosophists are Buḍḍhists; we must not let it grow into the idea that all Theosophists are Liberal Catholic Christians.

Two minor points may here be noted: if Liberal Catholics are invited to lecture, the same courtesy should be extended to them as to lecturers of other denominations; they should bear their proper titles—Rev., Rt. Rev., Bishop, Canon, etc. We cannot stoop to the rudeness which sometimes refuses his title to a Roman Catholic Bishop or Archbishop. We did not say that "Mr. Vivekānanḍa" would lecture, but "Swāmi Vivekānanḍa"; so with men of other faiths. To refuse to Liberal Catholics alone any titular dignity, bestowed upon them by the ecclesiastical system to which they belong, is certainly not to be without distinction of creed.

Lodges may, by their bye-laws, restrict their membership to members of a particular religion. We have had Buḍḍhist Lodges, Islāmic Lodges, Ladies' Lodges, each with its own limitations. So we could have Christian Lodges or Zoroastrian Lodges. These are, or would be, specially dedicated to one kind of study and may have their use, but their members need to be careful not to grow narrow, and they lose the advantage of free discussion from various points of view.

My honoured colleague, Bishop Leadbeater, in a private letter says as to this subject:

"I have told the people here over and over again that they are not in the least expected to join themselves to the Church or to Co Masonry, if they do not feel that those are useful lines of activity for them; but I have sometimes added that while we did not ask in any way for the assistance of our Theosophical friends in these works, we did feel that we had the right to expect from them a kindly tolerance. I think they might say: 'I do not myself feel in the

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least attracted towards Co-Masonary or towards ecclesiastical ceremonies; but at the same time I realise that these are ways in which other people of different temperament can be helped; and so I refrain from attacking them, and give my good wishes to those who feel inclined to follow those lines.' I have always impressed upon them that the Theosophical Society, with its intellectual presentation of the truths, was still going on, and intended to go on, as strongly as ever; but these others were merely different methods of presenting Theosophical truth, suitable for certain persons, but not for all."

With this, I cordially agree, as I do with all the statements made by Bishop Leadbeater on these matters. We are entirely at one.

Those among us who believe that the Jagaṭ-Guru, the World-Teacher, will soon be coming among us, will see easily enough that, among the many movements in which members of the Theosophical Society take part, there are three which stand out as peculiarly methods of preparation for that Coming, in addition, of course, to the Order of the Star. In the world as a whole the fifth sub-race predominates in power, and its religion, Christianity, largely influences both the older and the younger faiths; hence the need of recalling Christianity to its deeper spiritual principles, and the Liberal Catholic Church, bringing back prominently the more occult teachings, giving back the key of knowledge taken away by the priesthood of Rome, is obviously a movement intended to prepare the way in Christendom. Masonry, with its Theosophical proclamation of Brotherhood, but weakened by its exclusive masculinity, needed also to be recalled to the ancient way, and, strangely enough, free-thinking France was the one who threw back to the Ancient Mysteries, without distinction of sex, and created La Maçonnerie Mixte, Co-Masonry, as we in English-speaking countries call it. That again, bringing back the occult use of ceremonial, is to many non-religious people a veritable religion, and prepares them to understand the value of ceremonies, a preparation, as every Occultist will see, for the coming changes, which will link the visible and invisible worlds together as in ancient days. That again is a movement obviously in preparation for the Coming. A third world-wide preparatory movement is Education, whether of the children, who are to be the builders of the New Civilisation, or of the adults, who must prepare the world for it by assimilating and spreading the Theosophical ideas which will recreate the character, will change the Social Order into Brotherhood, and will remould the political fabrics of the Nations into true Democracy. The Theosophical Society itself is a nucleus from which radiate the regenerative forces; it supplies the life, the energy to all. In these three great movements there is room enough for all, and none need be jealous of any other, nor grudge to any its share of the inexhaustible Life. Each has its place, each has its work, and if neither of the two first-mentioned attract, surely in the many varieties of the wide-spreading educational

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movement, each worthy member might find some field in which to labour for mankind. At any rate, all may follow the way of Peace, of Harmony, of Concord; and if any do not, may I not address to them the old pleading of the Israelite leader: "Sirs, ye are brethren; why do ye wrong one to another?"

ANNIE BESANT, P. T. S.

I may add to this letter the paragraph on the same subject in the Watch-Tower of the same issue:

The great current of spiritual life, poured down into Christianity through our Christian membership, awakened into new vitality one of its Branches, the Old Catholic Church, with its unchallenged Orders and Catholic traditions. The Theosophical Society in Christendom has naturally a very large number of Christian members of all persuasions and divisions, and the Anglican Catholic and other Catholic-minded people in the other Christian communities in English-speaking countries, hailed with joy the discovery of this Old Catholic Church, which had separated from Rome but had preserved the essentials of its descent from the time of the Christ. A handful of leading Christian members of the T.S. joined it, and the accession of my dear colleague Charles W. Leadbeater gave to it the occult knowledge which Rome has preserved, but has carefully locked away from the huge majority of her children. With his consecration as a Bishop—he was already a Priest in the Anglican Church—there came back into the Old Catholic Church the occult knowledge of primitive days, taught, as we know from the Church Fathers, in the "Mysteries of Jesus," the possession of which was once a condition of entering the episcopate. A considerable number of our members joined this division of the Christian Church, finding in it exactly what they needed. Other members, equally Christian but with Protestant, Puritan, or Nonconformist traditions and tendencies, felt repelled by the very name of Catholic, identified in their minds with Rome, despite the fact that all who accept the ancient creeds are accustomed to declare: "I believe one Catholic and Apostolic Church." Hence a rather sharp division of opinion arose among equally earnest members of the T.S., one side rather forgetting "without distinction of creed," the other that faith and hope are lesser than love. In Great Britain last year, I had the advantage of speaking on the subject, and I think that undesirable feelings largely, if not entirely, disappeared. I have written in this month's THEOSOPHIST, pp. xiii—xix, a Letter on the subject, for which I claim our members' thoughtful attention, praying them to "follow peace in all things".

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A Message

to the Members of the

Theosophical Society

From an Elder Brother

BRETHREN:

Is it now, after all you have heard from the lips of your great President during these last few weeks, too much for Us to say, and for you to realise, that the work of the Theosophical Society, on the threshold of its first half-century, is entering upon a period of service to the world far greater and far nobler than even the already wonderful record that stands to its credit?

During the first half-century of its existence our Society, first bearing testimony in a sceptical world to the great realities of the inner life and to the fundamental truths of evolution, making these its essential foundation, went on to its mission of re-sounding throughout the world the note of Brotherhood, of that Brotherhood which every Great Teacher and noble soul has proclaimed and practised, but which the world has still to learn to live. And if the world has emerged safe from its recent crisis, if the erstwhile warring Nations are coming together again in some measure of growing accord, if the world is safe from the danger of a period of darkness and may look forward to the near coming of Him who is the greatest living

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Theosophist—even though He be not a member of the Theosophical Society—it is because, thanks, in no small measure, to the heroism and example of our four great messengers of Brotherhood to the outer world, Helena Petrovna Blavatsky, Henry Steele Olcott, Annie Besant and Charles Leadbeater, men and women of every creed, of every Nation, of all shades of opinion, are both earnestly living Brotherhood themselves and are stimulating its life in others. To the Theosophical Society largely belongs the credit of being the bulwark against the forces of reaction, of narrowness, of separative pride. Relative to the population of the world you may be few in numbers, but spiritual strength and power depend not upon numbers. Rather do they depend upon burning sincerity. Eager faith in the truth can move mountains of ignorance and prejudice. You have believed. You have lived. And though you have lived for the most part in what the outer world—the world of convention and orthodoxy and self-satisfaction—will call obscurity, (most of you do not belong to "society," a word which its votaries spell with so large an "S"), in Our world you are known and honoured as messengers of Light and Joy. It is not you who live in obscurity, but rather those who think themselves the salt of the earth. Your light is shining in their darkness, and thus is the darkness giving way to dawn. At this moment of the dawning, therefore, when you have good cause to rejoice at the signs of a bounteous harvest, look back upon the figures of the Founders and their faithful comrades, and offer *them* your reverent homage; for it is they who bore the brunt of the ridicule, the opposition, the hatred, the persecution, which all Truth encounters, as from time to time it emerges from its compassionate veiling to stand forth amidst an ignorance which so often would destroy all that it cannot understand. They know Our gratitude. Show now your own by nobly carrying on the work they so gloriously began. We lend to you again for further inspiration and wise leadership your valiant President, Our consecrated representative in the outer world, Our cherished, dearly loved brother. For many years she will remain among you

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and she will guide you—if you will—along the pathway We have chosen for Our Society. You too love her dearly, and not many centuries ago you might have followed her to death. To-day you can follow her, not to death, but to the larger life. Follow her, brothers. You can have no better guide than she, who for lives has lived but to serve her fellow-men, who has suffered heroic martyrdom, who has endured all the agony the world can sometimes in its frenzies inflict upon those who love it even against its will. Be loyal to her, for so are you loyal to those great ideals which she so magnificently embodies.

A second half-century of fine promise lies before you. We say to you: You have the power to do more in the immediate future than any other body of men and women has ever achieved before. We say to you: Within this next half-century you can make Brotherhood a living reality in the world. You can cause the warring classes, castes and nations to cease their quarrellings, the warring faiths to live once more in brotherhood, respect and understanding. Make Theosophy a living force in your lives, and through your example those class and caste distinctions, which for so long have bred hatred and misery, shall at no distant time come to be but distinctions of function in the common service of the nation-family and of the World-Brotherhood. Great alchemists shall you be, if you will, transmuting ignorance into wisdom, hatred into active love, suspicion into trust, separative pride into loyal comradeship. Great gardeners shall you be, if you will, making of the world a garden of fragrant flowers, freeing the soil from noxious weeds. Great elder brothers shall you be, if you will, protecting all younger than yourselves, blessing them with your tender, wise and strong compassion, giving ever more as those to whom your compassion is due are more and more behind you on the pathway of Life. Be very tender to little children, yet more tender still to all who err—knowing little of the wisdom; and tenderer still to animals, that they may pass to their next pathway through the door of love rather than through that of hatred. Cherish, too, the flowers and trees. You be

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all of one blood, one source, one goal. *Know this truth and live it.*

Support all work and movements in the outer world which stand for brotherhood. Consider less what they achieve, and more the ideals which they embody. Do not over-value results achieved. Recognise generously all heartfelt effort, be the result what it may, whether or not it harmonises with your personal opinions and theories of life. Appreciate deeply all honest endeavour, be the apparent effect insignificant or outstanding. In our Lord's good time even the tiniest buds of brotherly striving shall blossom into marvellous flowers, shedding splendid fragrance. Concern yourselves with the motive and with the earnestness. These are seeds for your cherishing. Our Lord Himself will see to the harvesting. Trust in the Law. Cease to judge a movement, a cause, an opinion, by the extent to which it appeals to you, satisfies you, or perhaps antagonises you. Examine rather the measure of its power to be of service to others in their need. Actively commend all sincerity and earnestness, be the forms these take, according to your own personal appraisement, ugly or beautiful, congenial or jarring. Cease to be the slaves of likes and dislikes. Ardently seek Truth and Light, and learn to follow them at all costs as you find them. Inspire others to do likewise, remembering ever that the One Truth and the Universal Light veil themselves in many diverse forms—to your eyes often antagonistic—to meet the needs of diverse temperaments and stages of evolution. Take care not to seek to impose your standards of life, your convictions, upon others. Help them to gain their own standards, to reach their own convictions, be these what they may, provided they stimulate to nobler living. Seek out good causes. Help those you can usefully serve, and send out your sympathy and goodwill to all. Bestir yourselves, brethren of the Light, in the darkness which it is your task and Ours to dispel. You cannot truly be students of the Divine Wisdom, save as you are active in the service of the Divine Life. Where trouble is, where suffering is, where ignorance is, where quarrel is, where injustice is, where

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tyranny is, where oppression is, where cruelty is—*there* must We find the earnest members of Our Society, those who study the truths of Theosophy and practically apply them to lead the world from darkness into Light, from death to Immortality, from the *unreal* to the Real. Blessed indeed are such peace-bringers, and they shall see God.

Within the Society itself let the Brotherhood for which it stands be real. We have had enough of divisions which separate. Let there remain only distinctions which enrich. Respect all who differ from you. Let your Brotherhood be without, that is, above, distinctions of opinion, as it is already so finely above distinctions of race, creed, caste, sex and colour. As ever, there is only one test for membership of Our Society—a recognition of the truth of the Brotherhood of all life and an earnest desire to make such recognition effective. It matters little, at the stage of most of you, *what* are your beliefs, provided Brotherhood is their chief cornerstone; but it matters much *how* you believe. No one need or should leave the Society because he disagrees with other members, be they who they may. Differences of opinion should enrich Our Society's life. But a member might well have reason to leave if his membership is made intolerable by those who disagree with him. We look to the members generally to guard against such a calamity, especially as your President and other of Our messengers must, ever more often as the years pass, become Our channels to the world of the communications We hope more constantly to make. Those who are wise will heed Our messengers, but let none for an instant despise those who do not hear. Their time to hear may not yet have come; have they less a place in Our movement because of this? And even if, with the duty to hear, still they hear not, remember ever that gentleness alone draws men to truth, never violence or contempt. We hope We may not have to withold Our communications with you because some, with misguided zeal, would make them, in mischievous foolishness, a test of what they may call "good membership" of Our Society. Let no orthodoxy be set up in Our Society. Good members

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of Our Society, members whom We, at any rate, honour, are all who strive to live brotherly lives, be their opinions what they may about Ourselves or about aught else. We do not ask members of the Society as a whole to hold aught in common save the first great object upon which We receive them into this outer court of Our Temple. But holding that object, honour demands that they shall maintain the Brotherhood they profess to accept by ensuring to others that same freedom of opinion which they rightly claim for themselves. We welcome differences of opinion, so be it that they are held and expressed in a brotherly spirit, courteously, generously, gently, however firmly. There is room in Our Society for any number of opinions and beliefs, however divergent, provided that those who hold them treat as brothers those with whom they have to disagree, whose opinions they may even feel constrained actively to oppose. Have not our members yet learned the lesson of Kurukshetra, to disagree, and when need be, to fight, lovingly and generously? Let it never be forgotten that all life is one, even though its forms must sometimes seem to clash.

Much more shall We be among you during the coming years, for We, too, are of that Universal Brotherhood from which sometimes We are sought to be excluded. Brotherhood does not stop short at humanity at either end, whatever some may think, and We hope that, as time passes, a place may be found for Us in your midst. We are content to wait your pleasure, for We can serve the world whether Our existence is recognised or not. Yet it is, perhaps, not too much to hope that the Theosophical Society, *Our* Society as well as yours, may some day recognise Us as facts, and nor merely as plausible and logical theories. Some there are among you who know Us well, and whom We have instructed to testify to their knowledge among you and in the outer world, in the hope that more and more may cast aside the veils which blind them to the recognition of Those who love the world so well and whose treasure-house will open to all who bear in their hands the key of Brotherhood. But We impose Ourselves upon none. Those who so desire may seek alone, may tread

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alone their pathway; though We know that there will come a time when they will have had enough of loneliness. We do not thrust Ourselves where We are not wanted. Yet the world needs Us, and We could give even more abundantly could We but gain a wider welcome. It is the Law that Our Blessed Lord comes among you, be His welcome what it may, though even He may not outstay His welcome. And only at long intervals, so far, has He been able to bestow upon you the priceless benediction of His immediate presence in your midst. *We* have to wait. So be it. Yet, if His welcome lasts, perchance grows, He may dwell long with you, and the doors thus be flung wide open between Our world and yours, and between other worlds and yours, that they may become one world, Ourselves restored to Our natural place among Our younger comrades, and Devas and mankind be once more together in happy comradeship.

Believe with all your hearts in the triumph of the Good, the Beautiful and the True, and verily they shall prevail. Pursue ardently your ideals and they shall become realities. Put away all that makes for separativeness—all harsh criticism, all sense of proud superiority, all unkind judgment, all jealousy, all self-righteousness, all ill-will—so shall you know the peace that passeth understanding and learn to use the power that makes for righteousness. Thus shall you conquer the Kingdom of Heaven which gladly suffereth violence, and Our Theosophical Society shall be the nearer to the accomplishment of that mission of Brotherhood to which We dedicated it half a century ago. Step forward bravely to the goal, brothers. Fear not the obstacles, despair not in face of temporary defeat. Have confidence in yourselves, as We have in every one of you, for there is not one single member of the Society without a link with Us, or whose help We do not need. Have We not chosen each one of you because We need you? You need each other, and We need you all. Be brave for Truth and Brotherhood, and We shall be with you throughout the ages.

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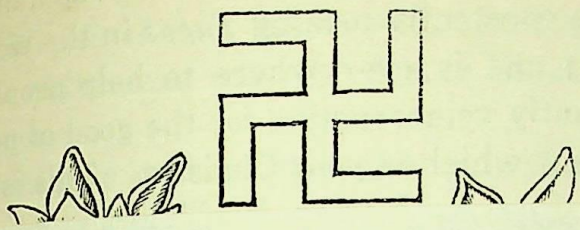

Errata to page 224 of "The Theosophist" for November, 1925

On line 11 from bottom of the page the name of Marie Antoinette was a slip of the tongue for the Comtesse d'Adhémar. Everyone knows that Marie Antoinette wrote no memoirs. The Comtesse d'Adhémar's Memoirs are famous, and in them she mentioned the Comte de S. Germain, and the words spoken were said to her. I do not know how I came to make so stupid a blunder.

ANNIE BESANT

manifested in Jesus and not the whole JHV. H. may have overshadowed him now and then. If he was speaking from the standpoint of V (Van) the I (Iod) was the Father, and the Comforter is H (He), which is the principal element in the Voice. In Kṛṣhṇa we find the whole trinity manifested.

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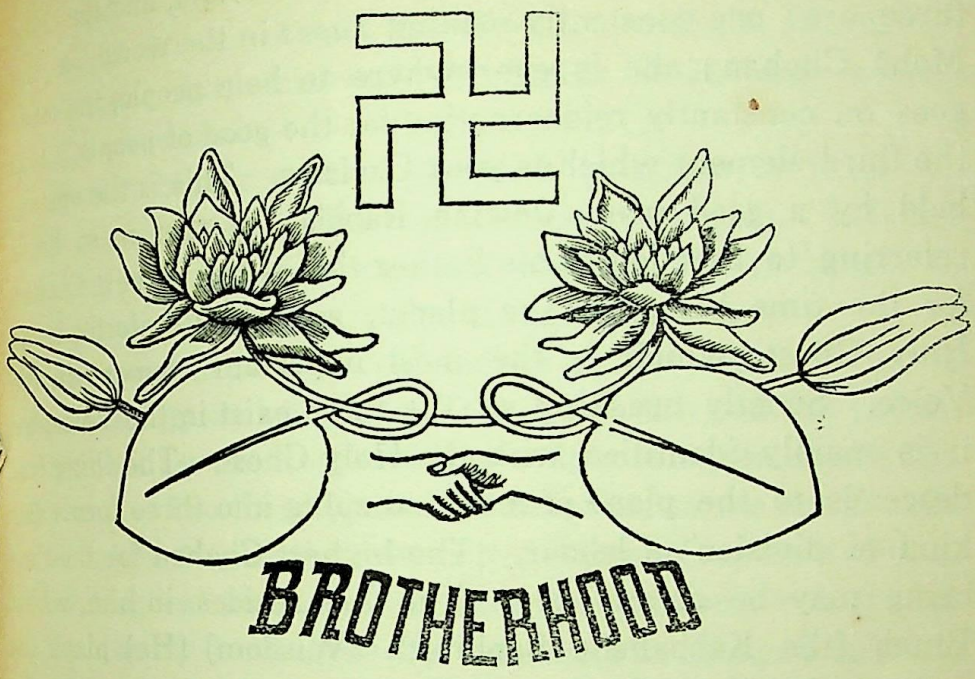

ESOTERIC TEACHINGS

By T. SUBBA ROW

(Continued from p. 330)

THE "Father" refers to the great God Adonai, which is his celestial counterpart more or less. There may, however, be another sense: If Christ is a special incarnation it may not be the whole of JVH, but a part only which incarnates of it: any part may overshadow a man, and the Kabbalists seem to have held that it was only the Van that manifested in Jesus and not the whole JHV. H. may have overshadowed him now and then. If he was speaking from the standpoint of V (Van) the I (Iod) was the Father, and the Comforter is H (He), which is the principal element in the Voice. In Kṛṣhṇa we find the whole trinity manifested.

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In the Mahābhārata, Droṇa Parva, Kṛshṇa says: I have four forms; one is always sleeping in Nirvāṇa, and the other three are: one constantly making *Tapas* in the world, *i.e.*, the Mahā Chohan; one is everywhere to help people, the other goes on constantly reincarnating for the good of people. It is the third element which is your Christos. This is the opinion held by a good many Jewish Rabbis. If that is so he is referring to that Iod as his Father that is the highest Chohan for the time being on the planet, and the Comforter is the Holy Ghost, which is the most important element in the Voice. Strictly speaking all the three exist in the Voice, but it is mainly identified with the Holy Ghost. The thing that descends to the plane of mankind splits into three forms as a kind of division of labour. The highest Chohan for the time being may be of any ray. The Iod resides in him, whilst Bīnah (the Kabbalistic Sephiroth=Wisdom) (He) plays the part of the Holy Ghost, and Van goes on incarnating for the good of the people. When not incarnating it is mixed up with the Holy Ghost, and all three unite, when the time of departure comes, into a single trinity in their original home, when the successor takes charge.

By Van splitting you may get a Tetragram without the final "He" which is not necessary.

This was the case in the incarnation of Rāma (Iod) who with his three brothers made up the four.

If Christos was only Van it was because only that manifestation was needed at the time.

When he is going to disappear, the Mahā Chohan will take care of all the people, even after he has disappeared.

Adonai can generate a peculiar kind of spurious Logos. It can evolve one for any particular case. It has about 140 independent powers, each capable of giving rise to a whole host of manifestations. In the case of the Buddha Ray there are 200,000 different powers with distinct names of

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their own. In all, some 7,000,000 powers have been catalogued.

Anima Mundi—Astral Light—4th principle (Sevenfold classification) of the solar system. Ego is Kāraṇōpāḍhi as long as you are a man.

Monad—higher part of the fifth principle in man. It cannot be said that it is the monad until it is a man. It is the one thing that remains constant through the multitude of personalities. Sometimes called Kūtam Chaiṭanya.

Kūtam—collection of skhanḍhas or ṭaṭṭwams. It is the centre of energy which goes to Devachan. 6th and 7th principles together are the Logos. 6th principle being its upāḍhi the real shakṭi. The Logos, you may consider, as the astral body of that upāḍhi and Parabrahm as the Kāraṇa Sharīram of that. For all practical purposes there are two trinities: one of man and the other of the Logos. In man there is Sṭhula Sharīram, astral body and the monad; in the Logos the 6th and 7th principles and Parabrahm. Parabrahm plays the same part as the Kāraṇa Sharīram. It is this trinity that Christians mean by Father, Son and Holy Ghost. The Holy Ghost is the 6th principle.

Chichchakṭi, Chinmāṭra, Chiḍākāsham. When all the three are united, you have the objective, subjective and no consciousness. Objective consciousness and its subjective consciousness of the higher trinity and itself as itself, no consciousness when its consciousness is centred in Parabrahm. You have to leave the one for the other or transform the one into the other. The only way to transform it is by, first, in the place of your monad trying to get the Logos. Once you can get this, its aura which is its upāḍhi begins to permeate your astral body and that begins to improve to the level of the 6th principle and when the transformation is complete you have the Logos and 6th principle and Parabrahm being everywhere, the trinity is complete. Instead of the Kāraṇa Sharīram try

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to have the Logos as the Kāraṇa Sharīram and then as your astral body is guided by your monad, the logos itself having taken its place will begin to have its aura which is the 6th principle running through, as it were, your astral body when once it is there its light goes with it, in course of time the astral body becomes more and more spiritualised, all its characteristics are transferred to the 6th principle. The simplest view is that of one centre radiating energy, the centre being its body. So long as you have the centre of energy acting, so long will the body remain eternal. The 7th principle is the centre through which Parabrahm acts as the outward energy and being eternal and omnipresent its resources are infinite and the life that emanates from it constitutes its body so when once you have that body and centre within you and have transferred all your experience to it the transformation is complete and you are not man but God.

In the sun you have an example of almost unlimited resources, no modern theory can account for the way in which the energy is being recuperated. And the whole visible light and heat is the background on which it can always fall back, is infinite and eternal and the source of energy being eternal it is only a point through which the energy is manifested. This is the visible light or life or chaiṭanya, that forms its body or upāḍhi.

Īshwara is the Logos.

It is asserted that only when the monad reaches the human kingdom that it requires responsibility ?

By saying they acquire a certain amount of individuality when reaching the human kingdom I merely want to point out a stage where the differentiation becomes plain, perceptible. In the animal kingdom it is difficult to see it.

Cosmic evolution commences by the first manifestation of the logos. It manifests as consciousness itself on waking from sleep.

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Will is merely one of the attributes of mind and it is the monad that gives rise to all action. The fourth principle is simply aura.

In all occult science there is not much practical good in the division of the three lower principles. You have to take the three as a whole for all practical purposes and again the 4th and 5th principles have been divided instead of taking one and the same for the lower 5th and the 4th which is the astral body.

The karma of a past incarnation not yet exhausted cannot be got rid of.

The other karma is got in this incarnation. The karma of an Adept is of a different kind.

Devachanic existence being entirely subjective it is only intellectual emotions and higher pursuits that enter into that existence. There are other actions which produce effects rather on a physical than on a subjective plane.

Supposing an impulse is exhausted, the colouring given by these pursuits is not so easily exhausted as if a man has constantly been thinking about, *e.g.*, architecture. But by this kind of ideation there is a kind of colouring given to the mind which follows him in the next incarnation. That colouring is not exhausted in Devachan.

All men have three kinds of Karma. Karma from last birth (2) up to the present moment since this birth (3) what you are doing now.

Buḍḍhi rather applies to the 5th than 6th principle. The 6th is the seed of Āṭmabōḍha. 6th principle Chichchakṭi is called Kwan yin.

If Holy Ghost is the 6th principle it emanates from the Father through the Logos. But if it is the matter of the Logos, in that sense it is prakṛṭi. It has thus had two characters and the difference between these two views is one of the most important differences between the Greek and

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Latin churches. The 7th principle strictly speaking must be called the Logos.

Even the existence of infinite space depends upon the perceiving ego, thus the existence of prakṛṭi depends upon the existence of the Logos which is the perceiving ego and when this happens there is differentiation between subject and object.

When once the Logos ceases to exist, the whole objective space ceases to exist.

Īraṇā is what is called Sushupṭi; beyond that there is consciousness of the 6th principle.

Whatever Karma a man will do, that will be on a plane higher than that of a dog or cat regarded as an intellectual energy and physical development required, hence the new state of things thus brought about will never reduce the individual to an animal.

Chaiṭanyam—vishwahu, it is Vishṇu and the life of Vishṇu and everything that exists.

Sushumnā has something to do with the tube in the centre of the spine. It is the sort of vein of magnetic electricity and the energy passing through the sushumnā is a vein of vital electricity going through it. The tube is connected with the ventricles of the brain.

Where does it begin? It begins with the Mūlāḍhāra chakram and ends at Brahmaranḍhram.

Brahmaranḍhram is put in different places in the books but I mean the brain.

Sometimes Kuṇḍalinī itself is called sushumnā.

How do you know its action? Because you feel it from the accession of fire to the brain—as if a hot current of fire is being blown through the tube from the bottom of the tube.

Idā and Piṅgalā should act alternately. If you stop both the hot current is forced through the sushumnā. By practising kumbhakam alone the sushumnā comes into play but a

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rājayogī without either has a means of rousing the sushumnā as he likes. This means is a mystery of Initiation.

Why is sushumnā said to be the chief of the nerves?

Because it is only through it that the vital principle and astral body goes out in the case of a yogī and in the case of an Adept at the time of his death his soul goes through that and it is the seat of circulation of that force called soul or Kāraṇa sharīram.

Kāraṇa sharīram being in the condition of sleep how can it act? It is not that kind of sleep, but yoga sleep. It is the rest after the tempest in *Light on the Path*.

When it is said that the solar system, etc., is in sushumnā, it means that consciousness is centred for the time being in the centre circulating in the sushumnā but comes into rapport with the astral light and the universal mind and then he sees the whole Kosmos.

T. Subba Row

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SOME SOCIAL REFORMS NOW PENDING

By ALICE WARREN HAMAKER

(Concluded from p. 351)

RELIGIOUS REFORMS

ON this subject there has been much discussion among the occultists in all Theosophical Societies existing, and so many suggestions made and experiments carried, that one hardly knows what the average Theosophist thinks about the matter. Almost all attempts to replace existing religions, and give them a Theosophical turn, have failed for lack of popularity. They have been based on some occult truth, or occult investigation, and rely on that basis for their appeal—but occultism is not popular, for see how few there are in this world who will stay with any society that studies occultism. A society that only studied Theosophy could number millions, but those who add occultism with the Theosophy can, at most, only number thousands or hundreds.

Yet existing churches are admittingly emptying, and their problem is how to hold their members, and how to finance themselves. People will give money freely for charity, but they will let the churches run behind in their expenses. People are not dead to the religious appeal, and a lecture on a purely ethical subject will draw crowds, but the old-time religion is losing its popularity.

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We do not hear anything from the vast mass of Theosophists, now outside of any existing society, but they are doing the thinking while the problem is being discussed on all sides. One day, they will revive a new religious interest, based on the four fundamentals of Theosophy, enumerated on the first page of this article. Religion is a natural impulse for human nature, and as the mass grasp an idea, they suddenly bring it forward and establish the only religion they will consent to have—one that includes the ideas they have unanimously accepted. Disagreements there may be on other questions, but the church must include those they hold unanimously. When a mass of people are unanimous in any belief, they feel stirring within them the unity of life, and that humanity is a solid phalanx, and they stand solid, for they are fulfilling one of the greatest Truths.

Many times has a mass of people stood together for a religious idea, established their religion, and swept the world off its feet, till whole continents have vibrated to a single religious ideal. This will happen again as the Theosophical leaven works to the top.

The only thing that has ever stopped any such religious wave from converting the whole world, and making humanity one solid unit in actual fact, has been the introduction of dogmatism. That may also happen again. Time will show.

We will know when this religious movement has really begun when we see a new religion, or an old one transformed, that begins without dogmas, and based on the self-evident truths already enumerated, and without any foundation in any occult investigation or occult science. There is nothing wrong in occultism, occult science, or occult investigation, only that it is not popular. The multitude is not ready for it, however curious it may be. It may read or hear about it, and perhaps look into it for curiosity, but when the sensation is over, it goes away.

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The Lessening of Mediocrity

The present day education is fast producing mediocrity, inasmuch as the education given is uniform in all schools, private or public. While there are a few independent schools, they are too few to count in the matter of popular social reform, and too many are afraid to send their children anywhere else than to the schools where the same education is given as the public schools. It would be to their disadvantage later on, especially if they wanted them to go on to the University, where the same system of education is followed on a higher scale.

The scholars learn too much of some subjects, so that the average man's thoughts tend to run in certain well-defined directions. They learn too little of other subjects, for which there is too little time, so that certain aspects of thought and knowledge get too little attention, and too little investigation. Thus we are arriving at a stage of uniformity of thought, even as we have arrived at a uniformity of social status, and at a standard of living.

There is much to be said for this uniformity, for it is a sign of the acceptance of the truth of the solidarity of humanity, but unless this uniformity of thought is broad enough to take in all types of people in an equality, progress in civilisation will come to a dead stop. Uniformity in standard of living was just as narrow in its limits, and threatened, and still threatens, to bring our economic progress to a dead stop, but a uniformity of thought, if narrow, would be worse, for thought lies on a plane nearer the spiritual than does physical welfare.

The spectacle of a State in the U. S. A. passing laws forbidding the teaching or discussion of certain items of knowledge, is a sufficient proof of what the modern trend is in the matter of thought. This may be held up as

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an exaggeration, but it is exaggeration and persecution that indicate the direction to which the public is tending.

The millions of Theosophists scattered all over the world, however much they may hold aloof from Theosophical societies, from lack of interest in occultism, are bound to wake up to what is threatened in their midst, if they have not yet done so, and they will look around to see what they can do to broaden popular thought.

However much occultists may point out the avenues of thought that are neglected, or passed by as fads, they do not get a hearing sufficient to make any mark in the immediate future, especially not the period we are considering, judging from the unpopularity of things occult. The Theosophists will not look to them, but to what they can grasp—the four fundamentals of Theosophy.

They are likely to come out with a new value of spiritual thought, based on what they have understood intellectually of the Theosophical fundamentals, and in turning the popular mind to a higher level of thought than is now popular, the whole scheme of education will take an imperceptible change towards broader thinking. Then it will suddenly seem incomprehensible that such things as the American fight over evolution could ever have happened.

The Theosophists are not prominent in this present fight, for they are well aware that they have nothing to offer that will make a popular appeal to offset the fast narrowing tendency of modern thought, and the occultists have nothing to offer that can make a popular appeal, as is evident. But an appeal will be made and it will catch on, and with a broader scheme of education and broadening tendency of thought, mediocrity will be lessened.

There was a time when it was a boast in any country that the people vied with each other to contribute to the general

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conversation what was witty, epigrammatic, pedagogic, startling or cryptic. Now no one converses, they gossip about trivialities.

There was a time when people could stay at home with handwork, content with their own thoughts, ideals and contemplations, or even to read real literature and discuss the many-sided questions raised. Now no one can stay at home, for they have nothing to occupy their minds, and they are not sufficient unto themselves for an hour or two. They just become lonely and dull, and have to rush out to play cards, or to places of amusement.

The spectacle of the abundance of amusement that is offered nowadays is a sufficient comment on the fact that no one knows how to occupy his leisure time. Within every man lies the spirit of adventure, a divine gift to urge men to newer and newer experience for extended spiritual value, and the more mediocrity we turn out, the more this spirit of adventure goes off in amusements—a sort of passive adventure, or repressed adventure. All believers in reincarnation realise that the time spent on earth is an interlude in a spiritual life that is continuous, and that they are here to get new experiences that have not been obtained before, but the average person is passive in the effort to get new experiences, instead of active. This is the change of idea that the millions of Theosophists will bring to the popular attention, and give a new zest to life in general, and mediocrity will become unfashionable and unpopular.

A New Sense of Honour

There was an epoch when a man's honour was his most cherished possession. So much so that the old custom still exists in some countries, that reflects this attitude, *i.e.*, the Chinese and Japanese custom of suicide if honour cannot be

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vindicated. We have fallen away from such an idea, and have produced nothing to replace it in our modern life. We have, instead, become immersed in petty dishonour to such an extent that the majority of people indulge in greater or less items of graft and of law-breaking. Even if by mistake an individual can get a few cents more than they should, he will keep those few cents without any twinge of conscience, and even the pettiest graft is never looked upon as anything dishonourable. As for law-breaking, comment is almost needless. It is done every day, people patronise the bootlegger, or make their own "stuff," in a prohibition country; people smuggle in the face of custom duties; motorists exceed the speed limit on every road; the major part of a lawyer's work consists of seeing how a merchant or business man can get round the law by doing what the law prohibits in some roundabout way that cannot be found out; and as for family honour—where is it now? Visit the divorce courts and the courts of family separation, or even the juvenile courts, when the parents are being examined about their children.

The idea is even put forward that for a person to refrain from indulging in these petty vices, is repression, and repression is the root cause of ill-health, nervousness, and outbursts of criminality or mental aberrations that result in suicides, and murders in violent quarrels. There seems no end to the vicious circle of petty vice which surrounds us, apparently, for if a man does not indulge in a petty vice, he runs the risk of indulging in a greater vice. Thus we see the result of modern psychology, which tries to analyse the lower mind of man without acknowledging his higher mind as his ruler. True the lower mind rules man's actions, thoughts and feelings or emotions, but the lower mind is ruled by the higher mind, unless the spiritual part of man (the Buḍḍhic body) has to part company with the lower man, and leave him soulless.

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There is only one solution to this state of affairs, and that is a popular admission to the Truth that man is a spiritual being, or else he is not a man, but an animal man, or soulless person. There has been so much false teaching about heaven and the life after this earth, that the average person in the West does not particularly care whether he ever goes to heaven, or hell, and is not at all appalled at the idea of complete annihilation of himself at death. The modern person cannot be appealed to with the bait of heaven and perfect bliss hereafter, as has been the case. But he can be appealed to with the Truth of his own inner deity, his highest self; that he has the omnipotence of God within him and that there is no limit to the knowledge and power to be gained by him with spiritual efforts.

Theosophy has broadcast the Truth of the Unity of Life and of man's place therein as a microcosm in a macrocosm, and much teaching has been given out regarding the higher mind, and the spiritual, or Buddhic, body, and its possibilities. So much literature is available and popularised on this subject, that the knowledge must be returned in some effect that we do not quite foresee.

We shall see a new code of honour arise amongst us from our younger generation, who have escaped the cant and hypocrisy of the older generation, who had to have a heaven and hell dangled before them to keep them good. Already the flapper and modern young man is admired or condemned for frankness in action and speech, that seems the limit to which such frankness can go, and yet a code is arising among them of things that are not decent to do, and of things that are not done. In view of what they do, some of these taboos seem incongruous, yet these taboos are arising, and during the next fifty years we may see quite an extension in that direction.

Thus a code of honour will arise that will do away with the worst of the modern petty vices, and though the code will

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only be adapted to modern needs and modern life, yet there is every reason to hope that, as it has as a basis the Theosophical Truth of the Unity of Life, and of man's spiritual nature, such a Code may be broad enough to last to the end of modern life, which has several centuries to run, before a beginning can be made of new racial instincts.

Fifth Race civilisation has still about five centuries or so, to reach its zenith, and the consequences of running that civilisation without an adequate code of honour, that can appeal to all naturally decent people, is apparent to-day. We have no such code to-day, and see the misery and vice prevalent in the West, and other modernised countries, to-day. To have to continue with this civilisation for another five or six centuries as we do now, would be an impossibility. It could not be done. It would just destroy itself long before its zenith, and the world reduced to savagery and barbarism till the time for the next civilisation to commence, and that civilisation would then have the handicap of beginning in savagery instead of civilisation.

Reduction of Possessions

It is still within memory, to most people of adult age, that labourers used to be many, and employers few. Especially was this the case in domestic, stable, garden and farm labour, and under such conditions people acquired the habit of accumulating their personal possessions till houses were cluttered up with piles of things that were not touched from one spring cleaning to the next one. With plentiful domestic labour, why not accept the new possessions, and at the same time keep all the old ones?

Then came the snobbery of multitudinous possessions, when a person could count on social success by the amount of his or her displayed, personal possessions. Many of us

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can still remember that period, and in some places that still exists.

Side by side with this plethora of personal possessions displayed or hoarded, vast numbers of people possessed too little to keep life decent, and to keep their bodies warm or even something fairly soft to sleep on, and they certainly did not possess anything to satisfy their artistic longings.

Already we see these hoards of possessions put into museums and exhibited to the public, and less and less are houses cluttered up with ornaments, for domestic labour is getting scarce. Private grounds are being cut up, for garden labour is getting scarce too. Where all the labourers are gone to is a question, but they are not available for the home and garden as they used to be.

In many ways the very necessary reform is going on without personal volition, being dictated by force of circumstances, but much more has yet to be done. Too many people try to have more possessions than they should have, or require. People buy houses that are beyond the possibilities of their pocket books; they work harder than they should to obtain those things that will count socially, and they hoard things they never use because it does not occur to them someone else might use them.

It is not so long ago when a person's social acceptance depended on his culture, and not on his possessions, and we require some return to that ideal. The old ideal broke down because it had outworn its epoch. The old culture became stereotyped, and did not grow from within itself, so it developed senile decay, and a new one is arising.

We are witnessing a new social ideal, that of the club executive and worker, and many a woman can get "in" by her willingness to do the club work, or to assume the heavy duties connected with community projects. One may sigh for the older culture, which was less strenuous, but the present day

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attempt to replace it, however crude it may seem, is at least a beginning to do away with the snobbery of multitudinous possession, display to catch the eye.

There is a gipsy tendency manifesting itself nowadays, especially in America. People move from house to house in a way no one thought of in the past generation, and the automobile has driven people away from their houses to camps. At times the world seems to live on wheels and to pitch its tent, but not from necessity. That will not last long, for soon people will be flying from roof to roof and cooking in a box, or in the sun.

All this will produce some new development of the place possessions will have in our daily life. The industrial revolution has cluttered us up with too many things and at the same time pauperised us, and renewed the class sense amongst us, till we run the risk of introducing a caste system, as was done among men long ago.

We have preached the solidarity of humanity, and the millions of Theosophists in the world know it, and have thought and brooded on it, until a sense of communism is appearing in our midst. Enforced communism fails always, for a spiritual ideal can never be forced on man. He is not an animal to be forced to be good with a whip. He is a spiritual being to be left free to express his spirituality. God will not be forced.

Without force, therefore, but from a spiritual ideal, we shall see people voluntarily reduce their possessions, and the strain of excessive manufacture and production will be lessened, and all in the name of "humaneness," or of "humanity". The passion for things will get less, and that energy released for something else. There is only just so much in the world, and no man should have more than his share, and all men should have the chance of getting that share, but such a state of affairs will not come about for thousands of years yet.

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Still, even as all men are one in spirit, there should be some outward admission of that Truth, *i.e.*, in a better distribution of things, and the best way to do that is to voluntarily reduce one's possessions, and that means a moral suasion, or the acceptance of a spiritual ideal—the solidarity of humanity.

A Return to Agriculture

With food as the prime necessity of life, it is amazing that farming should be such a poorly paid profession, and that farming should be carried on by those of less education than other callings. The tendency of farmers is to try to educate their sons to other professions that they think will bring them more wealth, with more comfort and less back breaking work. The farmer's wife would rather see her daughter marry a city man, or a small trader, than see her marry a man who sets out to take up a piece of land with a mortgage, or a piece of uncleared land and create a homestead.

Such a topsy-turvy state of affairs we have reached with our modern commercial life, when we shower our money around among those who do not produce the greatest necessity of life—food ; and when he who does produce the food, has to labour with the sweat of his brow, and for very little return for his back breaking toil.

The next necessity of life is clothing, and here again the raw material—cotton, wool and silk—comes from the same profession of farming—though now they call it ranching, or the farm becomes a plantation, and here again the farmer or rancher is not in a very much better condition. The cotton grower and the shepherd is still the man with little education, who toils in the fields, and does not become the millionaire that the cotton spinner and weaver becomes. The woollen manufacturer will become wealthy, but rarely the sheep rancher.

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Here and there around the world, one sees the exception to this condition, and even places where the agriculturist is on the whole the wealthier in comparison with the trader and manufacturer. Yet, in general, it can be said that the farmer and rancher is not the wealthiest element in our midst, nor is he, on the whole, the best educated. It can never be said he is the poorest and most ignorant, for that distinction belongs to the unskilled labourer, who is the man or woman who is not intelligent enough to learn anything that requires skill. These, the poor, we always have with us.

It is only a matter of three or four centuries since the land owner was the wealthiest element in the community, and when agriculture took the best intelligence in the state. Of course, in those days there were no banks, and the value of money was not, in consequence, continuously going down, as it is now, but, unless we return to some such condition under more modern usages, we are running the risk of natural demonetisation. Our money value is getting lower and lower, and the dollar or the pound is buying less and less with every generation. More money has, therefore, to be printed and put into circulation with less and less specie in the bank vaults in proportion to the money in circulation. There seems no end to this lowering of money values, unless we will do away with much with which we clutter up our civilisation, and that need not be there.

People need not be sick, and keep an army of medical men repairing the damage; they can eat more sanely. There need not be war, and therefore divert so many men, and so much energy to what is, in reality, waste. People do not need to have so much as they do, and waste that much manufacturing power and labour. People do not need to live so close together so that the dirt created by one family cannot be disposed of in a natural way, for want of space. With the disappearance of dirt will disappear most of our present day ills, anyway.

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We clutter up our civilisation with an absurd legal system that occupies one quarter of our wealth, time and energy, which we could quite well do without. There could be a simple declaration of right, and everything be subservient to that, and that would save a quarter of the wealth we squander.

There is so much that could be simplified in our present day lives, that it could not be enumerated in a short article, and that simplification will be done as the teachings of karma are more and more accepted. The teaching has been sent out, and many books have popularised the idea, and taken away from it its illusion of punishment. At first, karma was looked upon as a question of punishment for deeds done many incarnations before, and that did not popularise the idea, but as the real Truth of cause and effect became known, karma has not got that interpretation.

The individual acceptance of the Truth of karma simply leads to a deepening of conscience, if there is any change in the individual at all, but a general and popular acceptance is more likely to lead to a greater acceptance of the other man's rights and desires, and an appreciation for what he is trying to do. That is what we need. Half the troubles of our civilisation are due to the fact that people consider only what they are trying to accomplish, and their rights and desires in that connection, and almost nothing at all for what the other man's attempts are, except as they compete or clash with the personal attempts. Half the lawsuits would disappear if people would naturally refrain from clashing with another man's desires of accomplishment and appreciate his reactions to life. With the lessening of the useless worrying and mental distress such competition and clashing causes, half the sicknesses people have would not happen.

H. P. Blavatsky has said that the greatest vice of the present day is selfishness, and certainly as the kārmic result

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of selfishness is understood, we are likely to clutter up our civilisation less than we do, and spread out away from our cities. With less money spent in our cities, more will be spent in the country. Money cannot be left idle, so as less money will be needed for useless parasitical purposes, more will be spent on necessities. The money is there and must be circulated.

Of course, it will seem to us that the price of food will go up and up, but with a simpler life all round that will matter less, and we shall have the satisfaction of seeing the man on the land the wealthiest and most respected element in our midst, and that will be a better civilisation than our present one. The man on the land is a more spiritual minded man on the whole, for he has a better chance to see God face to face than the city man has, and we need our best people there where they can know God as He is.

We need the reform for this spiritual necessity, just as we need it for our material prosperity, for it is the only way that can stop the purchasing power of our money from disappearing altogether, and forcing us back to savagery and barbarism.

A Recognition of Intellectual Inferiority

Modern Psychology has discovered for us the moron in our midst in considerable numbers. Perhaps he has always been there, but there has been sufficient pick and shovel work for him, that he has had a place in our midst that has been his, and therefore he has been at no disadvantage. The reason for his discovery nowadays is because his place has gone, and he encumbers our civilisation, and no one knows what he ought to do, or what ought to be done for him.

The actual moron has a mentality of a child of eleven years, or under. Now a child of eleven likes the excitement

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of a movie or a circus; he likes to use his hands with simple carpentering and simple mechanics; he likes to play pirates and pretend to be a hero; he likes swimming, cycling and such thrilling exercises; she, and sometimes he, likes to play at housework, cooking, camping, and even sewing and cutting material up; he likes drawing pictures; and so on.

As a man or a woman with such a mentality, there is only the dangerous addition of sex and the need to compete in the open market for the money to live and pay for pleasures, and it is here that we reach the two danger points. Most other difficulties may be easily overcome, even the mental one. Not long ago a grown man appeared at a school for adults in Chicago, and produced a certificate that he was a moron. As he was illiterate he was taken in, since the school existed for adult illiterates, but he had great difficulty to learn to read. Then it was found that his natural instinct when he wanted to tell anything, was to draw a series of pictures instead of using words, and that his pictures were unusually accurate and well-drawn. So he was trained to be a commercial artist and illustrator, and he went out from the school into a successful career, and a check-up showed that he did remarkably well in the competition of the open market, and lived a useful and steady life, though he could never write a sensible letter.

By means of this kind the mental handicap can be overcome, and a place found for the moron, even in the open market. But the sexual problem of the moron, especially the female moron, is not an easy problem, and neither is the question of money making, for not all morons have a gift like the man in the illustration. The oncoming of puberty in the moron means promiscuity and prostitution, as a rule, and, if that does not happen, then it means a great deal of sexual gratification is indulged in, with the consequential numerous progeny, mostly morons, like their parents.

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The prostitutes and procurers can be, and are, hunted down by the law, but as there is no recognition, in law, of intellectual inferiority, nothing is done regarding the last proposition.

Going up higher to the semi-moron, whose intellectual capacity averages a child of fourteen or fifteen, the sexual indulgence is also keen, especially in the numerous progeny equally below average intellectualness as their parents, which the law is also helpless to control.

Turning to the other danger of the case, the necessity for the moron to compete in the open market for wages and salaries to pay for his necessities and pleasures, and these pleasures have to be many and thrilling, just like a child demands, and he requires to be amused and induced to laugh, like a child. These pleasures, therefore, are likely to be expensive, so that often the moron demands more money than the man with superior intellectual capacity. For him the libraries have to carry thrilling books, and the publishers to turn out trash in the way of cheap novels and magazines.

So far the moron has been able to solve his labour problem by using his muscle and brawn, in place of his head, but with the passing of the pick and shovel era he is losing out, so like a child he starts to play pirate and pretend to be a hero. He gets a gun and goes out as a bandit, just like a child of eleven, and, possessing the sharp wits of a child, who is quite capable of deceiving the adults who are trying to look after him, he can get the better of law and order for quite a time. When caught he is also capable of inventing excuses, and of making a sentimental appeal for himself, as a child can who is caught in the act of his wrong-doing. Thus his punishment is always considerably less than it should be.

Other morons accentuate the lack of the sense of responsibility that a child shows, and they drift around playing at

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living, like a child. They are confronted with accusations of vagrancy, but further than that the law is helpless, and they can only be left to drift.

A moron is not an imbecile, even when a drifter, and must not be confounded with the half-witted. A moron has the keen wit and intelligence of a child, and the same cunning and ability to deceive. His handicap is lower intellectual capacity, not intelligence. The semi-moron is the same problem, only less dangerous, though sometimes more crafty and, in that case, even more dangerous.

Here is a problem for the Theosophists scattered in our midst to solve. They know that man is a spiritual being, and not necessarily an intellectual being. Intellectuality is only a phase through which humanity is passing at the present time, and that all men cannot be expected to be highly skilled in intellectual capacity, any more than every man can be expected to be a musical composer or a skilled artist or artisan. But, he stands on an equality with the rest of humanity in that he is a spiritual being. The only equality of humanity consists in its spiritual democracy, and that it is a farce to suppose that a popular vote on a non-spiritual issue will be an intelligent one.

It is only in the Theosophical philosophy of the continuous spiritual evolution contained in the unity of life, that a way out will be presented in a recognition of intellectual inferiority without the sacrifice of the democratic principle. We need a new enunciation of the principle of democracy, based on a spiritual standpoint, instead of an intellectual one which is not a true factor in humanity. Then, and then only, will we be able to be fair to the moron and semi-moron in our midst, and give them a place that is theirs by right, and not by sufferance. Then, and then only, will we be able to be fair to the intellectually superior, for whom there is no place in our mi

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that is his by right, and where he can give to humanity the fruits of his past efforts in previous incarnation.

CONCLUSION

These are just a few of the reforms we need to consider in the very near future, which are not yet considered to any great extent. Theosophists have started many reforms, and, as for the members of the Theosophical Society, their hands are full with the reforms they have undertaken, and they have hardly the time to undertake any more, but these reforms must come during the next half century. Once a century the Masters send out a spiritual impulse, and these impulses bring about certain changes in humanity, certain changes in ideas, and changes in civilisation. Half the century has gone by since the sending out of the last impulse, and the spade work is complete, and now comes the result. In fifty years another impulse will come out and spade in, and let us hope that the present results will be sufficient to widen the scope of the next impulse.

If there were a Theosophical Society that stood only for the four fundamentals of Theosophy, and not for the details of occultism, a unity of purpose might be attained for the millions of Theosophists that have scattered themselves throughout the world away from their parent Society, or even subsidiary societies. Such a union would hasten the fruits of the impulse that has been sent out, and make them more effective. There is strength in unity, and it is to be regretted that the insistence of interest in occultism in the various Theosophical Societies has destroyed the Theosophical unity; but no society is able yet to ignore that primer of occultism, *The Secret Doctrine*, and all the other books that have based their teachings on the findings of occultism and of occultists, psychists, and so forth, and define Theosophy as it should be. The fundamentals are clearly

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stated by the Founder of the Theosophical Society, and a true Theosophical Society should stand on them, and them only, for the sake of the millions that can never be occultists in this incarnation, and who yet can be Theosophists, and bring these fundamental truths into daily life. The occultists can look after themselves, for they can be more self-reliant, (in fact, they have to be,) but the Theosophists need leadership, and there is no leader for them.

Alice Warren Hamaker

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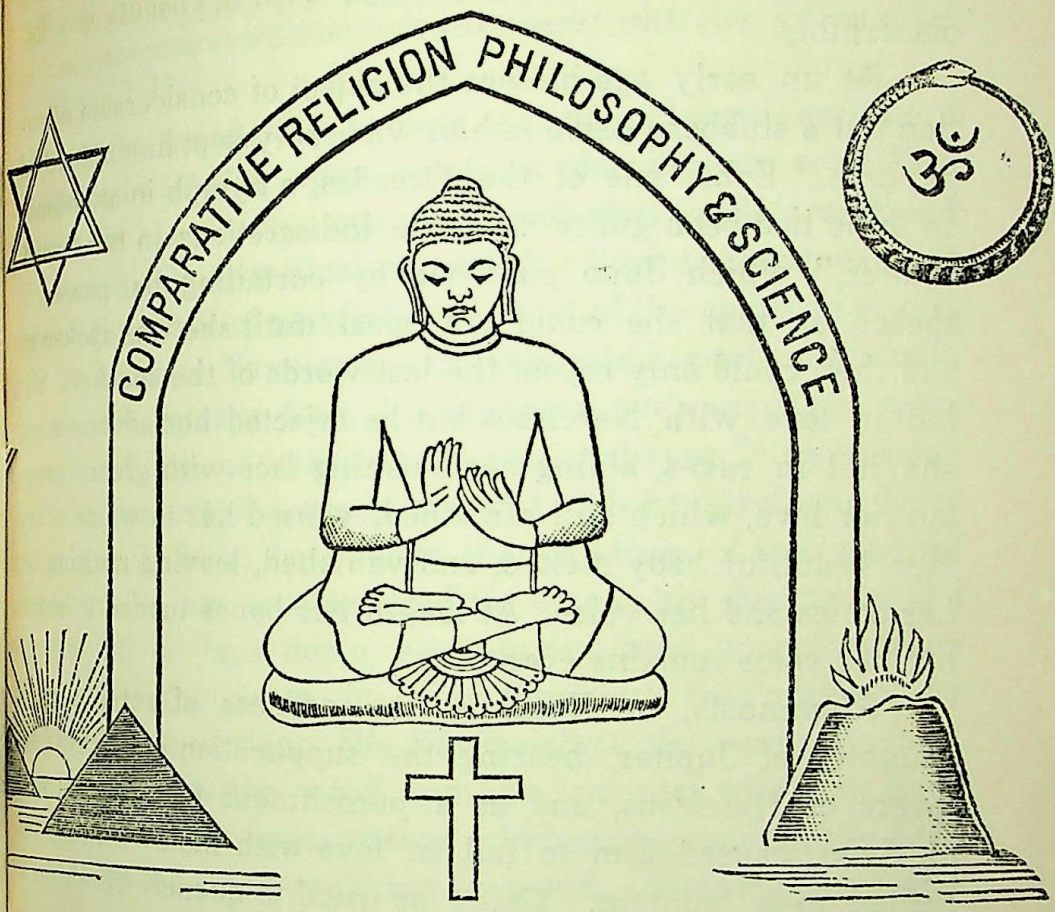

NARCISSISM

By L. Charlston Goch

Narcissism is the name given by Dr. Paul Bousfield to a group of selfish impulses discovered in Psychoanalysis, and he gives a new view of underlying motives in our unconscious acts and ideals which we shall briefly examine.

Let us first gather up the story of Narcissus from the delightful tale of Ovid.

Narcissus was a beautiful youth, son of the river god Cephissus and "the most beauteous nymph," Liriope,

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daughter of Oceanus and Tethys. He was reputed to be so beautiful that even before birth, says Ovid his beauty was discernible.

At an early age he was the object of considerable adoration but a stubborn pride in his own beauty kept him untouched by love. Echo, one of the Oreades, a nymph in attendance on Juno had been guilty of grave indiscretions in her "noisy chatter," which Juno punished by curtailing her powers of speech so that she could not speak until she was spoken to, and then could only repeat the last words of the speaker. She fell in love with Narcissus but he rejected her advances and she hid in caves, hiding her blushing face with green leaves, but her love, which still remained, caused her to waste away. Her beautiful body melted, and vanished, leaving nothing but her bones and her voice. At length her bones turned to stones but her voice remains even yet.

Rhamnusia, or Nemesis, the goddess of retribution, a daughter of Jupiter, hearing the supplication of the rejected lovers of Narcissus, and as a punishment for his treatment of Echo, caused him to fall in love with his own image reflected in a fountain. Going as usual to quench his thirst at this spring he is attracted by the reflection of his own form seen in the water, and as Ovid says:

He falls in love with a thing that has no substance; and he thinks that to be a body, which is but a shadow. He is astonished at himself and remains with unmoved countenance, like a statue formed of Parian marble. Lying on the ground he gazes on his eyes which are like two stars; on fingers worthy of Bacchus and on hair worthy of Apollo, on his youthful cheeks and ivory neck and the comeliness of his mouth, and his blushing complexion mingled with the whiteness of snow; and admires everything for which he himself is worthy to be admired. In his ignorance he covets himself; and he that approves is himself the thing approved. While he pursues he is pursued and at the same moment he inflames and burns. How often does he give vain kissses to the deceitful spring; how often does he thrust his arms into the middle of the water, catching at the neck he sees, and yet he does not catch himself in them. He knows not what he sees but is inflamed by what he sees and the same mistake that deceives his eyes, provokes them. Why, credulous youth, dost thou vainly

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catch at the flying image? What thou art seeking is nowhere; what thou art in love with, turn but away and thou shalt lose it; What thou seest is but the shadow of a reflected form; it has nothing of its own. It comes and stays with thee; it will depart with thee if thou canst but depart thence.[1]

I have quoted this passage of Ovid at length, because it brings out in detail so many points of identification with Narcissism in the unconscious mind, and with the infatuation of the soul for its own illusions, which I hope to show, extends beyond the realm of psychology to that of the pathway of life.

To return to Narcissus. He exhausts himself in his vain desires; he refuses food, he disregards repose; "he gazes upon the fallacious image with unsatiated eyes"; he laments his fate, making the woods resound with his grief, and Echo mourns with him; he rejects the pleadings of the beautiful nymphs who are so concerned for him in his aberration, and in the end he lays down his wearied head upon the green grass and night closes for ever those eyes that admired the beauty of their master. His Naiad sisters, the water nymphs, and the Dryads, the wood nymphs, lamented him, and Echo resounded to their lamentations. When they sought the body for the funeral pile it could not be found. Instead, they found a yellow flower with white leaves encompassing it in the middle; that flower which Persephone gathered before she was abducted by order of Pluto.

The story of Narcissus has been variously interpreted, but chiefly as a Nature myth, indicating the gradual fading away of the life and bloom of Nature suddenly slain by the hot sun of summer. Such an interpretation is obviously very inadequate.

Sir J. G. Fraser in *The Golden Bough* on the "Perils of the Soul," refers to the ancient barbaric fear of the body shadow or reflection which, somehow, was always associated in the savage mind with the soul. This, he says, lead to the

[1] *Metamorphoses*, Ovid. Bohn's Library.

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veneration of the shadow and to its protection lest evil should fall upon the soul. Shadows are averse to being reflected in water, or in wells, or in washing basins, and are thought to exercise a malefic influence upon the owner when they are so reflected. The natives of Nias even tremble at the sight of the rainbow, because they think it is "a net spread by a powerful spirit to catch their shadows". The Zulus will not look into a dark pool because they think there is a beast in it, (a Crocodile, according to the Basutos), who will take away their reflections so that they die. Dr. Frazer adds:

> It was a maxim in ancient India and in ancient Greece not to look at one's reflection in the water. The Greeks regarded it as an omen of death if a man dreamed of seeing himself so reflected. They feared that the water spirits would drag the person's reflection or soul under water, leaving him soul-less to perish; . . .

and he thinks this the probable origin of the classical story of Narcissus. I cannot accept this purely animistic explanation as satisfactory either. The Greeks were very advanced indeed in their knowledge of the things appertaining to the soul and to the spirit, and in their religious celebrations, as in the mysteries, and particularly in the Eleusinian mysteries, they possessed a spiritual philosophy of extraordinary completeness and of a most elevated character. The symbolic language contained in their mythology is capable of the closest and most minute analysis in the light of our modern knowledge, which in many instances, it still transcends; as for example in the myths of Eros and Psyche, of Demeter and Persephone, which contain such exalted conceptions of a spiritual nature that even our most advanced psychologists are still only groping, and finding vague hints of them.

I think Dudley Wright is correct when he says that Narcissus falling in love with his own reflection represents the soul gazing upon a material form and becoming enamoured of corporeal life.

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This seems to be a reversal of the process in the story, inasmuch as it requires us to believe that the corporeal Narcissus is to represent the incorporeal human soul, while the insubstantial reflection in the water is to represent corporeal existence. It is as though Ovid had turned his story inside out and should rather have represented for us the shadow falling in love with the substance. But looking at it from a higher plane, as the soul is higher than the body, I have no doubt whatsoever that Ovid is right, profoundly, and psychologically, and wisely right in giving us the story as he did, and, however contradictory it may appear, Dudley Wright is profoundly correct in interpreting it as he does. To those who have some knowledge of the Hinḍū teaching concerning *Māyā*, or illusion, the apparent contradiction presents no difficulty, but on the other hand, illuminates the myth and raises it out of the physical plane altogether, above animism, or naturalistic treatment, and brings it into the higher reaches of the soul. Let us test this conclusion.

The background of our first enquiry will be the book of Dr. Bousfield *The Omnipotent Self*, for therein he works out his psychological scheme of Narcissism.

We are already familiar with the conception of the unconscious mind, through the writings of Freud, Jung, Tridon and others, and so need not dwell at any length upon that vast storehouse of impressions and associations in which Freud suspects the existence of links binding the human race together in a common experience and a common symbolism; Jung goes further than Freud and asserts the existence of these common links, calling his concept of the unconscious, a race memory. Bousfield does not go so far as Jung, calling the realm of the unconscious mind, the unconscious memory, in which, however, he finds room for primitive racial instincts, surviving as memories. How close these psychoanalysts come to the Theosophical conceptions of the unity of humanity

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and the continuity of individual experience, and yet how they strive, as Bousfield does, to avoid that most obvious conclusion, in their attempts to veil it under the so little understood theories of hereditary transmission! It is a relief to know, though, that Jung had the courage of his convictions and boldly stated the universality of unconscious phenomena, thereby raising the whole question to a higher level, and adding dignity and breadth to his system. At any rate, Bousfield, starting from the limited view that the unconscious mind is but unconscious memory derived from primitive ancestors, finds that the unconscious associations and impulses lie at the very root of being, and that all our thoughts and ideas, and our actions which are moulded upon our ideas, are tinged by these associations, producing some very extraordinary results; and he gives a blow to the doctrine so dearly loved and held by man of the omnipotence of his reason and the pretended grandeur of his intellect. He declares with justice, that just as, *in utero*, we repeat more or less in detail the history of our physical evolution, so, in infancy, we repeat to a great extent the history of our psychic evolution, and just as during this early period we possess the physical attributes of many of our ancestors, such as the gills of fish, the tail of the lower vertebrates, and so on, so psychically, do we at a later period possess the instincts and desires of our progenitors, and utilise them as the hidden foundation stones in building our adult mental constitution. This is a very important statement and has been greatly amplified by other observers, especially of the psychology of childhood, but I think our authority ascribes it to the wrong cause. We will not now examine this phase in detail but merely pause to observe that heredity deals with physical relation and physical relation only; we know too little about the extent of hereditary influence in the past, and what little we do know does not warrant us in attaching so

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much importance to it. The scientist who observed that "my grandfather's environment is my heredity," was probably nearer the mark than he thought. Moreover, the individuality of a man does not come from his parents or progenitors as his physical type does; he brings his individuality with him when he comes into this earth-life. We need not enlarge upon this; but if you will bear it in mind during the course of this article we need not interrupt Dr. Bousfield while we examine his system.

To proceed then. Dr. Bousfield classifies the forces which shape a man's character as:

(1) His primitive instincts, held back in the unconscious mind.

(2) His environment and education in which he includes the effects of treatment of the child during its infancy, attaching much importance to the first week after birth, which, he considers, leaves indelible marks in the unconscious make-up of the child. To this classification I would like to add the extremely important pre-natal mental impressions which the child derives from the mother *in utero*, when mysteriously, the forming mind of the child becomes largely charged with the maternal thoughts and impressions.

(3) That pride in his own greatness which modifies all other forces at work within him, according to the direction of its development. It is this third force which he names Narcissism.

It is evident that Dr. Bousfield includes in his Narcissism that part of the Oedipus complex of Jung in which the self is represented to itself as Hero.

To return to this classification. He gives his first force—that of heredity—a primitive erotic character and so squares with Freud's notion that the bulk of the unconscious make-up is sexual—but then Freud extends the word sex to cover all

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the manifestations of the affection life, and not merely that of its somatic expression. In drawing attention to the vast needs of the human entity to a full love-life using the word love in its widest sense, Freud performed a great service for humanity, although he brought a good deal of opprobrium upon himself through his use of the word "sex," for the world has not yet sufficiently advanced to hear that word without blinking. It needs a good many more Havelock Ellises and Edward Carpenters and noble souls of that type, before it will be able to view the profound beauties of sex and sexual symbolism with eyes that are unashamed and cleansed from prudery. But the love-life undoubtedly lies at the root of much or our irrationality and emotionality and their reactions to our life-conditions. In the environmental and educational forces moulding character Dr. Bousfield includes :

> The thousand little actions, the trivial chance words of anger and contempt, not merely of the parent but of strangers and of other children, all of which make their impressions on the infantile unconscious mind.

He shows that the delight of the child in its own body is afterwards transferred in the young woman to a mode of exhibitionism in the choice of her clothes designed for the most part unconsciously, (I am glad he uses this word,) to suggest erotic ideas. In this I think he exaggerates the intention of feminine fashion which as far as the average woman is concerned, is rather an expression of the imitative herd instinct than of erotic tendency. He even goes so far as to suggest that the astronomer who peers at the heavens through his telescope to observe the infinitely great or the biologist who uses his microscope to observe the infinitely little, are only sublimating their primitive erotic instincts and turning them to useful or social purpose. I believe the "Elan Vital" or Vital urge of life to be far more than sublimated erotic tendencies just as I believe that the "Elan Vital" is that evolutionary urge which accompanies us life after life

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in the search for that ultimate expression of the individuality in identification with all that is, for which the whole creation groans and travails in pain. It is pleasing to note, however, that Dr. Bousfield has not altogether missed a glimpse of the "Elan Vital" for he says:

> Behind our primitive instincts is a very real force comparable with the physical energy which we are accustomed to deal with in everyday life,

and this energy he perceives to be a unity. He says:

> There is *one* energy, but by suitable means we can turn it to different uses and give different manifestations of it.

Thus he opens the door to cosmic conceptions, but unfortunately he does not enter in to enjoy the vision.

His third force then, is Narcissism. This is "a man's pride in his own greatness," and implies self-interest, self-importance and self-worship, all of which characteristics are, in modified degrees, possessed by everybody, and it has curious tricks by which it constantly gets past our conscious intentions.

The child *in utero*, registers feelings and impressions—it hears the blood rushing through the mother's arteries in a rythmic lullaby; the sounds of the outer world come to it muffled and indistinct; it registers external movement as a swaying, swinging sensation. It is impressed by the pleasantness of inertia as opposed to the unpleasantness of making an effort in movement. From its standpoint its condition is one as near omnipotence as possible. It lives in a world entirely its own where everything is done for it. At birth, a struggle takes place, it must do things for itself, it has been rudely disturbed and it does not like the experience, but it is quickly wrapped up; the rocking, swaying movement and crooning sounds uttered by the mother or the nurse recall the place of omnipotence and bring it peace. But its omnipotence is only a phantasy and every endeavour is made to disguise from it

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the realities of the actual world. Later on, it finds that the cries it utters are in reality magical sounds which produce that sense of omnipotence for which it longs, and so it uses the magic whenever it feels like it, just as in after life the man will indulge in swearing, or the woman in weeping, because of the unconscious desire to be restored to omnipotence.

The memory of the omnipotent place will be symbolised for it in any place of hiding or retirement. The little child will in moments of struggle, when the conflicts of the outer world become too strong, run to the mother and hide its face in her lap or in her skirts. Even the manly soldier during a bombardment, or a raid, will feel safer if he can creep into a tent, although he knows full well that it affords no protection at all against a shell. During the air raids in London a sense of shelter was afforded by creeping under a bed or a table. Children will hide their heads under the bedclothes if frightened, and some adults will resort to the same device if there is a scare of burglars or a suspicion of ghosts. They all know that the device is but a phantasy, yet all will resort to it for it symbolises the place of omnipotence. In exaggerated cases, where the storm or stress of life completely breaks up the mind, the patient will find the place of omnipotence sitting huddled up or lying in bed, a victim to aboulias or inhibitions, which prevent movement; sometimes even food is refused, but the poor lunatic has found the place of omnipotence where once more he is the centre of his own world, where everything is done for him and he need no longer continue the struggle.

In the normal mind it is sometimes difficult to distinguish between fact and fancy. Every man feels himself to be the most real thing present in his world—and in feeling this he has the tendency to believe that the others round him are, in some way, less real. In childhood the objects of make-believe

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become very real in imagination, and though these are largely shed in the course of growing-up and learning something of perspective, the phantasies are never quite discarded. The narcissistic sense of importance remains in various ways. Chief of these is in *identification*, which may be either conscious or unconscious. Directive thinking involves a struggle —an effort.

> Directive thinking is controlled thought based upon facts seen in their true perspective and with a purpose in view which is both definite and possible. It is the very opposite of phantasy thinking which is generally indefinite, based upon a lack of perspective and attempts continually to obtain the fulfilment of wishes impossible of fulfilment. . . . Phantasy thinking encourages us to live in a world of our own ideas, not a real world.

This is what gives so much pleasure to people in reading novels and romances or in looking at bioscope pictures. The mind's identification of the self with the hero or heroine lends force to the phantasy, and the dream world so created is a pleasant place to dwell in since no effort is called for.

Generally speaking, women are more narcissistic than men; they are encouraged to be so—girls are told that they "are made of sugar and spice and all things nice" and their phantasy world grows largely around this conception. It is a happy sign for humanity that our young womanhood of to-day is learning in the more strenuous world's work, in which she is taking an increasing part, that she must rely upon her own powers more, and less upon the phantastic notions bred from false chivalry, expended generally upon those who stand in no need of it, while those who do need all the chivalry they can command, are brutally left to fend for themselves, if they are not actually elbowed out of the way.

In the worst form of Narcissism in the adult, apart from pathological cases, the individual remains entirely selfish and is incapable of loving anybody outside of himself at all. If he does love, he loves the reflection of himself in others.

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The Narcissist loves his docile wife because she is so careful to minister to his potent wants, and wishes. Who has not met that other Narcissist who attaches something of his own importance to all his property? He considers his motor car is the fastest, his house is the most substantial, his pictures are the most beautiful, and everything that is his, reflects in his own mind the wonder and glory which he so constantly believes to be his own special possession.

Another symptom of Narcissism is irritability, and it effects both body and mind. In Narcissism the body reacts to mild pain as though it were acute. The mind either conjures up fears that other people are criticising, or that they are unduly impressed with one's own personality.

> Unconsciously to themselves they (the Narcissists) are the acme of perfection, they are the centre of importance and they are inclined to think that people are paying much more attention to them than is actually the case.

If they think otherwise they get irritable. Pride, vanity, self-importance and jealousy are Narcissistic.

> Many a case of jealousy in love affairs is nothing but the unconscious desire to prove to oneself the possession of power.

Jealousy is not bred out of love, but out of self-love. Impatience is a Narcissistic tendency arising from a lack of perspective as regards the "Time factor". Time is one of those factors which the Narcissist will not understand that he has no power over. Alcoholism and drug-taking are Narcissistic regressions.

Another characteristic of Narcissism is *Rationalisation* or finding apparently adequate reasons for things. It arises out of the magic of words. A new idea is announced; the Narcissist will not take the trouble of adjusting the new idea or thought into his scheme of things—it involves trouble; it disturbs his omnipotent feelings; therefore he rationalises about it and finds by false logic specious reasons why he

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should reject it. All new discoveries are hailed with storms of rationalisation. The circulation of the blood; the Darwinian theory of evolution; the telephone, to quote a few well known instances, raised storms of opposition, not on reasonable or logical grounds, but because of rationalisation.

Theosophy met with the same reception and still encounters it. The Narcissist fears the disturbance of his phantastic sense of omnipotence by it, since it calls for some effort either of comprehension or practice, and so he thrusts it on one side by rationalisation. He sinks back into the indolent repose of withdrawal and indifference, for what matters it after all to him that all's not well with the world?

The Narcissist has made himself the centre of his world and is therefore apt to find himself greatly upset and unbalanced when the world does not spin merrily around himself. He is exposed to all the chagrins, anxieties, fears, worries and repugnances which the outer world imposes upon him by its refusal to accept his own valuation of himself.

Narcissism lies at the root of most of our preventable ills, of our failures both for ourselves and for humanity; of the vast struggles for self-domination, national as well as individual; of the hopeless and purposeless struggle of self-interest; of our neglect of obvious evil and our general indolence in withdrawing from our responsibilities and hiding behind the flimsy veil of our assumed self-importance. It is a potent cause of our own, and of the world's unhappiness, and yet, happiness for ourselves and for the world is not beyond our reach.

"Happiness," says Bousfield, "does not come to those who seek it, but to those who can adapt themselves to realities, that is, to those who can control their Narcissism," and Horace long ago wisely said:

Happiness is here, happiness is everywhere, if only a well regulated mind does not fail you.

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We need not go into the remedies suggested by Dr. Bousfield against the evils of Narcissism, but it will already help if we can identify our own Narcissistic tendencies and resolve to cast them out.

Let us now revert back to our fable. In a physical sense Narcissus fell in love with his own reflection and ignored all the beauties of Nature; all the promise of happiness and the joy of life through his self-pre-occupation, bringing only sorrow upon all his friends and those who loved him, as well as destruction upon himself. In Dr. Bousfield's study of the unconscious mind and its fantastic consequences as illustrated in Narcissism, we see how true a picture the Greek myth presents. We laugh at the story as a rule, in entire forgetfulness that it really reflects a phase of mind of which we ourselves are the unconscious victims and whose consequences are none the less ill for being unconscious—but there is a still larger phase of the question which I believe is veiled in the fable.

Narcissus was of immortal descent; his ancestry is traced back to the gods; this too is the case with the spiritual soul. Narcissus was beloved of the beautiful and immortal nymphs but still he spurns them and turns to the insubstantial and illusory reflection of the self. This seems to me to symbolise the Ego, whose descent is from the divine Monad, supremely beautiful and well-beloved upon its own plane, but it becomes attracted by the lower corporeal principles which we know to be but the "shadow of the real, cast into the lap of '*Māyā*' or illusion". We attach so much importance to the personality which consists of our animal physical nature, and we become infatuated with it. We neglect the bodiless voice which would us to the higher realms. We turn aside from our noble aspirations to gaze into the illusory and deceptive beauties of material existence. Like Narcissus, we are astonished at ourselves, and though moulded in those spiritual glories which

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are so worthy of admiration and realisation we turn with longing to the elusive attractions of the physical nature and the physical world. As long as we turn our eyes from the spiritual principles which alone are real, to those insubstantial images of the unreal which the physical world presents to us, so long are we snatching at fugacious images which leave us ever unsatisfied, disillusioned and undone. To me the fable of Narcissus represents the conflict of the soul between the spiritual reality and the illusory *Māyā* of the earth life; and in this Greek fable we see summed up in the fate of the infatuated Narcissus, the futility of attempting to realise the self on the lower planes. When turned in that direction, the beautiful spirit can only languish and pine away. The fable sets out the Theosophical view of the personality, which we are urged to cast aside and turn away from, even to "kill out," if we would tread the Path that leads to the realisation of the Divine.

Dr. Bousfield has shown us how universal Narcissism is in the fertile field of psychology—so too, I think we may see that in the still higher reals of human ideals and human aspirations, a "metaphysical narcissism," as Havelock Ellis calls it, is causing the world to pine away and languish in a vain effort to snatch the insubstantial unreality of material things. Wilfrid Lay says:

> Civilisation up to date has not ennobled mankind, for no calm observer noting the events of the past decade can regard mankind as in general, anything but extremely ignoble.

The world is perishing of excessive and benumbing Narcissism. Its infatuation for materialism has blinded it to the beauties and glories of the higher and nobler things of the Beautiful, the Ideal and the Spiritual. Yet here and there, in this way and that, the things of the spirit are being re-discovered; they are not entirely lost. The voice of Echo still remains, and in echoing back to us across the ages this

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message from the old world, it may lead us to eradicate Narcissism in ourselves in whatever form we find it; and to turn our faces from the muddy pools of earth, to the infinite expanses of the higher realms; the realms of the Divine spirit.

L. Charlston Goch

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VARIETIES OF HUMAN CULTURE

By JAMES H. COUSINS, D. LIT.

THE history of human progress is the history of the pressure of an ascending and expanding consciousness against the limitations of its environment. These limitations consist of the substances and forms which give external identity and variety to the life within; they have their own laws, and are both the vehicle of progress and the brake upon it. Where the inner impulse to progress made no greater demands on the natural inertia of external circumstances than the latter were capable of responding to, progress was orderly and sweet, as in the Sung era in China between the tenth and thirteenth centuries. In that era philosophy and the arts flourished proportionately to the transmutation of the militant aspect of life from aggressive attack, or equally aggressive defence, to diplomacy, in which the æsthetical element sat side by side with the political, and skill in song was not the least important qualification for ambassadorship. Where, on the other hand, the impulse to progress (which has intensified cumulatively in the course of human history and recently with increasing speed) found its limitations less adaptable than the expansive impulse demanded, the adjustments which external restriction must make sooner or later to internal expansion were enforced through violence, as in the French Revolution of the late eighteenth and early nineteenth centuries, with its flaming enunciation of formulæ of the growing human spirit that were new to Europe though ancient in Asia—liberty, equality, fraternity.

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A century of pressure from this triple demand of human expansion wrote the history of nineteenth century Europe and its repercussions in other continents, and wrote it in exact terms of the psychology of a demand which, in the complete realisation of any one of its three components, would have included the rest. The grant of perfect liberty would have removed all but the irreducible natural restrictions on individual development and the attainment of true fraternity; while equality of opportunity is but an assertion of fraternal freedom, and fraternity in practice would involve the liberty that comes from sympathetic relationship, and open a free way to such measure of equality as individuals might by nature be fitted to reach.

But because the ability of human beings in general to think and act in terms of humanity is as yet rudimentary, the dominating personalities of the century made concession to the human tendency first to act with the instinct of self, and, after instinctive action, to justify it by relative and self-centred rather than by abstract and universal thinking. They departmentalised in action what was in essence a single idea, with the result that what was, abstractly, the enunciation of a world-ideal, became, relatively, a group demand, with a tendency to return to the primitive assertion of individual freedom.

This reduction of the demand of the French Revolution from the level of the ideal made just the difference between what might have been and what is. The demand for liberty, relieved of the logic of the complete ideal, fell from the level of universal human speech to that of racial and national vernacular. The "spacious century" that was born with the cry of liberty in its ears and on its lips, came to be boasted of by one of its greatest voices in song (Francis Thompson) as having

> . . . seen the Western knee
> Set on the Asian neck,
> And dusky Africa
> Kneel to imperial Europe's beck . . .

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Equality mapped out for itself a single hemisphere of the globe, the western, and assumed a single complexion, the white; and Fraternity, treated with an etymological literalness that would have wrought world-salvation if it had been applied to liberty and equality, remained a matter of masculinity until the new order of women in the opening years of the twentieth century refused to allow the limitations of speech in regard to genders to be mistaken for an eternal law of life.

Under this impulse of departmentalised, and therefore stultified, idealism, the progress of the nineteenth century consisted mainly in the raising of the lower without to any appreciable extent diminishing its specific gravity. The expansion of ability to produce and use the material things of life created the illusion that a rising graph of quantity and value meant a rise of life itself. But the proportion of spiritual transmutation in the consciousness of the century was less than the proportion of elevation in substance. Each acquisition of power over nature fell back to the level of the specific gravity of the general self-ness at a new height. To give to millions the opportunity to use an electric switch did not necessarily mean the development within them of clearer and deeper illumination. In the constantly occurring question at the end of an exposition of some new means to power, as to its usefulness in "the next war," there was disclosed the fall-back to primitive and unrepentant pugnacity.

This process of merely raising the lower without changing its essential lowness was bound to bring its characteristic reaction, for it is against the law of both nature and human nature, and in the end must provoke its own correction. The development of education, which was a recognition (inadequate, and still so) of the danger of elevating savagery into the increased freedom and power of the state called civilisation, failed to forestall destiny, for it too felt the pull of the material element of life, and trained for a material living instead of educating

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for a super-material life. The condition for the reaching of the peaks of life, externally in material things or internally in the things of the spirit, is the adjustment of humanity's breathing capacity to a rarified atmosphere, and the discarding of impedimenta, not their accumulation. True ascension in any phase of life natural or human must be accompanied by a corresponding subtilisation. A weight lifted becomes only more weighty—and more full of catastrophic possibility when that which supports it gives way. This was, in brief, the attempt of western civilisation; to invert the pyramid of life; to depress the spiritual apex and exalt the material base. The natural and inevitable result was the toppling and the great shaking of 1914 to 1918—and after.

To-day the world reverberates with that shaking, and its echoes carry little or nothing of the assertive confidence of the past; their burden is a vast question, and therein lies a vast hope. The dream of liberty, equality, fraternity is losing its hemispherical aspect and rounding towards a human whole its complexion is taking on the variety of colour out of which may yet, in its commingling, be evolved the perfect white. It is beginning to dawn on the religiously minded that if the fall of a sparrow is an event worthy of the notice of the Creator the sorrow or degradation of a fellow being of any colour in any place is a matter of concern for every other human being. The cause of the world-war is being seen with increasing vividness as no mere matter of blame on one or other belligerent power, but as a world-cause with world-responsibility in varying degree. For a world-malady a world-remedy is being sought. Hands are being stretched out in all directions for some curative formula. The "western knee" is set less lightly on the "Asian neck"; it is, indeed, assuming a position that almost suggests supplication for some attitude of life, out of the proverbial wisdom of the East, some point of view fixed in eternal verity, that would make impossible

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repetition of the insult to Earth of drenching her fields with the blood of human slaughter.

It is too early yet in the evolution of humanity, even under the double shadow of catastrophe past and anticipated, to hope for the unflinching application of a drastic cure. There are many such;—universal and total disarmament; the complete practice of Christianity; world-socialism, are some of them. Like the single-diet cure they would certainly have their effect; but of their continual efficacy there is a doubt, though of the impossibility of their universal adoption there is none. The vested interests, whether they be in this world or the next, are suspect; they hold within themselves the germs of calamity—the lust of possession, the whip or frown of exclusiveness, the incendiary balloon of superiority. Against these the prophylactic is true understanding and sympathy between nations, as it is between individuals. Such understanding and sympathy have found their more expeditious and stable fulfilment, in the cases of individuals, through the interchange of culture and its expressions in the arts. Here, as nowhere else in human experience, is the process of commerce all gain to all concerned, with the accompaniment of elevated satisfaction, and an expansive joy in the recognition and appreciation of the added richness of expressional variety.

But here too there is the natural danger from the pull downwards of the specific gravity of human nature, though that ever present threat is less in the cultural sphere than elsewhere, since it is relieved of the burden of possession, and left with the simple prejudices of custom. Here too, if the dissemination and interchange of the healing properties of culture are to be widely efficacious, they must take on a world-significance, not in the sense of applying the culture of one time or place to the entire world and to all time, but in the realisation of the truth (to the elucidation of which this essay addresses itself) that the cultural history of humanity

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is one history in a variety of phases which are complementary and mutually illuminating and enriching.

In the early stages of humanity's evolution those expressions of group thought and feeling which are termed culture took their rise and carried on their development in circumstances which led naturally (in their isolation and mutual unawareness) to exclusiveness. By and by, as one part of the world was "discovered" by another, cultural exchange took place; but the primary infirmity of separateness, with the tenacity of all early conscious experience, passed on, and to-day lingers as a malevolent ghost in the obsession of cultural superiority which unhappily vitiates the relationships of various groups of humanity.

But while this is lamentably so, there is growing among thinkers and creative artists a suspicion that this attitude of cultural superiority, and its assumption of fundamental differences, is not the strict and final truth as regards the nature and intercommunication of humanity. Science has postulated one cosmic substance as the basis of human life; psychology apprehends one process in all experience, with modifying but surmountable limitations; philosophy visualises one consciousness in the universe; religion teaches one superhuman source of humanity; and now the truth is being felt with increasing clearness that that phase of human expression called the cultural is not merely a sporadic unrelated and ill-regulated phenomenon in human history, but the orderly, unified expression of a common impulse from the higher degrees of life, seeking expression in the external variety which is possible only through graded limitations and modifications of human and natural environment which impose on the invisible power of creative life the multitudinous and alluring identities of visible form.

Out of this interaction of the creative spirit of humanity with its limitations in time and space (which give to

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general impulse the particularies of climatical, racial and national identity) have come the pages of human history. In order to read those pages with illumination for the problem of world-reconstruction that has forced itself on the world's attention through material catastrophe and spiritual tragedy, it is necessary to see them not as lurid and ruddy records of merely contemporary and mutually exclusive rivalries, but as the very real, if very mysterious, co-operation of essentially related individuals and nations in a process that points towards "one far off, divine event".

Looking, then, at humanity as a complex of material, sensational, rational and inspirational elements, through which the creative impulse of the universal life projects itself into various organised external expressions of itself, we observe first that a purely material civilisation is not to be found on the pages of human history. Civilisation involves a progressive cohesion, a stability that has sufficient elasticity to be able to adapt itself to the expanding impulses of life, and yet to give to humanity the comfortable sense of security. The often expressed solicitude as to the future of European civilisation in face of the recent threat of collapse, the doubt as to whether, in fact, Europe has ever really been civilised, are oblique recognitions of the need of this element of assurance in human relationships. Violence, physical or otherwise, is anti-civil just because it is quick and incalculable and has no point of view but its own; and violence, whether personal or collective, rises from the lower degrees of life, and in its most rudimentary form is but the expression of the appetitive nature of humanity under the domination of the material element in its composition. It is impossible for humanity to escape entirely from this appetitive impulse. It is the motive power of evolution. From the oriental point of view it is as worshipful as any other power in the cosmos, for, as a Hinḍū scripture says, "the nature of

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Purusha (the creative power behind all phenomena) is desire." But where the universal hunger attaches itself predominantly to the material elements of life it becomes a victim to the inertia of matter; it becomes self-centred, anti-civil, a destructive threat to social stability, and incapable of the cohesive but elastic progression which is the mode, the sign and the pleasure of evolving civilisation.

The material element is, in fact, but the stuff of civilisation; it is not civilisation itself, for civilisation is the evolution of qualities, orders, degrees, identities out of the otherwise inchoate and undistinguished mass of substance; the turning of diffuse sound into intelligible speech and music, the transmutation of rock in general into the particularities of the eloquent though voiceless generations of sculpture. We have therefore to look elsewhere than in the material sphere for that identifiable something which has to some extent turned away from the appetitive nihilism of uncontrolled physical desire, and to which, because of its recognition of others besides itself in the totality of life, has been given the gracious name of civilisation.

Civilisation is an organised opportunity for human beings to be civil, that is, to experience the expansion and enrichment of consciousness that comes from recognition of others and adaptation to them. It began when man in his evolution reached the power to respond not only to the attractions and repulsions in the relationship between his physical being and the things that were found to be advantageous or detrimental to it, but to subtler sensations called out by the glimpsing of a life beyond the senses. To cut the outline of a deer on a rock-surface was, from the point of view of the merely physical side of life, a useless act compared with the slaying of a deer for food; but its uselessness led to the release of some inner element of man's nature that moved beyond the tyranny of physical life;

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and from that release came the gradually ascending power of pleasure which constitutes the æsthetical evolution of humanity, and the parallel evolution of the arts which are man's means of escape from the incivility of self-ness into the happy give-and-take which is the indicator of that progressive cohesion which we have seen to be the mode of operation of civilisation.

The life-impulse, acting on the stuff of existence, and finding a means of escape from material bondage, through the development of the æsthetical organ of humanity, while it would show its influence in varying degrees and places among the great mass of humanity, might be expected to present some large specialisation of æsthetical expression out of which would arise an æsthetical civilisation. Such a civilisation, built up out of man's capacity to feel, would naturally show the signs of the emotional nature—quickness of assimilation of the things that attract and of rejection of the things that repel; a loosely maintained social order making for freedom of individual expression, and grouping itself in small areas easily controlled and adapted to changing needs; a widespread activity in creative arts mainly tending to beauty of appearance and form with a minimum of appeal to the contemplative side of man's nature in the practical absence of the mental call of symbolism in art; in the intellectual realm, an æsthetical infusion that would turn philosophical literature into a literature of philosophy. Such a civilisation as that of classical Greece. As the physical side of life expresses the cosmic substance, the æsthetical civilisation of Greece expressed the cosmic beauty, and set the æsthetical tone of southern and western Europe and its expansion for two millennia. But Greece as an entity passed away. To her, Greece was Greece, and the rest of the world barbarians; her freedom of æsthetical expression was based on slavery. To the inherent instability of feeling she added the instability of being

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predominantly in the feelings, despite her great philosophers; and because she was, as an organised civilisation, partial in her lack of the spiritual sense, she perished into immortal remembrance; for nature abhors a vacuum no more heartily than she abhors the incomplete, and what she cannot transform she will eliminate.

A predominantly mental response to the life impulse would be expected to yield a civilisation very different from that of Greece. Mentality is self-centred, but its direction is towards itself rather than from itself as in the æsthetical impulse. It asserts individuality, but not as the æsthetical does. An æsthetical civilisation is an individualised organisation; a mental civilisation is an organised individualism. Its motto is "Every man for himself," and it works out a vast scheme of safeguards against itself; it weaves a net of individually anarchical fibres; builds a house of potential explosives; its order rooted in disorder stands; its "securities" are the signs and tokens of internal insecurity. Activity that is predominantly mental runs to pigeon-holes and mechanics. It finds a way to an end, specialises it, and proceeds to peddle it throughout the world. Its political expression is imperialism; its intellectual expression is science; its religious expression is either a propagandist exclusiveness or a denial not only of the exclusiveness in the claims of sectarian religion but of the validity of religion itself. A civilisation predominantly mental is predominantly masculine. It is only remotely and incidentally associated with the creative centre of life. Its main concern is the materials of life and the organisation of their production and transit for personal profit. Its motto is, "Business is business." An æsthetical civilisation may adorn the ordinary and treat even business as a pleasure, but it takes a mental civilisation to treat pleasure as a business, and to exploit its few humourists for the sake of the humourless crowd. Such was modern "European"

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civilisation in 1914. At its highest it embodied the cosmic order; but its incompleteness provoked from destiny a warning shake. Its salvation lies in its speedy transmutation of its expansiveness from the incomplete surface accumulation which is only extension, to the true accumulation which reaches upwards to "the things that are more excellent" and sets up a synthetic process which reduces bulk to essence and so lightens the load of the pilgrim spirit of humanity.

The lesson of Greece is the insufficiency of the æsthetical. Man cannot live by art alone. The lesson of modern Europe is the insufficiency of the commercial. Man cannot live by business alone. Both are necessary. When art, for the sake of its spiritual gain to humanity, is spread about the world with the thoroughness with which the things of commerce are hawked from the equator to the poles for the sake of their material gain, commerce will itself have become artistic. What both have lacked is the sense of *life* and reverence therefor. "Self-reverence," said Tennyson, "leads life to sovereign power." Self-knowledge and self-control are its necessary accompaniments. Æstheticism alone may, by reason of its laurels, lead to a self-reverence that is vanity; commercialism alone may lead to reverence of the means that produce profitable ends and to divination of the dollar. Art and commerce are parts of life; but when in their incompleteness they seek to usurp the place of a whole life, Life herself will take the matter in hand and bring the persistently incomplete up against the sharp edge of the great realities of life and its shadow death, as she did in 1914. As a result of that experience we have the great search of to-day. Its success will depend on the measure of its alteration of attitude towards life. No longer can life be coldly counted as "hands" for commerce or food for cannon. "I am come that ye might have life, and that ye might have it more abundantly," said a divine Seer of the East. Two thousand

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years of lip service to that Master of Spiritual Wisdom brought history to the record of the greatest orgy of mutual murder in human annals. It is not improbable that the civilisation which has called itself by the name of Christ is now given the choice of becoming truly Christian or of joining Greece among the shades. Is there any hope? There is. Beyond the civilisations that have sprung from the emotional and mental aspects of life is there possible another civilisation more completely and stably based? There is not only the possibility but the living example, not necessarily for imitation as regards its external manifestations, but most essentially for using as an exemplar in its great principles and attitude to life. It is not built perilously on the quicksands of emotion or the thin ice of egotism. It rises stately as a great tree of life from the spiritual root of humanity. The beauty of the æsthetical is its natural mode of expression. Organisation is its law. But the æsthetical function is sanctified by its dedication to the highest and its accessibility to the lowest; and its organisation is not of individuals driven by self-will to destructive competition, but of mutually dependent entities co-operatively working out a will beyond the individuals but shared by each. In other terms, the civilisation of which I shall write in another article, has been elaborated out of the response of the intuitional aspect of humanity to the creative life impulse, and intuition, in its movement towards expression, uses the æsthetical and mental aspects of composite humanity.

James H. Cousins

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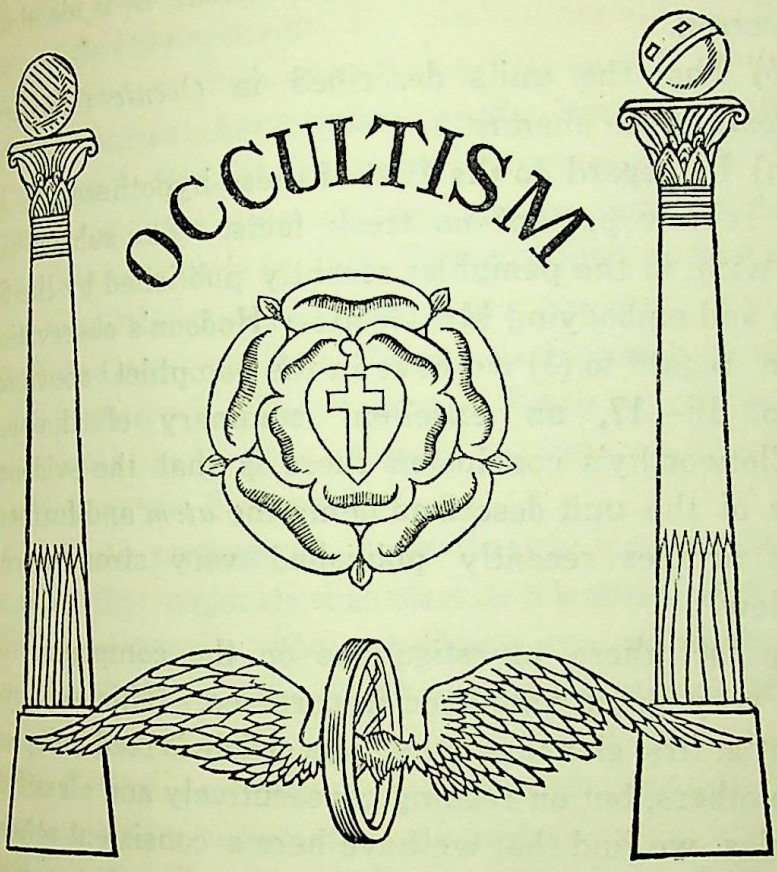

SOME COMMENTS ON THE CHEMICAL COMPOUNDS OBSERVED BY CLAIRVOYANCE[1]

By E. W. PRESTON, M.Sc.

IN order to make progress along any line of research it is necessary to commence with certain working hypotheses. Such hypotheses should be carried to their logical conclusions and predictions made from them, for only thus can their truth or falsehood be established.

[1] A Transaction of the Science Group, T.S.

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In this paper the following premises are adopted:

(*a*) That the Ultimate Physical Atom, E_1 is identical wit the electron.

(*b*) That the units described in *Occult Chemistry* a the *atoms* of the chemist.

(*a*) In regard to the first of these hypotheses the article under review present no fresh facts. The subject has be dealt with in the pamphlet recently published by the Scien Group and embodying Mr. Geoffrey Hodson's observations.[1]

In regard to (*b*) we have in the pamphlet[1] above referr to, pp. 16—17, an excellent summary of the positio Mr. Clotworthy's conclusion there is that the evidence is favour of the unit described being the *atom* and further stu of the articles recently published very strongly confir that view.

In fact these investigations on the compounds seem be of very great value and importance. This is not perha evident at first glance or when one article is read independent of the others, but on reading consecutively and classifying t examples we find that we have here a consistent scheme a indeed what might be considered as a new and comprehensi system of structural chemistry worthy at least to be considere side by side with the older or more generally accepte concepts.

The work on the compounds goes some distance in cle ing up the difficulties in the way of accepting our hypothe (*b*) These difficulties (four have been mentioned Mr. Clotworthy) may be dealt with in turn.

(1) *No preliminary breaking down of the Element gaseous molecule is mentioned in "Occult Chemistry".*

From the later work it seems likely that the obser could see the different parts of a molecule quite clearly *with*

[1] *The Occult Study of the Electron* and *Occult Chemistry* and *Recent Advances Science*, by E. W. Preston, M.Sc. and H. R. S. Clotworthy, M.A.

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such breaking down; probably this was done. Sodium and many other elements are monatomic and in such cases no breaking down is required.

(2) *Mention is made of an "atom" of ozone.*

The confusion here arises partly from the use of the word "snake". (*Occult Chemistry.*) If we accept the "atom" of Oxygen as consisting of two snakes, one positive and one negative as is done in THE THEOSOPHIST of August, 1924, then it would be quite consistent and correct to say that the "atom" of ozone consists of "three such snakes, one positive and two negative". The "atoms" being of course on the gaseous level and the separate snakes, as described on p. xvi, O. C. on the E_4 level.[1]

(It should perhaps be stated that the nomenclature used throughout this paper is that used in the article at the end of *Occult Chemistry*, *i.e.*, the sub-planes are called E_1, E_2, E_3, E_4 gaseous, liquid, solid. Thus the cumbrous notation hyper-meta-proto, etc., is avoided).

(3) *Science requires the molecules of Hydrogen, Oxygen and certain other elements to be diatomic.*

This is the one serious difficulty still not completely solved. There is evidence from the descriptions of the units of Hydrogen and Oxygen that these units *could* be divided in half. On the other hand Nitrogen, Chlorine, Bromine, etc., though equally diatomic do *not* show the possibility of being divided into exactly similar halves without very great rearrangement.

From the evidence in the articles under consideration we find that while Chlorine, Bromine, etc., do break on occasions, Hydrogen can apparently divide into 6 parts if it wishes while Oxygen never does break at all. Hence the apparent duality of structure is probably only accidental.

[1] Since writing the above this view has been confirmed by the article on Ozone. THE THEOSOPHIST, October, 1925.

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The real difficulty is based on Avogadros' Hypothesis and the Kinetic theory of gases and the details are given in full in the hope that with the problem clearly stated a solution may be suggested.

From the Kinetic theory it can be shown that

$$\tfrac{1}{3}\, n_1 m_1 V_1^2 = \tfrac{1}{3}\, n_2 m_2 V_2^2 \qquad \ldots (1)$$

where n_1 and n_2=the number of units (molecules) in a unit volume of each gas.

m_1 and m_2=the weight of a unit of each gas

V_1 and V_2=their average velocity at the same temperature.

Now from Thermodynamical considerations it can be shown that the Average Kinetic Energy of the molecules at the same temperature is the same

$$\text{or } \tfrac{1}{2}\, m_1 V_1^2 = \tfrac{1}{2}\, m_2 V_2^2 \qquad \ldots (2)$$

$\therefore$ from (1) $n_1 = n_2$

i.e., equal volumes of gas contain the same number of molecules, or free units at the same temperature.

Now applying this to the standard case of Hydrogen and Chlorine we find:

1 volume Hyd. +1 volume Chlorine=2 volumes Hydrochloric acid

$\therefore$ n molecules Hyd. +n mols: Chlorine=2n mols Hydrochloric acid

$\therefore$ either (1) Both the Hydrogen and Chlorine units must divide in half

or (2) Two Hydrogen units must be associated and act as one unit as regards pressure.

The *compound* Hcl as described in THE THEOSOPHIST August, 1924, contains the *whole* of a chlorine and a Hydrogen atom or unit, *i.e.*, the atoms do *not* divide.

But since there is no evidence in any of the observations for *association* of two H atoms it is difficult to see the way out unless we say either

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(1) Association *does* take place but the atoms are so far apart relatively that the observers did not see the connection.

(2) That Hcl dissociates in some way. (This would be difficult as the parts of the H atom are divided to the E_4 level.)

In any case this difficulty only applies to a very few cases, the diatomic gases, and may well be left for further observation.

(4) As regards the fourth difficulty that "*the facts of science are entirely against any disruption of the atom in the formation of compounds*," it would seem that for the time at least, if we are to give *Occult Chemistry* a fair hearing, we must accept the fact that this *does* happen as, at least, a working hypothesis.

Indeed the facts before us almost imply that chemical change consists in this very disruption and is always accompanied by change of sub-plane. It is known that chemical change *is* accompanied by evolution of energy and this suggests that the evolution of a particular type of energy may be associated with a given change of sub-plane.

In summing up these arguments we see that the observations now before us take us some distance further than the facts at our disposal when the pamphlet quoted was written and that we are justified in placing a high estimate on their value.

It is worth while therefore to take up their study in further detail and for that purpose the compounds examined have been grouped into similar types.

(1) *Na Cl* (March, 1924).

From these observations we see that the whole *form* of compounds is much more complex than science supposes. *Na Cl* for example is a very beautiful substance of cubic form as would be expected from its cubic crystal structure. A "grand centre" is indicated but this is not in accordance with what is required by science, since present theories postulate a positive nucleus for each atom but not for a molecule as a whole.

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(2) H_2O (March, 1924). In this substance each H atom keeps its own individuality and does not decompose, unless there is evidence for decomposition in the fact that in the diagram the H atom corresponds to that given in *Occult Chemistry* for H on the E_4 plane and not for the H atom in the gaseous state. It would be interesting to know if this is correct or only a slight error in the diagram. There are difficulties connected with Hydrogen in many ways since *Occult Chemistry* would lead to the idea that there are more negative E_1 than positive while in *First Principles of Theosophy* Hydrogen is given as composed of 9 positive E_1 and negative. Water is interesting from the chemist's point of view from the fact that its structure appears to show no relation to OH.

(3) *OH* (April, 1924). The Hydroxyl group. Here we have one of a number of distinct groups which keep their form and can be distinguished in many compounds.

The double oxygen snake stands in the centre and the H divides to the E_4 level into two triangles, positive and negative.

(4) $H_2\ O_2$ (April, 1924). Is related to OH and not to water being merely two Hydroxyls.

The OH group persists in this, in alcohols (ROH) and in $Ca\ (OH)_2$. Some sort of valence connects the OH groups, possibly the second valence of the oxygens since each oxygen uses 2 half valencies only to hold the 2 Hydrogen triangles.

The force from the earth spoken of in this connection as causing the decomposition of H_2O_2 is interesting, but it is difficult to see why it should act so markedly in this particular case and not noticeably in any others. It would be expected to affect all compounds equally since it is a steady radiation.

(5) *NaOH* (August, 1924). Like OH with the Na atom through the middle of the O snake. It is not at all like NaCl.

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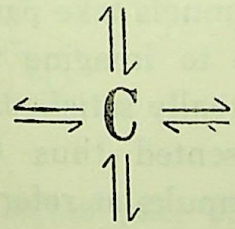
(6) *HCl* (August, 1924). Very similar to the NaOH. In each case the H breaks down to E_4 triangles which float at the top and bottom.

Carbon compounds.

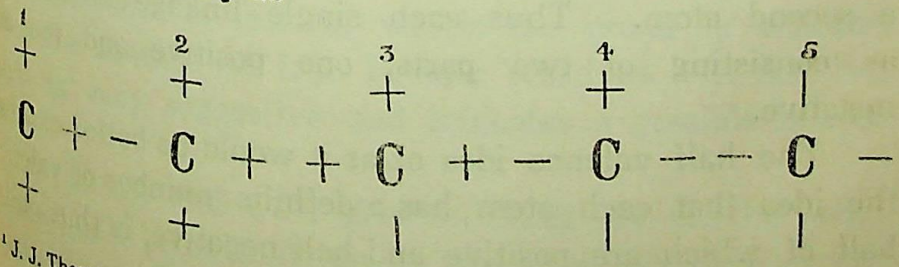
(a) *Aliphatic or open chain compounds.*

(7) *Methane* CH_4 (March, 1924). The carbon atom is an octahedron. It has 8 half-valencies, 4 positive and 4 negative, which are satisfied by 8 Hydrogen triangles. The H being again broken down to the E_4 plane. It is this repeated decomposition of the Hydrogen which suggests that chemical change implies change of sub-plane in at least one component, but we have not sufficient data yet to form a definite conclusion.

The Octahedral structure of carbon is of great interest. It should be noticed that if only one set of valencies are taken, i.e., the 4 positive or the 4 negative they will be found to be *directed to the corners or faces of a tetrahedron* as required by ordinary structural chemistry. The conception of 8 half-valencies for Carbon finds its parallel in the modern method[1] of representing Carbon as



or, as in Fry's *Electronic Conception of Valence*, 1921, where it is stated p. 49 that "The quadrivalent Carbon atom can function electronically as



[1] J. J. Thomson, Ramsay and others.

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i.e., with 4 positive valencies or 4 negative or any intermediate stage.

Occult investigation shows that it acts as positive and negative simultaneously, at least in the chain compounds, each half-valence being satisfied.

(8) CH_3OH (April, 1924). Here we have the usual decomposition of 3H atoms to satisfy 6 half-valencies and the OH group remaining distinct yet satisfying 2 half-valencies. The OH groups must be monovalent.

(9) CH_3Cl (March, 1925). Similar to the above except that the chlorine satisfies two half-valencies. An isomer exists. This is a case which could be tested in the laboratory.

(10) C_2H_6 (April, 1924). The interesting point about this compound is that we are here given the method of linking between two C atoms. It is apparently done by two half-valencies from each C atom mutually satisfying one another. So far it is in accordance with required structure and this addition affords an explanation (based on the fact that both positive and negative funnels take part) of the fact that in the usual method we have to imagine two Carbon bonds *of the same nature* being mutually satisfied. The action of the half-valencies being represented thus C$\rightleftharpoons$C would suggest Thomson's or Fry's Formulæ as referred to above. Thomson regards the atoms as bound together by tubes of force. For every tube of force sent out by an electron in one atom this latter must be the recipient of a second tube sent out by a second atom. Thus each single linkage is considered as consisting of two parts, one positive and the other negative.

The half valence idea or as it would be better express the idea that each atom has a definite number of valencies half of which are positive and half negative, is thus quite in accord with scientific theory.

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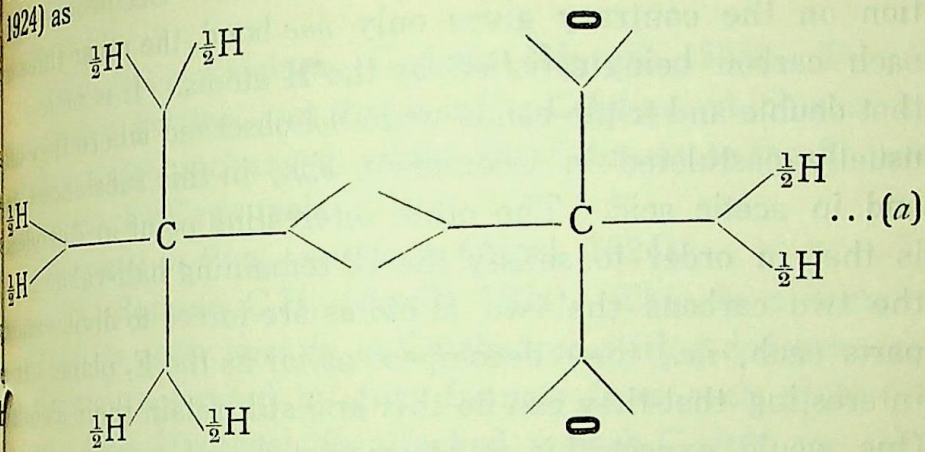
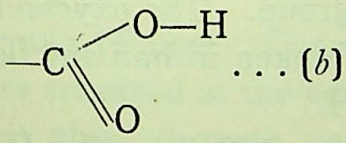
(11) CH_3COOH. Acetic acid (April, 1924). This is represented diagrammatically (THE THEOSOPHIST, April, 1924) as



... (*a*)

and the interest lies in the second Carbon atom where the O atoms are attached symmetrically and, incidentally, are represented as monovalent.

The usually accepted formula is



... (*b*)

in which one oxygen forms part of the OH group while the other has the ketonic linkage. In formula (A) there is no distinction between the two O atoms though the H is said to be "restless" owing to their proximity. This would account both for the ease in which the group is attacked and for the absence of true ketonic reactions. In fact the formula is very suggestive and indicates a possible line of research.

(12) $CHCl_3$ and CCl_4 (March, 1925) are on the same lines as CH_3Cl being built up as would be expected on the system adopted.

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(13) C_2H_2 Acetylene (March, 1925). Here we have tr points of interest. The usual formula is H—C = C—H, th two carbons being united by a triple bond. Occult investig tion on the contrary gives only *one* bond, the other three each carbon being satisfied by the H atoms. It is noticeab that double and triple bonds were *not* observed where they a usually postulated in Chemistry, *e.g.*, in this substance C and in acetic acid. The other interesting point in Acetyle is that in order to satisfy the 12 remaining half-valencies the two carbons the two H atoms are forced to divide into parts each, *i.e.*, they decompose as far as the E_2 plane. It interesting that they can do this and still retain their identi One would expect this to be associated with some manifes tion of energy and in fact acetylene compounds are ve explosive.

(*b*) *Inorganic Compounds.*

In these compounds the carbon *itself* breaks up.

(14) *CO Carbon monoxide* (August, 1924). This is ve similar to the OH group. The oxygen is still upright in t middle and the C is broken in half and floats above and bel like the H does in OH.

(15) CO_2 (August, 1924) is like H_2O_2. There are t oxygens but the C is broken into 4 parts. The C is at the level (O. C. p. 77). It is very difficult to see how the valen acts in these compounds. As before one might suggest th the oxygen has some auxiliary valence with which it lin the two groups as in H_2O_2. There is a common centre core for CO_2, but its action is not clear.

(16) Na_2CO_3 (August, 1924). This is a complex body which the sodium and oxygen atoms remain unchanged wh the C breaks up as it always seems to do in inorgan compounds. It is interesting that, as stated by Mr. Jinara dāsa the triangular arrangement of the O atoms has be detected by Prof. Bragg.

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(17) $Ca(OH)_2$ (March, 1925). Here we have another element—Calcium. It is a tetrahedron and the (OH) groups behave as they do with C, *i.e.*, set themselves across the funnels.

(18) CaC_2 Calcium Carbide (March, 1925). This is remarkable for the fact that it is the Calcium which remains fundamentally unchanged while the C breaks to the E_4 level and enters the Ca funnels.

Aromatic or Ring compounds (April, 1924).

(19) *Benzene* C_6H_6 (April, 1924). This is a complex body whose outer form is an Octahedron with a dodecahedron in the centre formed by two funnels from each of the 6 C atoms. One Hydrogen is attached to each C atom and these are decomposed to the E_2 level and quite symmetrically arranged.

There are apparently no links (or valencies) directly between C and C or between C and the centre though there must be forces to maintain the positions at the corners of the octahedron.

In Collie's formula (Trares: Chem. Soc, 1897, 71, 1013) the Carbon atoms are arranged at the corners of an octahedron and oscillation takes place through various phases including the centric formula. By postulating this oscillation Collie was able to explain the behaviour of benzene and its derivatives.

The structural formula proposed in these investigations does not differ very much from the Collie formula. It would be interesting to know if oscillation exists or if the relative positions occupied are strictly constant. By oscillation is meant an internal oscillation and not the general movement of the molecule as a whole.

In the suggested form for this compound as well as for Naphthalene and Anthracene there is wide scope for work in explaining isomers, action of substituted groups, etc., and we

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hope that original work in this direction will shortly be completed.

It is obvious from the above that from a study of the details of clairvoyant work on the chemical compounds there emerges a new and fascinating system of structural chemistry and it seems likely that if these are clearly visualised and their implications studied, we may hope to make definite progress in the correlation of modern Science and Theosophical Teaching.

E. W. Preston

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AN ARTICLE BY H. P. B.

MR. LOYD'S QUESTIONS TO MOHINI

ANSWERED BY MADAME BLAVATSKY

[The following article, or draft of an article, in H. P. B.'s handwriting exists among the Adyar T.S. Records.—C. J.]

Question 1. What proof is there of the existence and powers of the exalted *race* of beings styled Adepts or Mahatmas.

Answer. We know of *no* "*race* of beings" styled the Adepts or Mahatmas. We know only of mortal men, as we are ourselves, who, though born in the same way as we are born and subject to death in the end, in common with all humanity of our fifth race—have nevertheless by self-restraint, purity of life, and steadiness of purpose become Adepts. These we know, and no others. For us, They are the *most* "*exalted beings*" we know of, on this earth, as the most wise, and kind, and pure of men. The proofs of Their existence for those of us, who know Them, who have lived near Them, and learned from Them—are furnished by our physical as much as our spiritual senses. Were Mr. Loyd to go to Tibet, there to preach the Hermetic Doctrine and to speak of Mrs. Kingsford who is still less known in that country than our Mahatmas are here; and were the Tibetan sceptics to ask him: "What proof is there of the existence and powers of clairvoyant seership of the exalted being styled by him Dr. Annie Kingsford—what would Mr. Loyd answer?

I pause for a reply.

Q. 2. Mr. Loyd says that he puts this question simply, because although he wishes to believe in the existence of the Mahatmas, he feels it impossible rationally so to do without

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evidence, "and so far as he can see, no sufficient evidence has yet been received that they even exist".

Ans. In Baring Gould's *Popular Myths* (I believe) a story is told showing how easy it is to connect the best known historical personages into solar or other myths. A certain French Abbé undertook to furnish the best, the most unimpeachable evidence that Napoleon the 1st was but a solar myth—and he did it. If a person will not see and will go moreover daily to an occulist, who, under the pretext of improving will impair his sight—whose fault is it? Mr. Loyd, instead of remaining with the London Lodge, is a jealous visitor of the Hermetic Lodge, whose Fellows loudly proclaim in the *Pall Mall Gazette* for one place—that having rather a *mystic* than an *occult* character they depend for guidance upon no "Mahatmas" and can boast no workers of wonders on the phenomenal plane! If so, then why belong to the Theosophical Society at all? or, once belonging to it but finding wiser teachings in the Doctrine of *Hermes*, why not, availing oneself of art. the 2nd of the *Rules*, which gives the Fellows full permission to constitute themselves into branches or groups of co-religionists, or co-workers, of persons in short, of the same way of thinking—why not leave this vexed question alone? Surely, the existence or *non*-existence of our Mahatmas is a problem of very little importance to those *who* do not accept their teachings? It interests only those who do; and Mr. Loyd is not one of these. It thus becomes simply idle curiosity; and I am sorry to say, a malevolent desire to embarrass if possible, to put into a false position those of the Fellows who, while believing and having confidence in the Mahatmas and their teachings are unable so far, to say, as we can—*We know them personally*, and look straight into the face of our opponents. I am one of those who have seen them, lived near them, and have as much proof of the existence of these revered Masters as I have of those

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of Mr. Loyd, and his guru—Mrs. Kingsford. I pause again, to ask! Is Mr. Loyd prepared to look me straight in the face, as I look into his eyes and say to me that I am *a liar*? And having disposed thus of me, is he prepared to do the same with Colonel Olcott, who has also seen his guru and Mahatma Koot Hoomi *personally*? And with Mohini, and Mr. Brown, to a certain degree, and with Damodar and Darbagiri Nath and so many others who have been blessed for a longer or a shorter time with the Master's presence, in their own *living* bodies, not merely astral forms?

Q. 3. "Everything in our Society is founded on the teachings of the Mahatmas"—says Mr. Loyd.

Ans. I answer—not so if he means by "our" Society the Parent body; for we have, to begin with 8 Branches in Ceylon, and many more in India, composed of orthodox, Southern Buddhists, and of Freethinkers, who never interested themselves about our Mahatmas or their teachings; and who are yet devoted theosophists—philanthropists, and scholars. But if by "our" Society—the London Lodge is meant—then, I say, if unfortunately, during our absence some too jealous theosophists had such a desire the unadvisability of such a plan has now been taken into consideration, as you will all see presently. Now, the Fellows of the London Lodge are at liberty to form themselves into distinct groups, if they so prefer it. Every group is at liberty to choose its own masters as its own philosophy—or any object of research it likes. The time has come when I, one of the Founders of the Society have to speak plainly. Experience of the last few months has shown, how dangerous it was to have *rules*, and not to abide by them. Henceforth they must and *shall* be enforced. Whether the London Lodge consists of two or more groups it is one Lodge and every group in it must be made subordinate to its rules. These groups will have to meet probably at general meetings, and then article VI will have to be enforced. This article reads: "(Read.)

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THE MYSTERIES IN DRUIDIC MYTHOLOGY[1]

By D. JEFFREY WILLIAMS

The history and character of Keridwen are exhibited in a very curious mythological tale, called *Hesan Taliesin*, the History of Taliesin. It is prefixed to the work of that bard, and has been supposed to contain some romantic account of his birth; but in reality it has nothing to do with the history of an individual or with romance, in the common acceptance of that term. It is a mythological allegory on the subject of initiation into the mystery-rites . . . Keridwen . . . I cannot but esteem it one of the most precious fragments of British antiquity which is now extant.[2]

THE following abridged account of the myth is based upon *The Mythology of the British Druids* by Edward Davies and I have given his interpretations and annotations as far as possible. I do so because, among other reasons, Edward Davies regarded these Druidic rites as the superstitions of heathens and pagans. His great love for the mythological lore and traditions of British antiquity, however, enabled him to forget his bias in his study up to a certain point! The names in the story though they occur in what is often regarded as history are evidently, he thinks, selected for "the purpose of carrying on the allegory without wholly removing the mystic veil".

It appears that in former times "there was a man of noble descent" in a place called the Head of the Lake.

[1] See *The Mythology of the British Druids*. Edward Davies, 1809. Compare with *Taliesin* in *Mahinogion*, by Lady Charlotte Guest.

[2] Tegid and Avagddu, though father and son, "are frequently the same person under different points of view" in Keltic Mythology, says Davies, and the son "has a secondary allusion, in his forlorn state to the initiated, and in his regenerated state to the adept in the mysteries of Druidism".

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name was Tegid Voel, which means Blissful Unmanifestation. His estate was in the middle of the Lake of Tegid.

His espoused wife was named Keridwen, and by this wife he had a son, Morvan ap T'egid (Raven of the Sea) and a daughter called Creirwy (the Symbol of the Egg), the sacred token of Life. She was the most beautiful[1] maiden in the world. But these children had a brother, named Avagddu or Utter Darkness, the most hidious of beings.

And it was about the fortunes of this black, ugly son that his mother, Keridwen, was concerned. She had it in mind that he would have but little chance of his being received into honourable and reputable company unless he were endowed with some worthy gifts and accomplishments of learning and wisdom. "For this was in the first period of Arthur and the Round Table".

Keridwen then determined, in accordance with the mystery books of the Wise in the uses of Fire, to prepare for her son a Cauldron of Inspiration and Sciences with a view to securing his admission into honourable society.

The cauldron began to boil, and it was required that the boiling be continued without interruption for a year and a day until Three Blessed Drops of the endowment of the Spirit could be obtained.

Gwion (the little) and a blind man, named Morda, a ruler of the sea, were appointed to look after the fires and the boiling of the cauldron.

In the meantime, Keridwen, with due attention to the books of Astronomy, and the hours of the planets, employed herself in botanising and in collecting plants and herbs of every species which possessed rare virtues.

About the time of the completion of the year, three drops of the efficacious water flew out of the cauldron on to Gwion's finger, and the heat of the water "occasioned his putting his finger in his mouth". As soon, however, as the drops touched his lips, all the events of futurity were opened to his

[1] Tegid and Avagddu, though father and son, "are frequently the same person under different points of view" in Keltic Mythology, says Davies, and the son "has a secondary allusion, in his forlorn state to the initiated, and in his regenerated state to be adept in the mysteries of Druidism".

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view. He also became aware of the designs of Keridwen and he greatly feared her stratagems and in "extreme terror he fled away to his native country".

As for the cauldron, it divided itself into two halves. The whole of the water, which now flowed away, excepting the three precious drops, was poisonous.

At this crucial moment Keridwen entered and seeing the cauldron in twain and her work entirely lost, struck the blind Morda a blow on the head. Morda protested and told her that it was Gwion who had stolen away with the three drops. Whereupon Keridwen, seeing Gwion at a distance, ran in pursuit of him.

Gwion at once changed himself into a hare and doubled his speed; but Keridwen instantly becoming a greyhound turned him and chased him towards a river. Leaping into the stream he assumed the form of a fish; but his relentless pursuer now became an otter and traced him through the stream. He was thus obliged to take the form of a bird and fly away through the air. Here again he had no means of escape for the lady changed herself into a sparrow hawk and was rapidly gaining upon him, almost in the act of pouncing upon him, when, "shuddering with the dread of death," he perceived a heap of clean wheat upon a floor, and dropped into the middle of it and assumed the form of a single grain.

Keridwen then took the form of a black, high-crested hen, descended into the wheat, scratched him out, distinguished and then swallowed him, and as the story relates "she was pregnant of him, and when delivered of him, she found him so lovely a babe, that she had not the resolution to put him to death". She placed him, however, in a coracle, covered with a skin, and cast him into the sea.

Apparently he drifts about on the sea until he washed up to "Gwyddno's weir". In that weir it was usual to take fish to the value of one hundred pounds every year.

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Now it happened that Gwyddno had a most unfortunate and needy son who was a great affliction to his father. On being persuaded, his father allowed his son, Elphin by name, to have the drawing of the weir on that year "to prove whether any good fortune would ever attend him".

Elphin did so next day and found nothing. But as he was going away he saw the coracle. The weirmen reproached Elphin on his ill-luck and for thus destroying the virtue of the weir, when he replied:

"How so? That coracle may possibly contain the value of a hundred pounds."

When they opened the skin they discovered an infant with a most radiant brow, and one said to Elphin: "Behold Taliesin, the radiant brow!"

"Radiant Brow, will be his name," said Elphin. He took him in his arms and placed him behind him upon his own horse and took him to the castle. His father, demanding to know whether he was a human being or spirit, is answered by the infant in a mystical song in which he professes himself a primary Bard who had existed in all ages and who identifies himself with the sun.

Gwyddno, astonished at such proficiency, demands another song, and is answered as follows:

It is meet to think rightly of God. It is meet to pray earnestly to God, because the benefits which proceed from Him cannot be impeded.

Thrice have I been born. I know how to meditate. It is woeful that men will not come to seek the sciences of the world which are treasured in my bosom; for I know all that has been and all that will be hereafter.

Here the mystical history of Keridwen's dark, matter-born son who became the Radiant Brow closes. He who once was the ugliest has been transformed into the most beautiful, he who once was the most unwise and ignorant has become the most enlightened and wise, he who once was the most unfavoured has been crowned with Radiance!

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The following comments from the "long annotations" of Edward Davies may be of some interest.

The Cauldron of Keridwen makes a very conspicuous figure in the works of the mystical Bards, from the beginning of the sixth to the close of the twelfth century. In these authors we find the term *pair* (cauldron) used metaphorically to imply the whole mass of doctrine and discipline, together with the confined circle of arts and sciences, which pertained to the priesthood of Britain. The preparation of this vase or cauldron was a necessary preliminary to the celebration of their most sacred mysteries; it stands as a symbol of the mysteries themselves and of all the benefits supposed to result from them.

The poem called "Taliesin's Chair" enumerates a multitude of ingredients which entered into the mystical decoction, and seems to describe it as designed for purification by sprinkling, then for the preparation of a bath, and, again, as used in a rite of libation, and, lastly, as constituting a drink for aspirants. The sacred vessel is there called Pair Pumwydd, the Cauldron of the Five Trees or Plants,[1] alluding, I suppose, to the five particular species of plants deemed essentially requisite in the preparation.

Some of the mythological tales represent this cauldron as a *bath* which conferred immortality or as a means of restoring dead persons to life, but *deprived them of utterance*, referring to the oath of *secrecy* which was administered previous to initiation.

In another poem Taliesin refers to the cauldron as "the ruler of the deep".

Am I not contending for the praise of that lore, if it were regarded, which was four time reviewed in the quadrangular enclosure. As the first sentence was it uttered from the cauldron which began to be warmed by the breath of the nine maidens. Is not this cauldron the ruler of the deep? What is its quality? With the ridge of pearls round its border it will not boil the food of a coward and one who is not bound to his sacred oath. Against him will be lifted the white gleaming sword: and in the hand of the sword-bearer shall he be left.

In the "fabulous wildness" of the description of the pursuit of Gwion by Keridwen we may discover constant allusions to the fables of Ceres and her mystical rites, continues our author. Keridwen here assumes the character of a Fury. Under this idea she is elsewhere represented. And Taliesin himself says he had been in the womb of Keridwen *Wrach* (the Fury). This Fury was the Goddess of

[1] Or five elements, or five sciences, or five principles.

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Death. (The death of Arthur is said to be due to his contending with the Fury in the Hall of Glastonbury). And as Keridwen was the Genius of a sacred Ship, so Death, of which she was Goddess, is represented under the symbol of the Ship of Earth.[1] "Everyone will come into the Ship of Earth," says the Bard. (It is interesting to note that this ship or ark has been described as a "house or ark of two stories, one of which is under the water and the other above the water". This is a very slightly veiled symbol of the spirit half and the matter half, the universal and the limited, in the human cosmos.)

The using of the oar "was a proper symbol by the Genius of a floating vessel and the action that of her triumph over the watery element". This refers to the striking of Morda on the head "with an oar" by Keridwen when the cauldron had broken in two. (This leads one to infer that the terms Avagddu, Morda, and Gwion, are perhaps symbolical of the physical, emotional and mental bodies of the aspirant. Morda was responsible for the kindling of the fires and Gwion was to "superintend" the "boiling".)

Referring to the symbolism of the dog, the author compares the story with Virgil's "Æneid" and its description of "all that was lawful to reveal of the Eleusinian mysteries". There we find that the first terrific objects which presented themselves to the hero, while the priestess was conducting him towards the mystic river, were in the form of dogs or hounds . . . In the sepulture which represents the Elusinian cave, Ceres is attended by a dog, and the aspirant,

[1] "The Druids are called Serpents by the Welsh Bards. This title they owed, I suppose, to their regenerative system of transmigration . . . The renovation of mankind was the great doctrine set forth by the Ark-ite mysteries." Edward Davies. The Druids used the egg as a symbol, and concealed within each were tokens and symbols "kept as a profound secret". These were either a "lunette of glass, crescent or boat shape, or a small ring of the same material". These were called the "gems of the Serpents". Some were blue, some white, some green, and a fourth variegated with all three colours. The last were for the noviciates or disciples. The gem was viewed "as a symbol of regeneration," says Davies. "The secret of making these gems was totally unknown in Britain except to the Druids."

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in the form of a child, is brought into the cave by another dog . . . Whatever served to keep aloof profane intrusion and to defend the awful sanctity of the Temple, may have been symbolised by the guardian dog.[1]

The otter or water-dog may aptly symbolise the hierophant whose office it was to plunge the aspirant into the stream.

At last, the novitiate became 'a grain of pure wheat'. . . . He was now cleaned from his impurities, and had assumed a form which was eminently sacred to Ceres. In this form the Goddess receives him into her bosom.

This symbolical representation of reaching Unity

must imply something more than introduction into the Sanctuary. This aspirant was intended for the Priesthood and here we have the story of his enclosure in some ship, or cell, or cave . . . In this enclosure he is subjected to a rigid course of discipline. . . . The completion of the initiatory rites was deemed a regeneration or new birth, and was distinguished by that name. So our aspirant is represented as having been born again of the mystical Keridwen.

As yet, however, we seem to have been only contemplating the *lesser* mysteries—the greater are still to succeed . . . After the aspirant had completed his course of discipline in the *cell*, had gone through the ceremonies of the lesser mysteries and had been born again of Keridwen, we are told that the Goddess enclosed him in a boat covered with skin and cast him into the sea.

The following poem will throw some light on this "casting into the sea". The Hierophant and the aspirant are standing at the sea shore and, trembling at the thought of the perilous adventure, the latter exclaims:

"Though I love the sea beach, I dread the open sea; a billow may come, undulating over the Stone.

[1] Compare *Lumen de Lumine* (part 1), by Thomas Vaughan.

"This was no sooner spoken but she (Thalia) passed by those diamond-like, rocky salts, and brought me to a rock of adamant, figured to a just entire cube. It was the basis to a fiery trigon of pure carbuncle, whose imprisoned flames did stretch and strive for heaven. To the fore square or frontlet of this rock was annexed a little portal, and in that hung a tablet. It was a painted hedgehog, so rolled and wrapped up in his bag he could not easily be discomposed. Over this stood a dog snarling, and hard by him this instruction: 'Softly, or he pricks.'"

The stag is often a symbol of the aspirant in Keltic tales and hounds the furyministrants of the mysteries. Traditions relating to Cwn Annwn the "hounds of the underworld" still exist in Wales and parts of Britain. "The name of the dog of Gwyn ab Nudd, the Keltic Pluto, is *Dor-Marth*, the Gate of Sorrow."

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"To this the Hierophant replies: To the brave, to the magnanimous, to the amiable, to the generous, who boldly embarks, the ascending Stone of the Bards will prove the harbour of life.

Aspirant: "Though I love the strand, I dread the wave. Great has been its violence—dismal the overwhelming stroke. Even to him who survives it will be the subject of lamentation.

Hierophant: "It is a pleasant act to wash on the bosom of the air water. Though it fill the receptacle, it will not disturb the heart. My associated train regard (allow ?) not its overwhelming.

"As for him who repented of his enterprise the lofty wave hurried the babbler far away to his death; but the brave, the magnanimous will find his compensation in arriving at the Stone.[1] The conduct of the water will declare their merit."

The Hierophant then addresses a rejected candidate:

"Thy coming without external purity is a pledge that I will not receive thee. Take out the gloomy one."

"The ancient Bards speak in magnificent terms of the benefits which were derived from these mysterious rites. They were viewed as most important to the happiness of human life. They imparted sacred science in its greatest purity and perfection. He who had completed his probation was called Dedwydd, Blessed or Joyous, the one who has recovered peace or joy and intelligence, or who has been brought back to the Presence."

Hence the reference in a poem called "The Chair of Ceridwen:

As to Avagddu, my own son, the correcting god formed him new for happiness. In the contention of the Mysteries his wisdom has exceeded mine. The most accomplished of beings is he. Gwydion, the son of Dôn, by his exquisite art, charmed forth a living woman composed of flowers—of the blossoms of the oak, of the broom, and of the meadowsweet—the fairest and most graceful man ever saw—and adorned with bold curves of resplendent folds and he formed a stately steed with illustrious trappings.

"Thus is Avagddu transfigured!"

D. Jeffrey Williams

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[1] "The Logos of the Solar System, the Sun in visible manifestation, is symbolised in the Druid Circle by the Logan Stone in the centre of the Circle, hence a "holy Dolies".

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SONG OF THE DELEGATES

JUBILEE CONVENTION, 1925

FROM many lands, from many climes we come,
And many tongues we speak ;
Yet in this place of light all find our home—
For light we seek.

Familiar faces seen long years before
Now once again we meet ;
Friends of past lives, now recognised once more,
With joy we greet.

A common past unites our diverse band ;
We serve the same great Lords ;
A common future links us hand to hand,
Like mighty cords.

Our strength, our dedication ever grow
More pure, more deep, more true ;
New light we see, shining in those we know,
Now born anew.

Each brother's triumph joyfully we hail,
Ourselves more full of hope ;
For if all these achieve, not one need fail
To climb that slope.

In joy for one great purpose we unite
Here in this sacred place ;
And in our joint devotion's flaming light
We glimpse His Face.

So near the Blessèd Presence of the Lord
Whose swift return we wait,
That even now we feel His love out-pour'd
To banish hate.

So, freed from thoughts of self, devotion fill'd,
Our utmost strength we bring ;
Our hearts and minds are calm ; all storms are still'd ;
We wait our King.

D. H.

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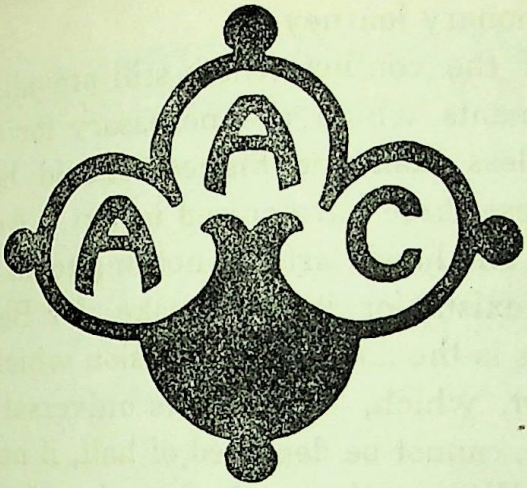

ART CULTURE AND THE CHILD

By M. W. Barrie, M.A.

Art is the name we generally apply to those human activities by which men can express some fragmentary glimpse of Truth in the spirit of Beauty to arouse their fellows to a loftier conception of nobility and life. But the truth about it is as unknown to the general mass of mankind as the truth about religion or the truth about knowledge. We feel art as we feel a deep stirring of our souls when one of the Mysteries of Life dawns on our consciousness for a moment. We hunger for that æsthetic joy which "a thing of beauty" moves in us as a thirsty man for water but not knowing what it is we hunger for. It is very much akin to that panting of the hart after the waterbrooks which "similises" the longing of the soul after God, and it is akin because it is really one of its aspects. We look round us and see religion without beauty and find a great mass of mankind alienated thereby. We find also beauty without truth or nobility and the deeper hunger of the soul is still unsatisfied, for only with the threefold draught

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of Goodness, Truth and Beauty will we find any sense of t certainty which means rest and peace for the pilgrim soul his long evolutionary journey.

Instead of the conflict which still prevails then betw the three elements which are necessary for the highest (and nothing less than the highest should be our aim) should find these three harmonised in Art. Art is non-mo one hears on one hand; art has nothing to do with Truth the other; it exists for its own sake, for Beauty alone asserted. This is the doctrine of division which kills the life of real art, which, to make its universal appeal to m and to endure, cannot be deprived of half, if not two-third its life force. Without the spirit of truth and goodness, wh must not be confused with narrowness and bigotry, we those superficial creations which die with the age in wh they are born,—a lilt but no song—a cubist suggestion bu form of beauty, the froth of soul life, bubbles on the cur of the time. These will always come and collect in eddies of the main stream, it is part of the law, but we not turn our attention to the scum, thinking to find true constitution of the current. Even the mud, which carried with the stream, is in suspension only and is no essential element of the water of life. It is in the pure stream that we will find the true essentials of art—the and the froth we take as a matter of course—and there it be seen that the art, which touches truth and pure moral not the prudish mock morality that has caused so m dissention in the modern world, is the art which expre true Beauty; for the wind of truth and the perfume of life are as all pervasive and penetrative and as mystical subtle as the waters of Beauty. "The wind bloweth whe listeth . . . but canst not tell whence it cometh and wh it goeth." We know the sound of it however if we list de and its scent permeates our whole being. This same myst

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BABY'S GARDEN

By SANTI DEVI

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ST. BERNARD'S VISION OF THE BLESSED VIRGIN (*Part only*) By FILIPPINO LIPPI

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...ue of all the three elements which constitute not ... Science and Religion. When in the combination ..., Beauty predominates we get Art, when Truth ... we get the Science of Life, when Goodness ... we get Religion and High Morality. Each ...ould be impossible or an "abortion," to use the ...phrase, without the other two. This then is the ...ory of art I would present. But this union of Beauty, ...ess and Truth belongs to the inner realms of Light, the ... of inspiration, of ideals in the Platonic sense, the ...nal world. The Spirit of Art, it is true, breathes round ...netrates through us and pervades our whole universe ...more often than not we neither feel it, nor know it, nor ...rstand it.

The great artists know it however and are the high-...s of Beauty; they reveal to us the mysteries we do not ...stand. This office they hold by reason of their special ...tution. They have the power of entering the world of ...s "where all are one in Paradise," "where the Eternals ... and they usually possess some special technical skill as ...annel of expression. Their nature is so attuned to this ... realm that its life breathes through them in such a ...ure as to affect our duller sensibility and in whatever ... the artist chooses. Always behind the form we sense ...life, the Spirit of Beauty. And so perfect is the union of ...ite with the form that when his inspiration comes he ...om knows how it takes form. We say his consciousness ...s a higher level than normally, and it almost seems as if ...fire of inspiration itself moulded the raw material in the ...st's mind. Yet the perfection of form as a perfect ...pression of his vision varies with the artist. There are ...inglorious Miltons"—inglorious, that is to say as ...rds the fame of the world, but glorious in the radiance of ...r experience. Art, the glory of manifested Beauty, then,

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ST. BERNARD'S VISION OF THE BLESSED VIRGIN

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1926

character is true of all the three elements which constitute not only Art but Science and Religion. When in the combination of the three, Beauty predominates we get Art, when Truth predominates we get the Science of Life, when Goodness predominates we get Religion and High Morality. Each aspect would be impossible or an "abortion," to use the gnostic phrase, without the other two. This then is the first view of art I would present. But this union of Beauty, Goodness and Truth belongs to the inner realms of Light, the world of inspiration, of ideals in the Platonic sense, the noumenal world. The Spirit of Art, it is true, breathes round us, penetrates through us and pervades our whole universe but more often than not we neither feel it, nor know it, nor understand it.

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depends on the power of expression. Without technical skill of some kind the sensitive heart and mind must be dumb, and inspiration is lost to the world. This makes the second view of the essentials of art culture. The Life caught by the soul of the artist must take Form and be moulded through skill of hand, eye, ear.

It is generally acknowledged that an artistic genius, whether poet, painter, musician or sculptor, rises at the moments of his inspiration to a height of consciousness that the average man will only dimly sense or feel. Can this state be analysed? No more than the cosmic consciousness of the mystic to which it is akin. But we can know something about it, though itself we cannot know till we experience it. One of the chief characteristics of this artistic vision and the true spirit of Beauty and Art is that its influence is felt by all mankind. The universal appeal of Shakespeare and of Greek Art are examples. Why is this so? For the reason already given, that they belong to the world of Ideals, the noumenal world, that plane where the unity of all things is felt and realised. The Greeks moreover were not artists by chance or spasmodically. They were not only great artists but they knew the secret of artistic psychology. Indeed it may be said that Greece produced great artists because of this knowledge. She knew how to cultivate Art. The Greeks were a nation of philosophers as well as artists. They cultivated that type of mind that could soar to the world of the Eternals, Beauty, Goodness and Truth, and they developed a high degree of technical skill. Their high standard of creative art depended on the lofty philosophic culture as well as on the general prevalence of skilled craftsmanship. The intensive spiritual and intellectual culture of which Plato is the supreme example known to us, developed that noble type of mind which could contact the Noumenal World, the world of perfect forms and therefore of Ideal Beauty.

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It is here also that we find the secret of the standard of Beauty if we apply the term "standard" to that vague spirit of Beauty which is felt by all in the least sensitive to it. It is rather the breath of the spirit, a touch of the ideal which all feel but only a few know, and it is this which makes all great arts akin. They belong to the same atmosphere though they differ in externals.

The Platonic School of Philosophers knew of the hidden side of things, and to the earlier Orphic and Pythagorean Schools many resorted for this intensive self-culture. The ancient Indian Philosophers knew the psychology of Art also, as a study of the ancient books on Art will show. But along with this had to go the craft skill, and so we find that music, sculpture, the drama were the very essence of Greek life. All sang, danced, acted, carved, planned and painted. Craftsmanship was the very spirit of the people and this gave that constant opportunity for developing perfection in technical skill which is the type of environment necessary for a genius who through his inner constitution can reach the Ideal world and by his personal power create for his fellow-men some "thing" that expresses a little of what he knows or has seen, a glimpse of the world-to-be for all.

This then is the double key to the Culture of Art, namely, the development of a lofty spiritual mentality which includes the purified emotion and the cultivation of all kinds of craft-skill. Without these no great art can be produced.

Let us apply this principle to our present-day life and see what it involves. It means that every man and woman in a nation should have a craft; that every man and woman in a nation should be an independent thinker. Together these will produce the conditions necessary to foster art expression. Our schools as well as our colleges must be places of real learning, not grinding stations and intellectual treadmills as they are at present, and our studios and

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workshops places of real arts and crafts, not places of manu labour only. There are few such institutions existing no and few who know what is wanted and how to get it. Th true old way however is again manifesting all over the wor in the new tentative experiments in school and college maki art brotherhoods and craft guilds which will bring us near to a greater perfection of realisation of what is required.

The child however is the key to the situation. Wat the free child living in a proper environment where intellect, through contact with nature, and its emotions throu contact with living things, will get their proper nourishme where love, joy, observation and judgment are encourag where every opportunity is given to develop craft skill whatever medium the child may fancy and you will fi manifesting the intense desire to learn and know side by si with the intense joy of mastering an instrument which w provide the channel for its love of doing and making thin Thus self developed, skill grows side by side with the expa ing consciousness and experience and knowledge of the ch and forms in a natural way the channel for the expression its inner life. The majority of those who are interested children know that the natural law of the child's early life the acting or creating in play or occupation of every n concept that has birth in its mind. We theorise about th but, as a rule, in our educational practice fail to carry out theories because in our education at the present day, bea and the cultivation of the beautiful has no place at all. I unbeautiful, uninspired, sordid. The ghastly composit exercises so-called which a child is forced to do after hear a story, or the equally cruel drawing of familiar objects i shown how to make, are the nearest approach we find to t union of concept and creation. But what a travesty of reali Not only is there no real spontaneous expansion of experie allowed to the child with the result that barrenness of idea

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... WITH A PUZZLE

By BERNARDINO LUINI

(1460-1530)

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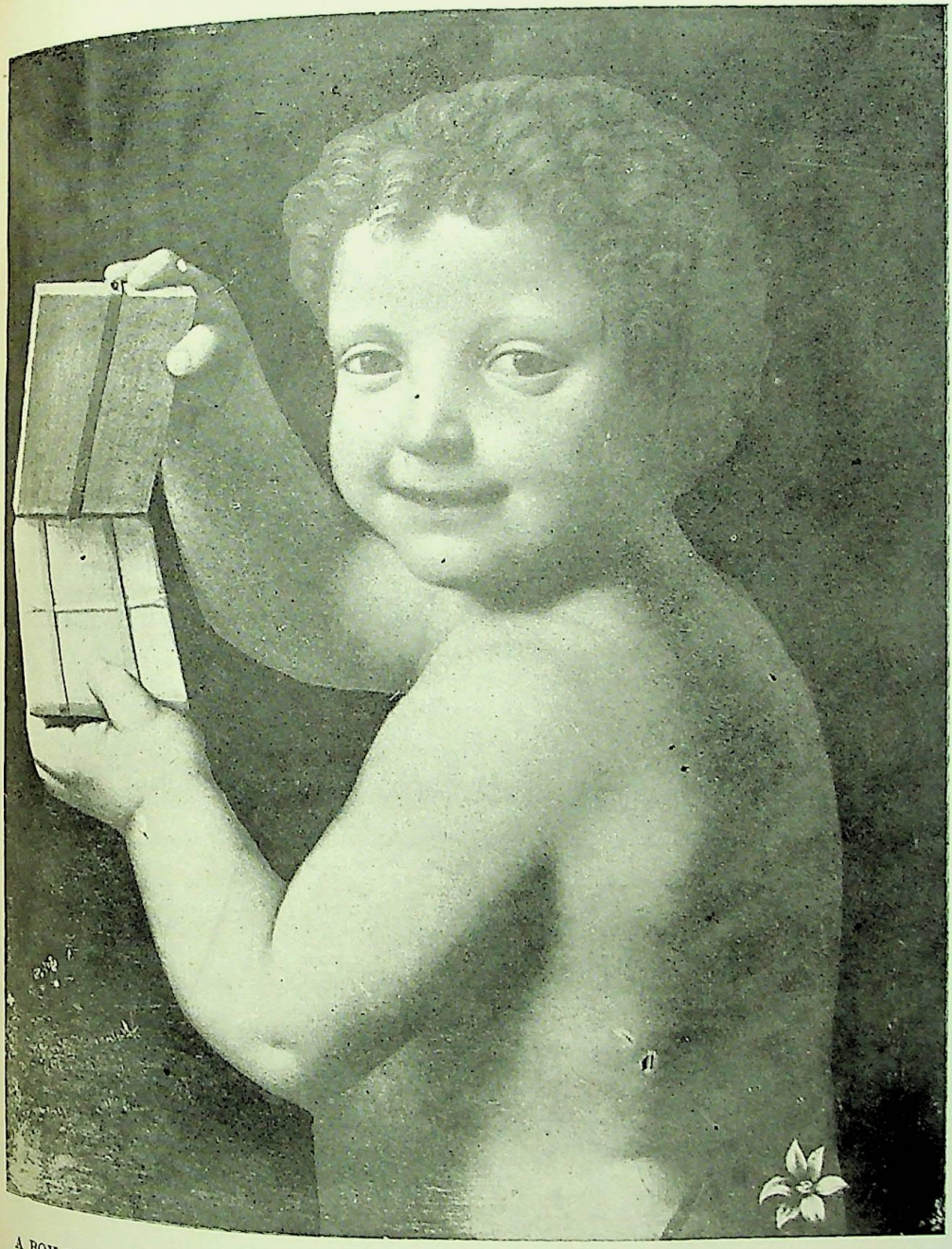

A BOY WITH A PUZZLE

By BERNARDINO LUINI

(1460-1530)

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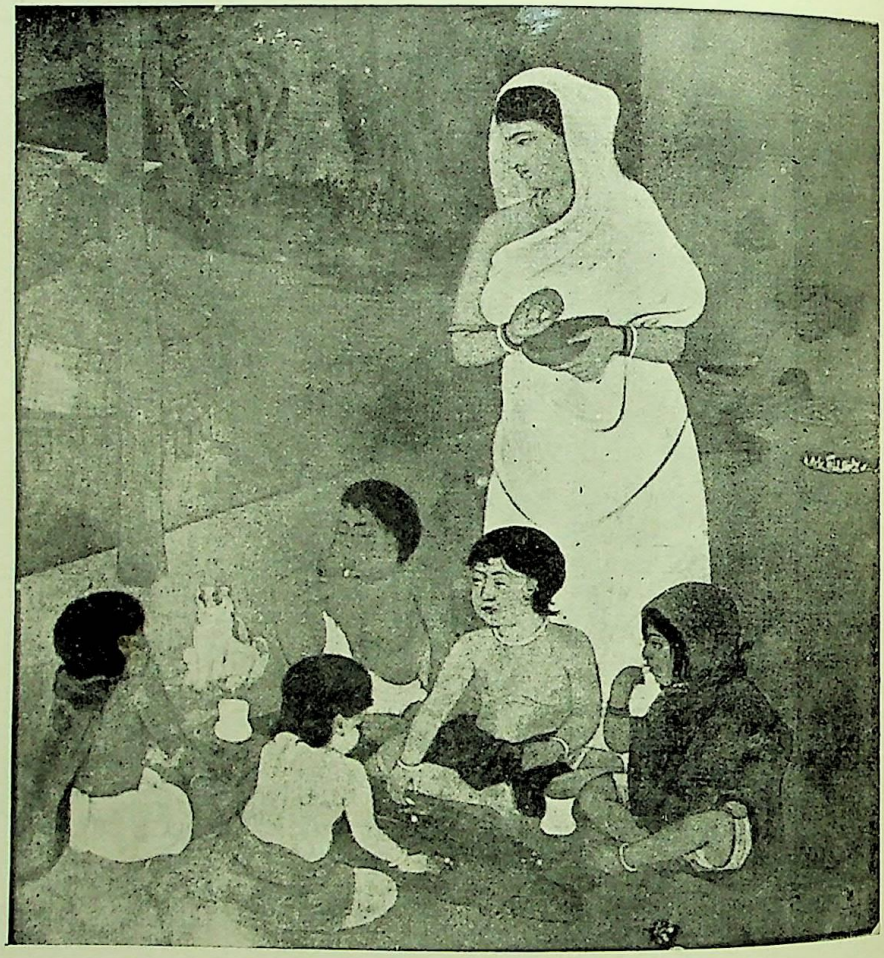

THE FESTIVAL OF CAKES By NANDALAL BOSE

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...eristic of the child of school age which has no other ...earning save the school but we pretend to cultivate ... regular two-hours a week hand-work period. What ...t generation we are! Constant practice, free happy ...ne will develop the skill we want, and a wide living ...perimenting in science, contact with every aspect of ... thrilling imaginative flights will develop the necessary ... power of creation. The expression crude at first will ... in detail, in interrelation of objects, persons, animals, ...arly complete detailed representation of the environ- ... attempted. Then events in the social environment, ...mple, a marriage, are attempted. Sometimes one finds ... observation comes out spontaneously such as the fall ... from a flowering tree which spreads a glowing ...nder the tree, a scene very common in India, or the ... sky, as a semi-circle with the sun, moon and a star ... and, strange but interesting association of childish ... perspective, a street electric lamp lighting up the This early blossoming of the creative expression should ... restrictions imposed on it save the natural restrictions ...rial, place and concept, but none of correction. Correc- ... must be self initiated when the sense of comparison ...gment have been developed. Otherwise the spontaneous ... of joyous childish imaginative activity will be cut off ...ne at present in most of our educational institutions. ... of the most important factors in the development of ...expression and is the result of the inner satisfaction at ...ering of difficulties, the sense of freedom and the ...ess of growing still.

...ntal or mind culture in its broadest sense is of as ...portance as craft skill. Without it we produce ...l mechanics who carry out other people's ideas ... have none of their own. If we could carry this ...ulture right through our children's art education,

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THE FESTIVAL OF CAKES By NANDALAL BOSE

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the characteristic of the child of school age which has no other means of learning save the school but we pretend to cultivate skill by a regular two-hours a week hand-work period. What an ignorant generation we are! Constant practice, free happy choice alone will develop the skill we want, and a wide living real experimenting in science, contact with every aspect of life, and thrilling imaginative flights will develop the necessary dynamic power of creation. The expression crude at first will develop in detail, in interrelation of objects, persons, animals, till a fairly complete detailed representation of the environment is attempted. Then events in the social environment, for example, a marriage, are attempted. Sometimes one finds a nature observation comes out spontaneously such as the fall of a petal from a flowering tree which spreads a glowing carpet under the tree, a scene very common in India, or the arch of sky, as a semi-circle with the sun, moon and a star under it and, strange but interesting association of childish fancy and perspective, a street electric lamp lighting up the end. This early blossoming of the creative expression should have no restrictions imposed on it save the natural restrictions of material, place and concept, but none of correction. Correction too must be self initiated when the sense of comparison and judgment have been developed. Otherwise the spontaneous outflow of joyous childish imaginative activity will be cut off as is done at present in most of our educational institutions. Joy is one of the most important factors in the development of artistic expression and is the result of the inner satisfaction at the conquering of difficulties, the sense of freedom and the consciousness of growing still.

Thus mental or mind culture in its broadest sense is of as great importance as craft skill. Without it we produce unthinking mechanics who carry out other people's ideas because they have none of their own. If we could carry this twofold culture right through our children's art education,

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probably it would be discovered that humanity was endowed with more power than is suspected at the present day. Each would find a way of expression for the power within him and would thereby realise his own nature much better. It is this self-realisation that gives dignity to even the humblest of our social units and this is the cornerstone on which a true Democracy must be built for every "house," whether it be individual, national or racial built on Truth, Beauty and Goodness, Knowledge, Art and Religion will stand; and other foundation is shifting sand. Art, Religion, Knowledge are essential to every body politic and each has its work in the building of every civilisation.

M. W. Barr

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OUR ILLUSTRATIONS

The blocks in this issue are pictorial accompaniments of the article on "Art Culture and the Child," not illustrations in the ordinary sense. They show how artists East and West have turned to childhood for inspiration for some of their loveliest creations.

Picture No. 1 is a portion of Fra Filippino Lippi's painting of Saint Bernard's Vision of the Blessed Virgin. The rapt innocence on the beautiful faces of the children is delineated with wonderful skill. The painter was one of the Florentine school which is generally regarded as the first great movement in modern European painting. He was born in 1457 and died in 1504. He was not brilliant or forceful, but was a master of human expression.

Picture No. 2. "Baby's Garden," is an intimate glimpse of child life in India by an Indian lady artist whose work is now treasured by art lovers far beyond her native Bengal. Mrs. Santi Devi is one of the recent artists of the new school headed by the now world-famous painters, the brothers Tagore, nephews of the great poet.

Picture No. 3. "A Boy With a Puzzle," a delightful fragment of childhood, is by Bernardino Luini (1460-1530), who was a pupil of the immortal Leonardo da Vinci. His works retain their popularity after four centuries through their simple human appeal.

Picture No. 4. "The Festival of Cakes" is by one of the leaders of the Bengal revival, and depicts a familiar scene in Indian life. Babu Nandalal Bose is an artist of great versatility, but every theme that he touches he gives a special distinction of sincerity and of beautiful colour. Our picture shows the orderly way in which Indian children take their pleasures.

J. H. C.

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THE DAWNING

DARK is the night; the Morning Star's bright beams
Heralds a Daybreak, lovelier than all dreams.

. . . . . .

Faint the horizon glows; the Sun will rise
With healing in His wings, and bless our eyes.

. . . . . .

The gates of Morning, bright with golden flame
Open: the Lord of Light, returns to reign.

F. H. ALDHOUS

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THEOSOPHY THE OCTAVE

By A. F. KNUDSEN

Is there a World-Religion? How can it be organised? Is it not Theosophy? Many thinkers are bringing up the question, What has the Theosophical Society to do with a religion? They are charmed with the aloofness of the T.S. creed: Brotherhood! It is non-committal; all creeds to be studied and valued in candour and goodwill! It is all very lovely but is it final?

In any outline of world activity the seven Rays play a part. And in any plan for an organised World-Religion they play a most important part, for each ray of human temperament has its own religion, and therein lies the complexity and its cure. The World-Religion idea must embrace all seven Ray-differences, and yet remain apart, even neutral. Can it be done? It is quite a problem. Shall it be merely a league of creedal religions? Humanity is yet very young and it is hard to find more than a "chemical trace" of World-Religion thought in the activities of the world at large, where the great Ray-types are working out their several temperaments.

There has been very little given out in Theosophy about the Rays, and we must use our intuition with the accounts in the great religions that we have. Let us take the list of Rays and religions as given in *The Masters and the Path*:

RAY	CHARACTERISTIC	RELIGION
1st	Ruling	Brāhmaṇism
2nd	Teaching	Buḍḍhism
3rd	Adaptability	Chaldean Religion
4th	Proportion	Egyptian Religion
5th	Science	Zoroastrianism
6th	Devotion	Christianity
7th	Ceremonial	Nothing extant.

That is the situation, where does the combining force come in, and how does the Theosophical Society get a footing on the platform?

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Can we not take Theosophy as the octave, and put the T.S. in the "Union of Faiths" as the faith of Futurity? Theosophy is then the first note of the next seven, and the promise of the new and unknown Faiths to come as Man grows nearer to Godhood.

In this way we find a place for ourselves in the circle; a place of importance, yet not a dominant place in the organism "World Religion". We hold to our Creed, we accept the basis of the Union of Faiths, we accept none of the other Creeds, we show our Brotherhood; we are there as the portent of the future. That is enough for the present. The critic who fears lest the T. S. will be committed with assertions and dogmas cannot quarrel with that, for it is but the assertion of a basis for the others to meet on. Theosophy sees the circle of the Seven, and declares it still unclosed, a spirit and remains as witness to that fact.

So the Theosophical Society has still her place in the procession and carries her banner as of yore:

Have Faith in the Future!

A. F. Knudsen

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INTERNATIONAL PRISON CONFERENCE, LONDON, 1925[1]

I DO not suggest sending that which might be called a technical report of the International Prison Conference for that can be read in the daily newspapers and in the offical report of the Conference. I think that it will be more useful if I write a few words on what one might call the ethical side.

Having been out of England for about four years the first thing that struck me was the immense advance that the world of thought had made in its attitude to offenders of all types. Please do not think that I exaggerate when I say that I think that the *world* of thought has greatly altered in its attitude to all humanity. Without hesitation I say that the advance in so short a time seems staggering. It is not very long ago since I attended a Conference (truly it was on a smaller scale) when in a word one might say that the attitude, taken as a whole, was an attitude of hounding the offender. That the Conference was on a smaller scale makes this one all the more remarkable. There we had all the leading countries of the world represented and on the whole they were all agreed that the offender was one to be taught, to be taken care of as a weakling and that the State was responsible to make of him a good citizen.

I will not pretend, nor do I wish to convey to you, that every member of the Conference was agreed in these ideas, but I do say that the trend of thought led one to believe that the whole attitude was changing, in fact had changed to a very large degree.

With the rarest exception did one come across the bully type who was for a punitive system only, as of old ; even this rare type was slightly tinged by an idea that would inevitably lead to the breaking up of his crude punitive system and would insist in making itself heard or felt. The idea was frequently reiterated that for economic reasons as well as for humanitarian reasons it was more advantageous to the State, as well as to the individual, to turn him out of prison better and not worse as a citizen.

It was of the greatest possible interest to note the growth of the feeling of responsibility, a responsibility that carried with it almost

[1] This report was, by request, sent in by the official delegate of the British Isles Federation of the Theosophical Society.

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a share of the burden of that which makes the criminal, a share of the burden that provides conditions that make a criminal.

Every meeting seemed to strike this note in one way or another and the result was a harmonious whole. Each country responded and it would be impossible as it would be invidious to say that one country struck a higher note than another. It is true that in reading the report you will find that some countries are very far ahead in some ways in the methods that they have used in carrying out these ideas, but if you read carefully you will find it harder and harder to form an exact opinion as to which country is altogether ahead of any other country. The fact of the matter is that all countries are woefully behind the ideals expressed, but each country has done something towards very marked improvements of divers kinds in the last few, very few, years. Some have taken one point and some another. For instance, some have given special care to education and have somewhat neglected the present conditions of the prisons; some have looked to the present state of the prisoners and their surroundings rather at the expense, we might say, of the education of the prisoners; some again have given most of their attention to the juveniles, and some have turned their attention to the prevention of crimes by struggling to better the outside conditions and thus prevent crime and criminal tendencies. On all sides then we see improvement and though it is extremely tardy and much belated, still the whole subject is on the "move". The fact of the large and interested gathering assembled speaks for itself.

It would be foolish to suppose from this report that the "die-hards" were absent; as individuals they appeared as usual, but there was no "die-hard" country and these individuals were very much the minority, and the fact of this minority kept them singularly quiet. A few remarks, a few glances, and the strength of the majority and the righteousness of the majority's cause kept the minority's opinion from finding much expression.

One came away full of hope as to the future of the treatment of all those who have broken a law and been found out; full of hope for the young offender; full of hope that the day had dawned when every citizen of any country will feel his responsibility and share the blame of the offender, seeing that he, as a citizen, is responsible for the conditions whereby criminals grow and the surroundings that are imposed on others by our neglect, stupidity, carelessness and selfishness.

The Conference seemed to me to be a milestone on the road of prison history, a signpost that pointed to an acknowledged responsibility of man for man in one great brotherhood.

JULIA H. CAN

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OUTLINE OF A SCHEME PROPOSED BY THE CHRISTIAN MYSTIC LODGE OF LONDON, ENGLAND FOR A T. S. CHRISTIAN LEAGUE

1. That many members of the T.S. in various countries being conscious in their own lives of the immense spiritual values and consolations that Theosophy has to offer, and being at the same time aware of the great need of just such things in the Christian communities in which their lives are passed, are greatly desirous to do all in their power to bring these two, the Theosophical Society and the Christian Churches, into closer touch with each other.

2. That the immense differences between the two bodies—the new living vigour of Theosophy, the venerable and ancient customs and usages of the Church—are perhaps but indications of the great assistance they could be to each other. That the difference, the almost antagonistic nature of their rhythms might also be signs of their complementary nature.

3. That perhaps as a move towards some combined effort in this direction, the formation of a Christian League within the T.S. would be helpful and might fill a want in the work of both individual members as well as Lodges in our great Theosophical family. With this end in view these ideas are being circulated to members and Lodges in different countries under the direction of the Executive Committee of the Christian Mystic Lodge of London, England, in the belief that more work in the field of the religion into which most of us were born is desirable, and that co-operation to such end would be of use in the work of our beloved Society.

4. The Executive Committee of the Christian Mystic Lodge of London therefore begs to bring forward the following proposals and requests Lodges to consider these suggestions and kindly to communicate the results of their discussions on them.

(*a*) Whether individual members or groups interested in Christian studies consider that for mutual assistance a T. S. Christian League would be helpful.

(*b*) If so, that for the time being there be no subscriptions and no qualifications demanded (other than an enthusiasm for Theosophy and Christianity).

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(c) That the Christian Mystic Lodge's Transactions, copies of which are circulated monthly to a large circle of students in different parts of the world, might for the moment act as a basis of interchange of thought in the League and that Lodges and members might subscribe to these as they wish. (2/6 per annum).

All interested in these proposals should please communicate with Capt. Muirson Blake, "Mon Abri," Chorleywood, Herts, England.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

Polarization, by Paul Tyner (L. N. Fowler & Co., 7 Imperial Arcade, London); *Old Lamps for New*, by Claude Bragdon (Alfred A. Knopf, New York, U.S.A.); *The Book of Genesis Unveiled*, by Leonard Bosman (The Dharma Press, 16 Oakfield Road, Clapton, London, E. 5); *What to Eat and How Much*, by Florence Daniel; *The Soya Bean*, by Violet M. Firth (C. W. Daniel Co., London); *The Wise Old Elephant*, by E. L. Coulter; *The Hidden Foe*, by L. G. Mainland (Hodder & Stoughton Ltd., London); *Benares*, by S. Seshadri, M.A., Benares University (Tara Printing Works, Benares); *Woodrow Wilson's Message for Eastern Nations*, by Dr. E. A. Alderman (Association Press, Y.M.C.A., Calcutta); *Kṛshṇa: The Saviour*, by T. L. Vaswani; *The Sleeper Awakened*, by Harindranath Chattopadhyaya; *The Bhagavaḍ-Gīṭā*, by K. S. Ramaswami Sastri; *Introduction to the Bhagavaḍ-Gīṭā*, by D. S. Sarma, M.A. (Ganesh & Co., Madras); *The Etheric Double*, by Arthur E. Powell (T.P.H., London); *Towards Radiant Health*, by Edgar J. Saxon (C. W. Daniel Co., London); *The New Era*, Edited by Jadunath Sinha, M.A. (Arunachal Mission, Behar, India); *Histoire De La Franc-Maconnerie Francaise*, by Albert Lantoine (E. Mourry, Editeur, 62 Rue des Ecoles, Paris),

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Our Exchanges

We acknowledge with many thanks the following:

Mexico Teosofico (September, October), *The Servant of India* (November), *O Theosophista* (September), *The New Orient* (July, August, September), *The Message of Theosophy* (October, November, December), *The Indian Review* (November), *Modern Astrology* (November), *Theosofie in Ned-Indie* (November), *Revista Teosofica Chilena* (September), *The Canadian Theosophist* (October), *The Theosophical Review* (November), *The World's Children* (November), *The Monthly Summary, League of Nations* (August, September), *The League of Nations, Verbatim Record 6th Assembly* (September), *Bulletin Théosophique* (November), *Theosophy in Australia* (November), *El Loto Blanco* (November).

We have also received with many thanks:

Teosofisk Tidskrift (October), *The Cherag*, *Espero Teozofia* (July, September), *Prabuddha Bhārata* (November), *Pewarta Theosofie* (November), *Museum of Fine Arts Bulletin* (No. 139), *Theosophia* (November), *The Buddhist Annual of Ceylon* (Vol. II, No. 3, 1925) *U. S. Department of Labor* (No. 387, May), *Teosofia en Yucatan* (October), *The Young Theosophist* (October), *Taraporevala's Book Bulletin* (November), *Nature* (November), *The Madras Christian College Magazine* (October), *Price List Books, M. C. Lukman Das, Norsk Teosofisk Tidsskrift* (September), *Theosofisch Maandblad* (November), *Revista Teosofica* (October), *Revue Theosophique* (October), *Bollettino Ufficiale* (October, November), *News and Notes in the British Isles* (November).

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THE THEOSOPHICAL FIELD

DR. J. H. COUSINS writes:

The passing of James L. Macbeth Bain recently in Cheshire, England, removes a well-known figure from the ranks of those who give themselves wholly to the service of humanity from the highest spiritual motives. Mr. Bain was a Scottish mystic who, to his natural temperament as a poet and healer added a high intellectual endowment and a compassionate spirit that drew to him the love of many thousands of people of all ranks. Mr. Bain spent his substance in helping the poor of the great cities of England. He was a warm supporter of a home for destitute orphans in Cheshire. He was also a public advocate of vegetarianism. Mr. Bain was a profuse writer of prose of the mystical order which he published freely in many volumes. These writings express the vision and experience of a unique nature. They are essentially of the order of pure poetry. At times his genius sang in verse that will in ages to come be set alongside that of William Blake. Sometimes it came to him in verbal form only; but often it came simultaneously with melody of pure Celtic quality. Mr. Bain was a familiar and welcome guest in many homes of Theosophists in Great Britain and Ireland. He became a Fellow of the Society, and worked constantly for the attainment of a pure democracy actuated by brotherhood and graded according to spiritual growth. May the lustrous and singing spirit that sent forth our translated brother send forth soon another similar embodiment of love, joy and beauty.

* * *

In the *New Orient*, a journal of International Fellowship, Count Alfred Korzybski wrote an essay on the "Brotherhood of Doctrines." A few fine constructive thoughts are presented here to our readers in the hope that they will study his works of which *The Manhood of Humanity* placed him as a matter of right in the select company of such men as Whitehead, Bertrand Russell, Keyser, Huntington, Wittgenstein, Veblen and Carmichael. He says:

> Every now and then there appear in the history of humanity gigantic thinkers who shape and mould our mental processes for centuries to come. The birth of a new era is upon us; a host of men in all walks of life feel it unconsciously and work towards it. A few leading mathematicians have made these unconscious strivings of mankind conscious—without them we would feel our way in darkness, which is a slow, ... slow process of guess-work, whereas with their work our path is clear. The aim ...

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draw the attention of scientists and thinkers to the fact that something of grave importance for the whole of our human future is going on, to encourage inquiry and collaboration, thus accelerating the inevitable.

What I here call the inevitable is the coming of the empire of sound logic—a logic demanding scientific knowledge of human nature, adjusting human beliefs, institutions, doctrines and conduct to the essential facts and laws of human nature, and converting the pseudo-sciences of ethics, economics and government into genuine sciences for promoting human welfare.

The "Brotherhood of Man" of which we all dream, can be accomplished only and exclusively by the "Brotherhood of Doctrines".

It will be found that when, what Professor Cassius Keyser calls the "Great Stupidity," has been eliminated by sound logic, all that is dismal, destructive, woeful and despairing will become constructive, hopeful and favourable to human weal.

* * *

The biggest triumph of human thought was and forever will be, the discovery of new mathematical methods embracing larger and larger parts of the whole—these are the milestones of man's progress.

Mathematical Philosophy, by Professor Cassius Keyser, is one of these milestones of everlasting significance. In this monumental work there are discoveries of the gravest importance. Keyser is one of the very few in the world, as far as I know, who is blazing a new trail in this field.

The reader will get the first mental shock by reading the title which tells us that mathematical philosophy—that is the only rigorous scientific philosophy—is the study of fate and freedom. It will become increasingly evident as we advance that the work we are to be engaged in is fundamentally the study of fate and freedom.

Without much talk and without danger of misunderstanding, we may now speak of ideas as constituting a world—the world of ideas. With that world all human beings as humans have to deal, there is no escape; it is there and only there that foundations are to be found—foundations for science, foundations for philosophy, foundations for art, foundations for religion, for ethics, for government and education; it is in the world of ideas and only there that human beings as humans may find principles or bases for rational theories and rational conduct of life, whether individual life or communal life; choices differ, but some choice of principles we must make if we are to be really human—if, that is, we are to be rational—and when we have made it, we are at once bound by a destiny of consequences beyond the power of passion or will to control or modify; another choice of principles is but the election of another destiny. The world of ideas is, you see, the empire of fate.

Is the human intellect, then, a slave? No; it is free, but its freedom is not absolute; it is limited by fact and by law—by the laws

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of thought by the immutable character of ideas and by their unchang ing eternal relationships, which are unalterable.

And no variety of human freedom—no institution erected in its sacred name—it does not conform to the eternal conditions of intellectual freedom—can stand.

* * *

This discovery of logical fate and freedom, its formulation an elaboration, is of such importance that, were it the only one in th book, the book would live for ever. After some reflection, its practi cal bearing becomes evident in that all our talking about "Brother hood of Man" or "Democracy" are beautiful words but meaningles so long as we do not inquire into the basic premises which underl those doctrines and investigate if the premises are true; because the premises should prove to be false, this "logical fate" would driv us to disaster. Sad experience is daily making it more evident that scientific (not metaphysical) inquiry is imperative. As a fact w have not hitherto had the method by which to approach or hand human affairs in a truly scientific spirit, but once this method is dis covered, we have no more excuses for continuing to welter in th old chaos.

There is perhaps nothing wrong with human nature, but there something basically wrong with our old premises and logic. As a fa every human activity has at its foundation some doctrine as an inherent, unconditionally inseparate part of it. Because of this logi fate, the analysing of these doctrines, which underlie all human activities, becomes the most important—nay the all important—q for all the future of man.

* * *

One of the patients in a lunatic asylum suffered from a delusion, that he was always being followed, and he kept constan looking over his shoulder with a terrified expression.

As nothing could cure him of this delusion, the chief physici told his assistant to take a snapshot of the man, without his knowled Surely the man would be convinced to have been under a delusion he saw his solitary figure on the snapshot!

The assistant hid behind a tree and managed to get a snapshot the man, while he passed slowly, jerking his head to look over h shoulder. The young man hurried to the house to develop the plat it was most satisfactory as a portrait of the man, but—it was ne shown to the patient, for close behind him there was a horrible fa peeping over his shoulder!

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REVIEWS

The Fire of Creation, by J. J. Van der Leeuw. (T. P. H., Adyar. Price Rs. 4-8.)

We must all owe a debt of gratitude to Dr. Van der Leeuw for his stimulating and suggestive book, dealing with the special work in the world of the Third Aspect of the Blessed Trinity, which, as he truly says, is "a neglected chapter in religious history". To the majority of people the idea of Creation is always associated with something which is past, with a work accomplished. Dr. Van der Leeuw shows us very finely that the work of Creation is, and must of necessity be, continuous while the Manvantara lasts. "Creation is not an act of God done once upon a time; the universe is not a machine which when once wound up will run for a world period, but creation, as Origen already maintained, is eternal," and this creation is essentially the work of the Third Logos. "Truly, God the Holy Ghost, far from being a subject fit only for theological speculation and subtlety, is a very great and practical Reality of our daily existence."

The old view that creation was something done for us in the past, left man in the position of merely accepting the conditions of life. The newer view of the continuity of creation, which we call evolution, enables man to take his share in building the world and guiding it towards the ideal perfection which is the goal of creation. Man verily becomes a co-worker with God, and the more he can understand of this dynamic view of evolution, the more perfect will that co-operation be.

In a book so full of inspiration and suggestion it is difficult to select individual passages. The book should be carefully studied and thought over. But I would nevertheless mention one chapter as of special interest and importance, namely that on the Motherhood of God. Dr. Van der Leeuw shows the close connection between the work of the Holy Ghost and the feminine Aspect of Deity, that which in Hinduism is called the Shakti or Power Aspect. It is vitally necessary for the redemption of the world that this newer conception

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of the place and function of women in evolution should be better understood.

In the near future the Third Person of the Trinity is to become more prominent in the world; the reign of the Holy Ghost is beginning. But this reign of the Holy Ghost is at the same time the reign of the Eternal Mother, the Two are inseparable because They are One . . . This is one of the reasons why the new race unites in itself qualities which in the past were more definitely divided between the two sexes. The exclusively masculine type of man in the past, often rough in his strength, devoid of tenderness, in its worst aspect the male brute, was as much a product of the excessive separation as the exclusively feminine woman, helpless and clinging, weak and rejoicing in her weakness . . . The coming type is not a type in which the differences of sex are wiped out and an equality of man and woman is attempted, in which the essential characteristics of each sex may be lost; it is a type in which the man will have lost none of his virility and strength, but will be refined by the emotions of tenderness and compassion which for a while were looked upon as exclusively the property of women; and on the other hand, woman will have lost none of her feminine characteristics, but will at the same time have gained strength and independence which emphasise rather than destroy her womanly qualities. Thus there is a *rapprochement* between the sexes which will enable both to express more of the Holy Ghost both as the Fire of Creation and as the Eternal Mother.

The true Creator is the one who has been touched with the fire of the Spirit, and to woman has been specially given this work of creation. Not in weakness but in strength should she bring forth, and in the coming age woman will recognise and know herself as the guardian of the Life of the world, as the representative, in a very special way, of God the Holy Ghost.

Can there be a greater gift to mankind than this better understanding of the Third Person of the Divine Trinity, God the Creator, the Divine Mind and the Divine Mother? Let us then try to understand and experience those glorious Realities so that we may worship God the Holy Ghost and the Eternal Mother in our daily lives, that within us may take place that divine transmutation of the creative energy, the *Magnum Opus* by which man becomes more than man, by which man becomes God.

This sentence sums up the gist of the book. The special work of the Holy Ghost is the work of the ever-becoming, by which the Divine Alchemist shapes and transmutes the worlds.

EMILY LUTYE

The Theosophical Movement, 1875-1925, A History and a Survey. Anonymous. (E. P. Dutton & Son, New York. Price $5.)

A most important work has recently been made available to Theosophical students, and which every student, regardless of his own leanings, would do well to read. It is a bulky volume, but not one of its 705 pages is dry reading or unproductive of thought. Taking the subject from the very beginnings of the T.S., it sets the stage for the organisation of this world movement, and studies the causes and incidents that led up to its formation in 1875, following the play of the various actors in the drama and ringing down the curtain on several successive episodes in the development and growth of the organisa-

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—the formation of the Esoteric Section, the S. P. R. report, various conspiracies (of which the Coulomb case is only one, and by no means the most interesting), the famous "Judge Case," the Katherine Tingley "Successorship," and other episodes of no lesser interest, if less known to Theosophists of to-day.

From the wrapper the reader is informed that

> the authors, themselves students of the true Theosophy and not members of any of the different sects, have presented a wholly impersonal view of the movement.

While the Preface informs us that the work is addressed,

> not to any society or societies, but to all true Theosophists, whether members of any of the existing organisations or of none, and to all true enquirers everywhere, who may be willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice, and their own, straight in the face.

The last strikes one as a thoroughly Theosophical maxim, and impels one, before even the pages are cut, to give the work the consideration the subject-matter deserves. On the subject of impersonality of viewpoint, on the other hand, the reader soon finds that, however that ideal may have been striven for, the authors failed to leave their personal predilections out of the account. Mrs. Besant, H. S. Olcott, Mr. Sinnett—everyone that has ever had anything to do with the Society, down to Katherine Tingley and her adherents—all come in for their share of criticism; all are found with feet of clay. All, that is, except H. P. B. and Wm. Q. Judge. Against these not a word; not even the hint of a venial sin or the least little human frailty. The conclusion is obvious, and mitigates against the value and influence of the work as a whole, for the reader gets instantly put on his guard against a too ready submission to the evidence placed before him.

For all that, the work is of immense value to the student, for it is replete with reproductions of documents, letters, and excerpts from articles culled from the early numbers of THE THEOSOPHIST, *The Path* and *Lucifer*. One does not then necessarily have to follow the lead of the authors, but has an opportunity, from stage to stage, to form his own opinions as he goes along. The insight those excerpts give him into the "inside story" of the T.S. is truly remarkable, and one who has for many years been a member of the Adyar T.S. thus gets an invaluable opportunity to hear something of "the other side of the story". That another side should exist should not surprise anyone, for that is the inevitable accompaniment of all human endeavour, and should not prejudice the ardent adherent of the Adyar T.S. who perhaps fears that he might be unduly influenced into surrendering his adherence. No such effect was produced on the

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writer, and no such effect is likely to be produced on those who will go through the book patiently, calmly, and as much as possible without prejudice.

That it will only confuse the beginner in Theosophical history, is perhaps only natural, but a seasoned student will greatly benefit by a perusal of this in many ways very remarkable compilation. Every Lodge that does not possess a copy in its reference library will be a distinct loser by keeping from its members much information which, in its disclosure of the struggles and sufferings of its early workers, would have the tendency to inspire them to greater self-sacrifice, greater unselfish service in the cause of a great ideal. The turmoil, the labour-pains that accompanied the birth of this movement, are truly incredible, and when one is disheartened, discouraged at the immensity of the work every Server sets before himself, sore at heart and troubled in spirit, it is strengthening to read of the troubles and vicissitudes the Society has surmounted ; it is invigorating to stretch one's hand across the years to those other Servers who gave their heart's blood for the Cause. When one thinks of the invisible forces that arrayed themselves from the start against this new movement, and how they used every ruse and every device to sow discord and dissension within the ranks, one cannot help feeling that the movement must have early been recognised by the dark powers as a great potential power for good.

A suggestion that will no doubt occur to every reader is that THE THEOSOPHIST should take the book, episode by episode, and make rebuttal where rebuttal is possible or advisable. That the evidence presented in the work under review should be incomplete is only natural; that it should be biased is a suspicion that follows upon the disclosure that the authors are partisans of Wm. Q. Judge. The T. S. owes it to its members, then, that still "another side" to the story should be presented for their consideration, in order that still fairer evaluation might be arrived at. With the original records so readily accessible in Adyar, advantage should be taken of the opportunity.

Another thought that suggests itself to the reviewer's mind is that perhaps an injustice has been committed against Wm. Q. Judge in the absence of all credit that is nowadays being given to him as one of the co-founders of the T. S. This is not the result only of reading the above book, but is a thought that suggested itself to the reviewer a year or so ago, upon perusal of one of H. P. B.'s letters. If it is true that Wm. Q. Judge was one of the Founders of the T.

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then, in all fairness to his self-sacrificing labour over a good many years, that fact should be mentioned, whenever the founding of the Society is referred to. The case against Judge (which, it appears, never came up for a hearing) was that he admitted being in receipt of letters from the Masters whose genuineness was doubted by other leaders in the movement. Whatever one's leanings may be in the matter, they should not lead to unfair treatment, and if Judge was a co-founder of the T. S. (a point which deserves to be cleared up beyond chance of doubt), his name should be re-admitted to the literature of modern Theosophy, and not forgotten on the Theosophical platform.

A. HORNE

A Metaphysique of Mysticism (Vedically viewed), by A. Govindacharya Svamin. (The National Agency, Viceroy Road, Mysore, S. India.)

Shreeman A. Govindacharya Svamin is well known as an encyclopædic scholar, a deep thinker and a scholarly writer on religious and philosophical topics—particularly from the standpoint of Rāmānujaic Vaishṇavism and Vishishtādwaiṭa philosophy. He has over a dozen works to his credit, the latest being the one under review. The subject matter is dealt with under the following twelve sections, a chapter being devoted to each: (1) Fundamental data, (2) Divine revelations, (3) God and Love, (4) Mystic factors in the *Bhagavad-Gīṭā*, (5) Values for Mysticism, (6) Mystic sense and experience, (7) God and Blessing, (8) Kṛshṇa and World-appreciation, (9) Buddhism and Mysticism—Chinese Mysticism, (10) Art of Divine Love, (11) Dravidian Mysticism, (12) Veḍānṭa and Persian Mysticism.

The above titles of sections are sufficiently suggestive of the variety and richness of the mental food which the reader may expect. In his introduction the author sums up the essential features thus: The outline presented in our dissertation has twelve distinctive features. Though distinct they have a concatenated cohesion amongst themselves, in the historic succession traced from the two great divisions of the *Veḍas*, and then into the times of the great Epics, the *Rāmāyaṇa* and the *Mahābhāraṭa*. The Veḍic traditions are here found in a condensed form, and the *Bhagavad-Gīṭā* of the *Mahābhāraṭa* taking the lead in giving a systematical synthesis of all that went before. The progress then brings us into the Buḍḍhistic period and from thence into the developments which took place in Northern

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India, and particularly in the South, where a novel feature in the fusion of the Āryan and the Ḍravidian elements had taken place and issued into a unique development which I have called the Ḍravidian Mysticism: (Section XI).

We then succeed into the Veḍānṭic and Persian influences interacting with each other, to which one Section (XII) has been devoted. Interspersed amongst such materials, which have a historic succession as has been shown, will be found modern thought in support of the continuous stream of mystical consciousness which has flowed from the beginnings of Life's cognitive and creative endeavour to end in enduring fruition. (Pages 4 and 5.)

The dissertation is constructive, though not systematic, free without a studied attempt at categorising. There is a certain continuity of thought, not perhaps quickly discernible and yet it is evident to a painstaking reader. Parts may here and there be diffuse, and dissociations of parts not bound together by clear links. All these methodological defects may be overlooked in the face of data drawn from several sources focussed together for the formation of judgments as to what is the peculiar *Way* the mystic threads and the *End* he has in view, which he has discovered, or of which he has glimpses such that to others purposing to tread in their path they may serve as beacon-lights. The view presented is therefore kaleidoscopic.

But the view presented is not merely kaleidoscopic, though it serves to bring richness and variety into prominence; it is also synthetic. Basing his conclusions on the firm foundation of mystic experiences of many peoples—both ancient and modern—the learned author points out how there is a fundamental unity underlying the diversity. This is well brought out in section seven where, quoting William James with approval, he observes thus (page 223):

The metaphysical finding of the *Upanishads* is found to be the experience of Mystics. The overcoming of all the usual barriers between the Individual and the Absolute is the great Mystic achievement. In Mystic states we both become one with the Absolute and we become aware of our oneness. This is the everlasting triumphant Mystical tradition, hardly altered by differences of clime or creed. In Hinḍūism, in Neoplatonism in Sūfism, in Christian Mysticism, in Whitmanism, we find the same recurring note, so that there is about Mystical utterances an element of unanimity which ought to make a critic stop and think, and which brings it about that the Mystical classics have, as has been said, neither birthday nor native land.

From the study of Mysticism that has now been made both in particular and in its universal character, the moral that can be well drawn in the words of J. S. Mackenzie is:

Different peoples will probably always have different tongues, different manners, different laws, different modes of thought and action; and we may rightly value what is most familiar to us and what we can best appreciate.

No doubt then that, in the world of mysticism as represented in our dissertation, it not only brings out the above factors into view but presents much more insistently the much more familiar and appreciative factor of the universalism of mystic ideals mystic practices and mystic experiences. (P. 457.)

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At the same time there are many passages in the book which show that, though the author recognises clearly the fundamental unity underlying all mystic experiences, there is nevertheless a particular presentment most dear to him; and that is the vedic presentment—more particularly as viewed through Rāmānujaic Vaishṇavism and Vishishtāḍwaiṭa philosophy of which he is undoubtedly a redoubtable champion and enthusiastic exponent. It is therefore only natural that he could not help arguing that all mysticism is ultimately traceable to vedic mysticism; so we read (p. 465): "Veḍānṭa and Zend-Avesta are akin. Islām in its Sūfī aspect drew its life inspiration from Persia. In this way Persia and Zoroastrianism constitute the bridge between Āryan Mysticism in India, and Semitic Mysticism nurtured in Persia; and Semitic Mysticism comprehends Judaism, and Āryan Mysticism developing in its Eastern form of Christianity, linking itself with Judaism, overspread the West and the Persian Mysticism later contributing its quota as well by Moorish conquests of Europe to the final product—mysticism universal. Direct contact of Islāmic and Persian Mysticism with Vedic Mysticism in India itself, as has been shown in these pages, is a matter of history."

C. S.

Some Sayings of the Buḍḍha, according to the Pāli Canon. (Translated by F. L. Woodward, M.A.) Price: Cloth 5s.; Leather 7s. 6d.

All students and lovers of Buḍḍhism must welcome F. L. Woodward's collection of the sayings of the Buḍḍha, which has recently been published by the Oxford University Press. The book is well got up and printed and its size makes it very suitable for the pocket, although it is not likely to be allowed to remain long in the pocket of those who dip into its pages.

The title is a modest one, but one soon realises that Mr. Woodward must have given an immense amount of time to original research work in order to collect these 356 pages of Sayings and Sermons. In the short preface we are told that the passages are taken from the Vinaya Piṭaka, the four great Nikāyas, the short Nikāya, and the Khuddaka-Pātha. How much is the genuine utterance of the Buḍḍha, the author is unable to tell us, but one cannot read many of the passages without being taken back to those days of twenty-four centuries ago when this great World-Teacher followed for the last time the ways of men. And one is soon convinced that here indeed are many of the actual words of the Buḍḍha himself.

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The Sayings are grouped under eighteen headings which clearly indicate their subject matter, commencing with "Beginnings" and including the following: The Early Order, Teachings, The Tongue, Charity, Life, Death and After, The Path of Holiness (which is the longest and most interesting), Nibbāna Defined, and Last Days.

It is not only to students of Buddhism that this book will appeal but to all who are interested in religions and their comparative study. It would indeed be interesting for a study group to compare these sayings of the Buddha with the sayings and parables of the Christ. Here are two sayings taken almost at random which recall similar ones in the New Testament:

(*a*) Brethren, he who would wait on me, let him wait on the sick.

(*b*) He who seeth the Law, seeth me: he who seeth me, seeth the Law.

One is tempted to quote at length in order to give some idea of the very beautiful language into which these ancient Pāli texts have been rendered; I will confine myself, however, to the following short extracts:

Just as if, Brethren, a man travelling in a forest, along a mountain height, should come across an ancient road, an ancient track, traversed by men of former days, and should proceed along it: and as he went should come upon an old-time city, a royal city of olden days, dwelt in by men of bygone ages, laid out with parks and groves and water tanks, and stoutly walled about—a delightful spot.

Then suppose, Brethren, that this man should tell of his find to the King or royal Minister, thus: "Pardon me, Sire, but I would have you know that while travelling in a forest, along a mountain height, I came upon an ancient road . . . (as above) . . . a delightful spot. Sire, restore that city."

Then suppose, Brethren, that King or royal Minister were to restore that city, that thereafter it became prosperous, fortunate, and populous, crowded with inhabitants and were to reach growth and increase.

Even so, Brethren, have I seen an ancient path, an ancient track traversed by the Perfectly Enlightened ones of former times. And what is that Path? It is the Aryan Eightfold Path.

Lo! thou art now a pale and withered leaf:
Death's messengers are close at hand:
Thou in the very gate of Death dost stand,
And yet hast no provision for the way.

Then make thyself an *island of defence*:
Strive quick: be wise: when all thy taints
Of dirt and dust are blown away, the Saints
Shall greet thee entering the Happy Land.

B.

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1926

Kenya, by Norman Leys, M.B., D.R.H. Introduction by Professor Gilbert Murray. (Leonard & Virginia Woolf, London.)

This is a book which grips with its reality. Dr. Leys writes out of an experience of 20 years, and he writes with a sincerity which rings true all through the book. It is not a one-sided report of the Colony which he sets before us, and he has not been afraid to imperil his official position by his comments upon the methods of the Government but at the same time he does full justice to those "who with patient fidelity gave their lives to bring nearer to Africa the long-delayed victory of justice". He tells of the filching of land from the inhabitants of the country under the plausible plea of "protection". A protection which drives thousands of Africans, and more thousands of cattle, from the best pasture lands to places where the herds cannot find a sufficiency of water; they are driven hither and thither with a tremendous loss of life, both of men and cattle. All their best land is given to a few Europeans, and then because the white men need labour to cultivate this land, and these Africans belonging to a pastoral tribe have never been accustomed to manual labour and do not desire it, they have to submit to a hut tax which compels them to work for a miserable pittance in order to be able to obtain the money to pay the tax. They are slaves in all but name, while the Europeans under the veil of the plausible excuse of a "protecting Government" are given the best land for a nominal sum (sometimes only a halfpenny an acre) and they pay no taxes.

Yet though we recognise the glaring injustice of such a system we can but feel with Dr. Leys that these white men are not really bad men, but just ordinary people who do not think deeply, and that very likely we ourselves in the same circumstances, with the same Government might have behaved in the same way. For the white men of this colony have been blinded by the apparent docility of these patient Africans, blinded by the very ease with which they could acquire land and more land, but at the end of it all they have created a Dominion which is a blot upon our Empire, and a blot for which every one of us is responsible when we have read the facts as Dr. Leys puts them before us, impartially, sanely, in this picture of Kenya of the past and present, and the hopeful picture of the Kenya of the future which each one of us may help to build if we will do our bit in helping to bring her wrongs before the public.

E. G. C.

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The Origin of Christianity. The Origin of the Cross, by Swāmi Satyānanda. (L. C. Chakravartty, Calcutta. Price Rs. 3 each.)

There is an increasing amount of Western literature regarding the discredit thrown by modern thought and science upon the literal acceptation of the Bible. As an echo of that movement, some books are appearing in India which deal with Christian matters.

In the first of the above named books, the learned author essays to prove that Christianity owed its origin to Buddhism. From a strictly exoterical point of view and with a tendency somewhat inclined to favour one side of the question, he reviews historical facts, the opinions of historians; the life of Jesus and the textual parallels between the writings of the disciples or followers of the founders of both religions. The two great religions, in fact, may be attributed to the same source.

The second book is also a critical survey. Attributing the origin of that universal emblem to the worship of the symbols of generation by primitive peoples, the author, from a sound material basis, tries "to give a rational interpretation of the origin of religious rites". This would be, perhaps, a better title for his book; for the reader who searches after the teaching of this volume, finds that sex, serpent, tree, flower, river and stone worshipping are reviewed from Persia, India, and the length of the basin of the Mediterranean Sea; that different theogonies, sects and religious ceremonies are described in this heterogenous volume which contains also a synthesis of the life of 20 or 30 Grecian Hetaires and Aleutrides.

A. P. G.

The Self and Its Problems, by Charlotte E. Woods. (Theosophical Publishing House, London. Price 3s. 6d.)

This author treats her problems scientifically, she takes us from Descartes, to Kant, in her first chapter, later on, the subject matter is philosophically treated, and the opinions of many well known Professors in England, and America, are pressed into service, to prove her points. The mystical point of view is not forgotten, and many fine passages are to be found under this head. The whole book is most carefully and well written, and we can highly recommend it to all students of Theosophy, who are earnestly trying to understand the problems of life from a Theosophical standpoint and to shape their lives thereto.

A SERVANT

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1926

Essays on Literature and Education, by Sir Henry Jones, C. H. (Hodder & Stoughton, London. Price 8s. 6d.)

These essays reveal to us at once the flaming spirit of the man but also his limitations, he is at his best in dealing, as one would expect, with the philosophic Browning and we find truth also in his judgments of Shakespeare, Scott and Tennyson there is a world beyond his vision in each. The lectures on educational problems are out of date now and are perhaps the most commonplace thing we have ever had from the pen of Jones. He is not himself here; he is forced and his fire is cold. But the essays as a whole show above all that everything that Jones did, came, in spite of limitations, straight from his own heart. He was never a copier and so though one cannot always agree with him one appreciates the new individual point of view which the man always fearlessly shows. Thereby he has made a real contribution to the sum total of human advancement. It is always the man and not the work we come back to, the cause and not the effect only.

M. W. B.

The Mystic Goal, by Julia Seton, M.D. (William Rider & Son, London. Price 3s. 6d.)

The Mystic Goal, is a clear well written book, truth done up in a few pages which is both a pleasure and a profit to read. The author feels, and knows, that mysticism ever draws us upwards, and that —"the soul of things is sweet."

She feels that humanity is complex, and that we each individualise in our own way, and often that which draws one soul has no power over another soul. The Mystic and Initiate is but one personality, both names mean the same development, both reach the heights of mystical consciousness by diverse paths, but their goal is one. They both know the spiritual realities. This author believes that the mystic sees in the fourth dimension of space, that he *sees* truth, he *knows*, is *sure* of his ground, his faith is justified by sight. She believes that mysticism lifts us into the heights of perfect peace, out of despair into joy, and then we touch the Source of All.

The author puts forward the suggestion that the Christ will again appear in 3,000 years from His last appearance on this earth, and says, truly, that we do not as yet live up to His last teachings.

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This little book teaches that the true Mystic is found everywhere, not in the mountains alone, his wisdom shines in our darkness. The Mystic aims to build a true humanity, in the likeness of the Christ.

A. SERVE

My Brother's Face, by Dhan Gopal Mukerji. (Thornton Butterworth Ltd., London.)

This is a book about India from the Indians' point of view, and should be read by all those who are trying to understand something of our Empire problems. The author has given us a picture of India of to-day; India in flux with the mercury going up and down frequently and rapidly; whose people are restless, yet "whose every peasant and artizan believes beyond any argumpnt that this life is a bridge to immortality". And so, though the book is full of social and political matters, there is a beautiful vein of spirituality running through it, and there is no chapter which does not give a glimpse of the wider vision.

It is written with simplicity, a simplicity stamped with truth, so that we live in the intimate home life of India, in the spiritual life and in the burning interest of its political struggles. The story of the author's brother, as told by himself through six chapters, is a thrilling tale but the six chapters are all too short to contain what one wishes to hear of this arresting and elusive personality, student, ardent patriot, leader of militant revolution, refugee, and finally religious devotee. The book is the outcome of a balanced judgment, for the author has lived for many years in the west knowing and sympathising with its problems, while at the same time retaining a passionate love for the customs and beliefs of his own land.

E. G.

A Book of Homely Wisdom, by R. J. Campbell, D.D., Oxon. (John Lane, London. Price 5s.)

The title correctly describes the contents of the book. It consists of over a hundred short essays on subjects in which any normal individual of the present day society may be expected to feel deeply interested. The word "essay" need not frighten away any prospective reader; there is not a dull page in the book. An idea of the

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contents may be formed by the following titles of essays selected almost at random :

"Cure for Worry"; "Might have Been"; "The Blight of Suspicion"; "The Advantage of being Nobody"; "Ties"; "Working under Pressure"; "The Coming Social Order".

The last is particularly worth reading. It shows how a closer dependence on mother earth may be expected to cure society of some of its present troubles, and to simplify life all round. If any one feels intensely on the drabness of existence prevailing in this country, especially among men with some education but little mental resource, he will do well to steal, if necessary, a copy of this book for a few minutes, read the last essay and ponder over it.

The get-up of the book is very good.

S. S.

Die to Live. Selections from Stopford Brooke, arranged by his daughter Olive Jacks. (Hodder & Stoughton, London. Price Rs. 5.)

This book unseals for us the living voice of a strong, sweet soul, well-called in the Foreword, by Principal L. P. Jacks, one of the Great Companions, never content in his own search for light unless he could pull others with him up the steep rocky path, to each new vantage-point whence the Truth was discernible in ever fuller glory.

The selections are eminently suitable for being taken in daily study, especially by followers of the Christ, though Theosophists of other faiths will lose little of their message, since it is mainly of love and brotherhood, and the dedicated life. Hear him on "Courage," giving us practical advice how "to conquer the nervous thrill of the body by the high passion of the soul. Lift the soul above the body; it is the secret of courage. Let the masters of our being be love, pity and the doing of duty; let these, by daily training, be the first in us; and they will spring to the front, with such an impulse in all trial, that we shall not even know fear".

So many beautiful and suggestive passages offer themselves for quotation that it is difficult to select. But perhaps among the most fruitful are those which open the reflections on "The Love of One's Country," and "The Love of Mankind" respectively. Hear his definition of the first. "To love one's country is to love its ancient virtues, and hate its ancient wrongs; to mark them out clearly, one from another, and live the one and slay the other." His further words

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on this subject are as a trumpet-call, calling to national righteousness and nobility; but still more eloquently does he expound the Love of Mankind. "To love mankind is to love all the ideas on which the progress of the race depends, and to live one's life in their behalf; to devote one's being to them, and to offer on their altar all we are . . . To love man is to love freedom; freedom for the body, conscience, reason and soul of man, but freedom always self-limited by the law of love; to prophesy freedom, the sister of obedience, over the world; to stand on its side against oppression; to support its causes, whether civil or religious, in all nations; and to allow no national interests, jealousies, no political expediencies, no personal desires, to prevent our allegiance to its flag. To love man is to love the idea of justice, equal-handed for all men, and to live in behalf of it. It is to love truth, the ground of all interchange of thought, and to live for it. It is to love self-surrender, the ground of all action between men, and to live for it . . . To love these ideas is to do them; and the doing of these performs all the duties of Love to Mankind."

H.

The Belief in God and Immortality. A Psychological, Anthropological and Statistical Study. By J. H. Leuba. (Open Court Pub. Co., Chicago. Price $2·50.)

Based on statistical figures received from several North-American scholars and scientists, the author arrives at the conclusion that the belief in a "personal" God (not anthropomorphic, but *anthropopathic* he says) decreases as knowledge and the "possession of certain capacities leading to eminence" increase. As regards the second "cardinal belief of official Christianity" namely, the belief in personal immortality (*i.e.*, "as meaning a continuation after death, with or without a body, of the consciousness of personal identity") his statistics showed a somewhat larger proportion of believers, among that people.

This momentary and partial "feeling the pulse" of actual North American thought, revealed also that historians and scientists use their own intuitions in working out their task, continue to see the hand of God in human affairs; while biologists and scientists using instruments, and having more intimate knowledge of organic life recognise a law of fixed order. (A matter of agreement upon terms.)

The author wishes (and we join in his desire) that "a study of the Hindū conception of continuation after death and of the ultimate fate of man, might have been included" in his book.

A. P.

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NOTICE

THE ADYAR BULLETIN

The Executive Committee hereby announces that the Journal of the Non-Organised Countries, *viz.*, *The Adyar Bulletin*, will appear quarterly instead of monthly from January 1926.

J. R. ARIA,
Recording Secretary, T.S.

BOOK NOTICES

Astrology in Epigram. (T. P. H., London.) Price 2s. 6d. A small book by Maud Margesson composed of a number of epigrams giving the characteristics of the various signs of the zodiac, and also of the characteristic differences created by the influence of the planets in the signs. For example, ARIES; "Push on, keep moving"; and Moon in GEMINI; "We would and we would not." The happiest are perhaps those connected with Venus typifying love which in Aries, "hopeth all things," in Taurus "never faileth," in Gemini, "thinketh no evil," and so on.

Kṛshṇa, A Study in the Theory of Avaṭāras, by Bhagavan Das. (T. P. H., Adyar. Price Re. 1.) The second edition of a book popular among lovers of Hindū Philosophy because of its clarity and erudition. It should also be read by all members of the Star in the East as it gives much helpful thought in connection with the periodical advents of Great Spiritual Teachers on the physical plane, and the characteristic differences existing in the nature of their individual missions, in the Great Plan.

Great Thoughts of Mahāṭmā Ghandhi. (Ganesh & Co., Madras. Price Re. 1.) A collection of quotations from writings and speeches of Mahāṭmā Ghandhi relating to Saṭyāgraha, Politics, Ethics, Health, Unity, Social Reform and Economics. "There are fine passages throughout the book but the finest are naturally those relating to Saṭyāgraha for in them is embodied the ideal life of the sage himself. One quotation alone will prove how often his teachings have been twisted from their original truth. "Disobedience to be civil must be

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sincere, respectful, restrained, never defiant, must be based upo some well-understood principles, must not be capricious and, abov all, must have no ill-will or hatred behind it." Admirers and dis ciples of Mr. Ghandhi will find this a very useful little book fo journalistic or platform work.

Ghandhism in Theory and Practice. (Ganesh & Co., Madras. Pric Re. 1.) These writings of Nripendra Chandra Bandyopadhyaya firs appeared in the columns of *The Servant*, of which he was the Editor. H has now at the request of several enthusiastic friends published the in book form. It is to be devoutly hoped that Mr. Bandyopadhyaya ideal India as expressed in his ardent paragraphs in the chapte called "Swarāj" may become the real India under constitutional se government. The book should find a ready sale among the adherent of the finer form of Ghandhism, which is however, not quite the sa thing as Ghandhi's Idealism.

Women of India, by Swāmi Vivekānanda. (Shrī Rāmakrishn Math, Madras. Price As. 3.)

This is a hitherto unpublished discourse given in America, a now printed by the Shrī Rāmakrishna Mission, Madras. It presents view of woman from the Oriental standpoint, utterly different fro that of the Occident. Thought-provoking, stimulating, worthy study, a basis for much discussion as to the relative merits of differe ideals, a valuable key for unlocking the mystery of Indian marria customs.

Visualising the Fourth Dimension, by A. C. Hanlon. (Publish by A. C. Hanlon, Milford, Auckland, New Zealand.)

This little pamphlet of 17 pages is of a very elementary natu The Author claims that it is possible to visualise concretely the fou dimension with a certain amount of practice. Certain practical sugg tions are given as to how to develop this faculty, but the reviewe cannot say whether they are efficacious. The usual development of line, the plane, the cube and the tessaract is explained. The auth thinks that the astral plane is of four dimensions, while God is infinite dimensions.

No price is given but the book can be had from the H. P. Lodge, 371, Queet Street, Auckland.

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SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1925, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

		Rs.	A.	P.
T.S. in Brazil, 297 members, per 1925	Rs. 242 5 2			
65 „ in arrears	„ 42 2 9			
		284	7	11
Chilian Section, T.S., 226 members, per 1925, £7-10-8 ...		98	8	6
Italian „ „ 612 „ „ „ „ „5-0-0 ...		65	5	6
Mr. Julius Arnold, Shanghai, per 1926		15	0	0
T.S. in Iceland, 276 members, per 1925, £9-4-0 ...		120	5	2
„ „ Portugal, 290 „ „ „ „6-0-0 ...		78	6	1
Burma Section, T.S., 212 members, per 1924—25 ...		106	0	0
Orpheus Lodge, T.S., Tokyo, Japan, 8 members, per 1925, £2		26	0	4
Hongkong Lodge, T.S., Fees and Dues of 4 new members, per 1925, and Dues of 67 members, per 1926, £18-5-0		250	10	9
Hongkong Lodge, T.S., Mr. Vishnu Singh, per latter half of 1925, 2s. 6d.		1	11	0
T.S. in England, 333 members, per September and October, 1925, £11-2-0		145	6	6
T.S. in Mexico, 493 members, per 1925, £14		183	6	8
Charter Fee for Kediri Lodge, T.S., Netherlands-Indies ...		15	0	0
T.S. in Canada, Toronto, 635 members, per 1925, £21-12-0		282	14	3
Brotherhood Lodge, T.S., Canada, a new member, per 1926		3	8	0
Mr. Kerr Pearse, London, per 1926, £1		13	0	0

DONATIONS

T.S. in Brazil		128	7	0
Misses Nellie and Alice Rice, Honolulu, £50		655	1	7
Under Rs. 5		3	5	0
		2,476	8	3

Adyar
10th December, 1925

A. SCHWARZ,
Hon. Treasurer.

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Misses Nellie and Alice Rice, Honolulu, £1-11-11	... 20 14
"Anon," Java	... 330 13
"A Friend," Adyar	... 600 0
	951 12

Adyar
10th December, 1925

A. SCHWARZ,
Hon. Treasurer, O.P.S.

A TRANSFER OF SECTIONAL CHARTER

An application for the transfer of Charter having been recei from the existing eight Lodges in the T.S. in Czechoslovakia wh are loyal to the Parent Society through their temporary Gene Secretary, Mr. Oscar Beer, it is hereby officially notified that Original Charter of the T. S. in Czechoslovakia dated 7-2-1909 has b transferred to the existing eight Lodges through their tempor General Secretary Mr. Oscar Beer on the 8th December, 1925, wh address is Warnsdorf 11/137, Czechoslovakia.

NEW LODGES

Location	Name of Lodge	Date of I of Char
Tegucigalpa, Cuba ...	Subirana No. I Lodge, T.S. ...	16- 7-19
Tehuacan, Mexico ...	Jupiter ,, ,, ...	27- 9-19
Fajardo, Porto Rico ...	Amor Fraternal ,, ,, ...	10-10-19
Humacao, Porto Rico ...	Henry S. Olcott ,, ,, ...	10-10-19
Sweden	Arvika ,, ,, ...	30-10-19
London, England ...	Margaret Dudley ,, ,, ...	31-10-19

LODGE DISSOLVED

Location	Name of Lodge	Date of Re of Charte
Paddington, England ...	Gnostic Lodge, T.S. ...	26-10-19

Adyar
7th December, 1925

J. R. ARIA,
Recording Secretary.

Printed and published by J. R. Aria, at the Vasantā Press, Adyar, Madras.

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NOW READY

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THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever published, unless contained in an official document.

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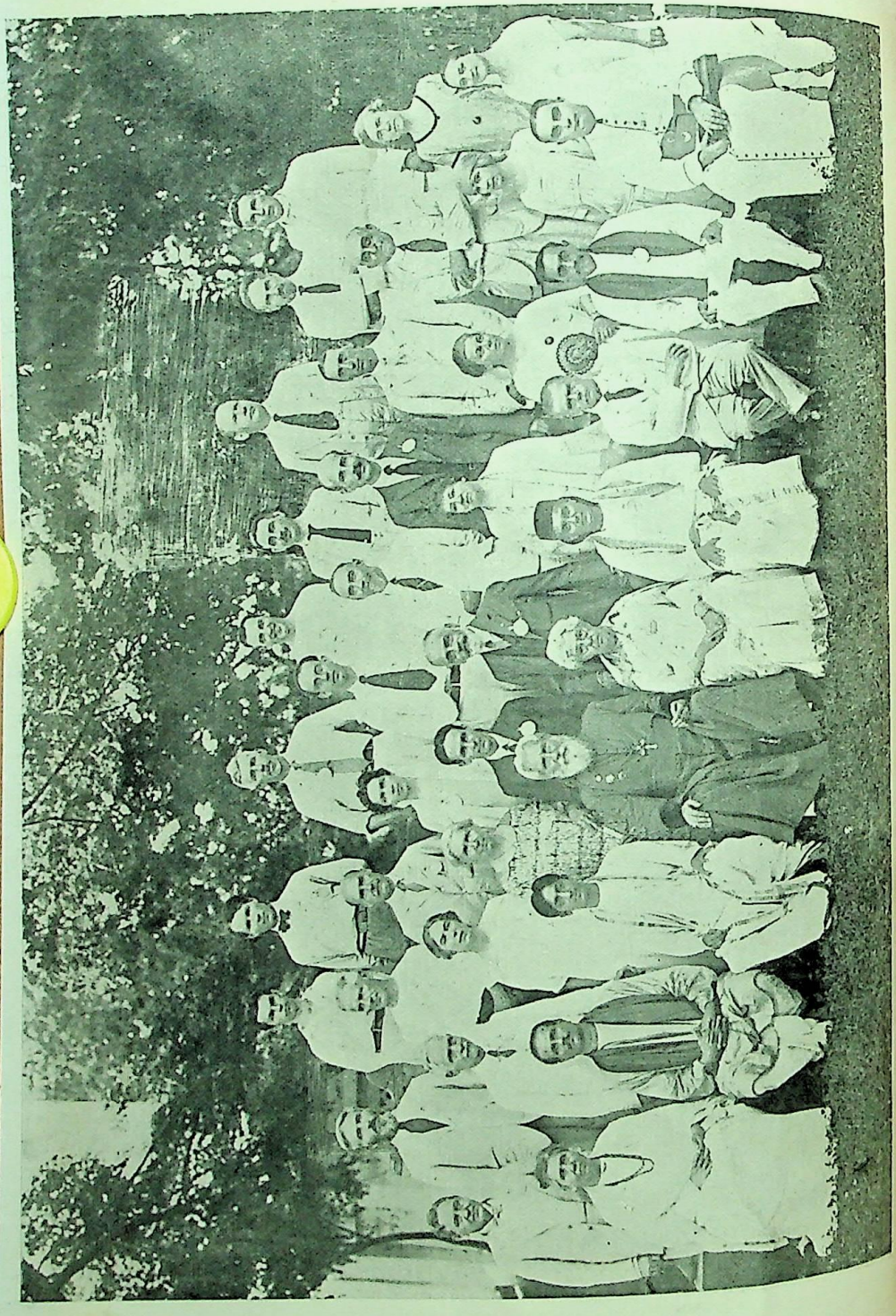

GENERAL COUNCIL OF THE THEOSOPHICAL SOCIETY, 1926

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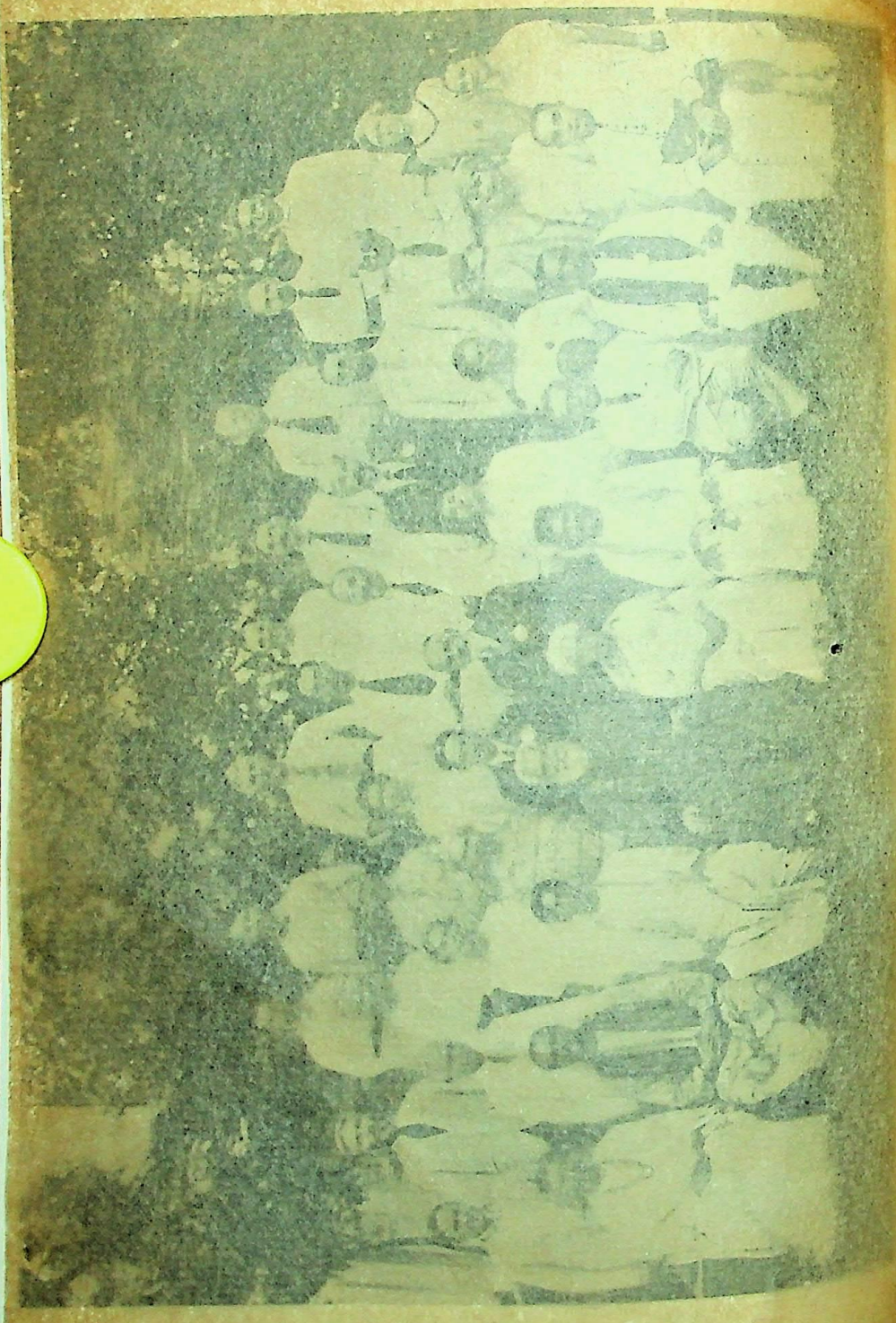

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VOL. XLVII No. 5

THE THEOSOPHIST

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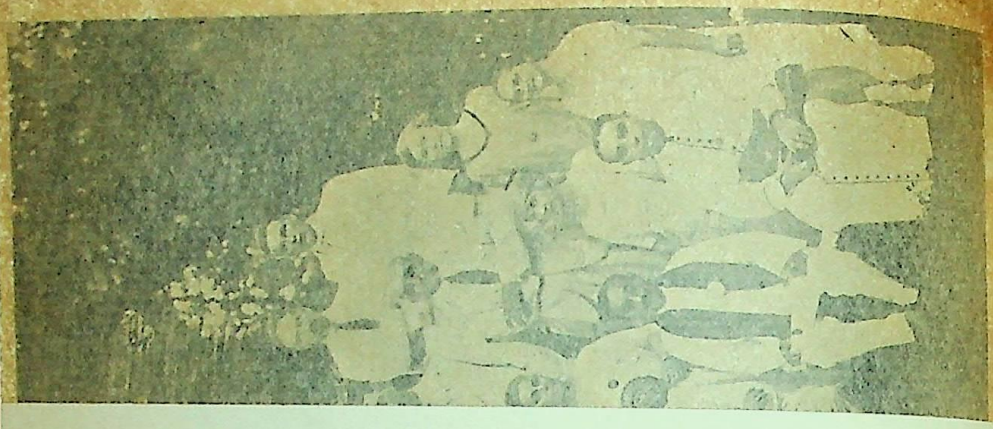

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THE THEOSOPHIST

ON THE WATCH-TOWER

It will be very long, I think, before we shall see such another Convention in Adyar as that of our Golden Jubilee of 1925. No less than 40 countries were represented therein, 35 of which had National Societies, "The Theosophical Society in . . . ," and 5 were from unsectionalised countries, representing Lodges and members not yet sufficiently numerous to be organised in Sections, integral parts of the Theosophical Society. It is worth while, for the sake of readers in 1975—when the Society will have finished its first century—to put on record here our roll of the countries which will then be looked back upon with love and gratitude, as we look back on the little group in New York, that combined on November 17, 1875, the then baby organisation which was "The Theosophical Society". At the end of its first half-century, it had so faithfully fulfilled its task that it was possible for its True Founders—who had guided it have for a short interval—to stand, with its President, before the Ruler of our world and receive the work for the next half-century, comprised in three institutions, destined to become world-wide: The World Religion, the World University, the World Government (by the Restoration of the Mysteries, *i.e.*, by the recognition of their place as the

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World Government, as they were recognised in ancient days, the place they have ever continued to occupy, although even the very fact of their existence has long since faded out of the minds of men). The great Brotherhood of Freemasonry is the one faint reflection of them that still exists down here; that was truncated, until recently, by its exclusion of the feminine half of Humanity. Unconsciously—for they did not believe in the Inner Government—the brave group of French Freemasons who founded "La Maçonnerie Mixte," called "Co-Masonry" in English-speaking countries, created the possibility of the Restoration of the Mysteries by the admission of the feminine half on exactly the same terms as the masculine to the Masonic Mysteries. As an English group of Theosophists desired to enter Co-Masonry, but refused to do so unless they were permitted to recognise in all their workings the Divine Existence, under the well-known Names used in Freemasonry from time immemorial, they were given, in the person of their elected Chief, who was named as the Deputy of the Supreme Council within the Dominions owing allegiance to the British Crown, full liberty as to the rituals to be used within this region. Thus—as I say, unconsciously—did French Co-Masonry open the gate to the "Restoration of the Mysteries"—a curious example of the way in which organisations, as well as individuals, are guided along the true path of human evolution by Invisible Powers, of whose existence they are totally ignorant. With this triple task before the Theosophical Society in the coming half-century, I like to put on record here the names of the countries represented at the Convention of 1925.

Sectionalised Countries: United States of America, England, India, Australia, Sweden, New Zealand, Holland, France, Italy, Germany, Cuba, Hungary, Finland, Russia, Czecho-Slovakia, South Africa, Scotland, Switzerland, Belgium, Dutch East Indies, Burma, Austria, Norway, Egypt, Denmark, Ireland, Mexico, Argentina, Bulgaria, Iceland, Wales, Poland, Uruguay, Roumania, Yugo-Slavia, Federated Malay States, Philippines, China.

Unsectionalised Countries: Arabia, Ceylon,

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1926

I trust that these five may perhaps become sectionalised in the coming year. There were six sections unrepresented, three of which—Brazil, Chile and Porto Rico—are separated from India by an extremely difficult journey. Spain and Portugal are not strong. Canada, as far as the Section is concerned, is not in sympathy with the rest of the Society, but is earnest along its own line.

***

It is very interesting to notice the signs that Theosophy is more and more attracting members of the great religions. Last month we printed a proposal from the Christian Mystic Lodge of London for the formation of a T. S. Christian League. Now we have a suggestion for an Association of Hebrew Theosophists. I welcome all such ideas, for the study of each religion by its own members can only make them value it more, and also help them to feel how much they have in common with other faiths. The Theosophical Society does not seek to convert any one from his own religion; it only offers additional light, which often reveals treasures in each religion that have sometimes been overlooked. Mr. G. Polak, of Brussels, Belgium, is the President of the Hebrew Association; Mr. S. S. Cohen, Theosophical Society, Adyar, is the Secretary, and Mr. A. Schwarz the Treasurer. The foundation stone of a Hebrew Synagogue was laid in the Headquarters Estate in December, 1925, and there should be some Hebrew resident to take charge of it when it is built.

***

In the August of last year a very interesting circular was sent out by the Logia Mayflower of New York. The letter enclosing it did not reach me at the time, as I was away in Europe: I found it quite lately in a huge pile of correspondence (some of it still untouched) awaiting my return. The letter to which the circular was attached stated that "our ideal is to have a centre where the Theosophists of the United States and Latin-American Countries could meet, not only to greet

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one another as real Brothers, but discuss from time to time important problems affecting the whole American Continent based on the Theosophical point of view". As the matter is important and as the project is probably still in the making, I subjoin the circular:

DEAR FELLOW MEMBERS OF THE T.S.:

The Mayflower Lodge of the Theosophical Society was founded with the object to spread Theosophy among the Spanish-speaking people of New York. There are at present in this city about one hundred and fifty thousand (150,000) people who speak Spanish and who are ready to receive the message. Our ideal also is to try to bring the Theosophists of the United States and the Spanish-speaking countries closer together.

To accomplish such ideal we were in communication with the Spanish Sections of the T.S. and they all are in full agreement with our object.

To give greater strength to this movement we need permanent Headquarters wherefrom we could give the message of Theosophy and to make this place a common ground for the meeting together of American and Spanish Theosophists. By constant contact we will understand and love one another more and more.

May we ask your valuable co-operation for the realisation of this great ideal? We need your moral and financial assistance. Whatever help you give us shall be highly appreciated by your Spanish Brothers.

Below, you will find a form which we urgently ask you to sign and send to us by mail. Brothers, act to-day. **Let us unite in a co-operative spirit and help to make the American Continent a great centre of Theosophy.** You will hear from us from time to time through "The Messenger" about what we have done and what we are doing. Our motto is CONSTANT ACTION.

Anxiously awaiting your reply, we remain

Fraternally yours,

MAYFLOWER LODGE

MANUEL A. CRUZAT, *President.*

DOMINGO VILA, *Secretary.*

.....

Mr. Domingo Villa,

Secretary, Mayflower Lodge, T.S.,
201 East 32nd St.,
New York City.

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1926

The undersigned being in full agreement with the work of the Mayflower Lodge to bring the Members of the T.S. of North and South America closer together, will gladly contribute to the acquirement of Headquarters in New York City, to the amount of.....
which I promise to pay in cash or monthly.

Name.....

Lodge.....

Address.....

.....

I cordially wish the movement the success it deserves.

***

An important piece of work, sanctioned by the General Council meeting at Adyar, was the formation of a Union of the Russian T.S. outside Russia. Within Russia the Theosophical Society is proscribed, as it was under the Tsars, except during the more liberal conditions of the later period of the Tsardom. The last Tsar, who was so brutally assassinated with his family by the Bolsheviks, gave religious freedom, and the T.S. was safe from attacks by the Government until the Revolution broke out. But the Bolsheviks have destroyed religious freedom; they arrested the General Secretary and others, closed Lodges of the T.S., and made life impossible in Russia for members of the Society. The exiles have organised themselves to some extent, and I sanctioned their formation of Russian Lodges in countries outside Russia, with Mme. Anna Kamensky as their General Secretary. This action has now been approved by the General Council, and a Constitution has been drawn up, under which the Russian exiles can carry on their study and communicate with each other. When the present tyranny is overpast, the Russian T.S. will again be the T.S. in Russia.

***

The newspaper press in the United States and in England is publishing a large number of paragraphs under such headings as "The Theosophist Messiah". It would be interesting to know who provides the paragraphs, for they are singularly inaccurate. I learn from them that I say that "The Star of

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Bethlehem will rise again very soon"; that "the reincarnation of Christ will occur within the next few months"; and so on. The New York Press started a number of paragraphs, mostly courteous enough, if not very accurate. The result of these, when they reached London, was to bring cables to Bombay and Madras, enquiring what had happened. I consequently wrote a brief note on my relation to Mr. Krishnamurti, and stated exactly what had occurred on December 28, at the close of his speech. As that occurred after the New York paragraphs, it could not have caused them. I mentioned, as readers may see in the Note itself, my own belief in the matter. For many months paragraphs have appeared in England, stating that I was going to "proclaim the Messiah" at such and such a time, and when I did not do so, it was said that I had "postponed it". I cannot prevent reporters, short of copy, from putting statements into my mouth that I have never made, and then making other statements that I have postponed doing what they invented. I cannot "play up" to them by helping them to make a sensation. Here is the "Note":

A NOTE FROM ADYAR

Interviewed by the Associated Press regarding the rumoured proclamation of Mr. J. Krishnamurti as World Teacher, Dr. Annie Besant, President, T. S., made the following statement:

Similar statements were made more than once in London papers as to my supposed intentions while I was in London; and when I said nothing, the imaginative authors stated that I had postponed the announcement. As a similar statement seems to be now cabled to London, I had better state, once for all, the bare facts which must lie at the root of these statements, which hitherto I have left unnoticed.

In 1909, I accepted from their father the guardianship of two young brothers, promising to be responsible for their education, as I have occasionally stated—as bidden by Madame H. P. Blavatsky who brought Theosophy to me in this life through her wonderful book, *The Secret Doctrine*—that I was a disciple of the same Indian Rishi whose messenger she was. My reason for accepting the guardianship of the boys was that I was told that the elder, J. Krishnamurti, had been selected to give his body as vehicle for the World-Teacher on His approaching Coming, if the lad proved to be worthy of the privilege, when he reached manhood.

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1926

In 1910, he wrote down teachings received from his Teacher during the sleep of the body, teachings which were published in the well-known little book, *At the Feet of the Master*. On December 28th, 1911, a remarkable overshadowing of the young boy took place in Benares, and a hallfull of the members of the T. S. prostrated themselves before him. We kept the event as quiet as we could, but rumours got abroad, causing uncomfortable followings of him about the grounds of our house, and manifestations of respect, leading me to return as soon as I could to Madras, as I feared, quite unnecessarily, that they might give rise to conceit.

The brothers were educated privately in London, and more than fulfilled the hopes cherished for them.

Last summer, in Holland, I mentioned to a large audience (in a camp held by members of an Order to which only those are admitted who believe in the Coming of the World Teacher) that J. Krishnamurti was the chosen vehicle, a fact already largely recognised among them in consequence of his speeches and writings. I suppose this was the basis of the inaccurate statements made subsequently in the London papers. I have never had any idea of "proclaiming him as Messiah". Modern psychology recognises some of the subtler and rarer aspects of consciousness, from the cases of the influence of one mind over another through higher cases of inspiration—such as those of "prophets"—to complete temporary change of "personality". I believe, with many of the early Christians, that the World Teacher, named by them the Christ, assumed, at the stage of the Gospel story called the Baptism, the body of a disciple, Jesus, to carry on His earthly work at that time. A similar event is to take place among us. Without inflicting the reasons for my belief on this occasion—I have given dozens of lectures on the subject—I will merely add that which may have given rise to this telegram.

Mr. Krishnamurti was lecturing, on December 28th, to a very large audience under the Banyan Tree. He was concluding his lecture, speaking of the World-Teacher, with the words: "He comes to lead us all to that perfection where there is eternal happiness: He comes to lead us and He comes to those who have not understood, who have suffered, who are unhappy, who are unenlightened. He comes to those who want, who desire, who long, and—

There was a slight start, and a Voice of penetrating sweetness rang out through his lips:

"I come to those who want sympathy, who want happiness, who are longing to be released, who are longing to find happiness in all things. I come to reform, and not to tear down: not to destroy, but to build."

The meeting shortly after broke up in silence. Probably some account of this filtered out. That the World-Teacher spoke through the then speaker I believe. Since 1909, as said above, I have known that he was chosen as the vehicle, and I expect an ever-increasing efficiency of the selected body by Him for whom it has been prepared.

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I believe that we are at the beginning of a New Age, a new civilisation, as has occurred five times already in the Aryan race—in Central Asia, Egypt, Persia, Greece and Palestine—as well as before in human evolution.

*
* *

The Morning Post reports "Indian Fury at a London Caricature". The style of the report may be judged by the first and last paragraphs.

> The pother which was started in London by the Ahmadiyya Moslem Mission, following the appearance of a cartoon of Mohammed in a London Radical evening newspaper, has spread to India. The London Moslems' resentment of the drawing showing a grotesque figure of Mohammed gazing admiringly at Jack Hobbs is mild compared to the bitterness which certain people are trying to engender in Calcutta.
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> There is no doubt whatever that, quite unwittingly, the cartoon has committed a serious offence which, had it taken place in this country, would almost certainly have led to bloodshed. What was obviously intended as a harmless joke has convulsed many Moslems to speechless rage, for while there is some laxity among them as regards the religious law against the making of pictures, no one has ever dared to attempt to depict Mohammed. When a picture of the Prophet appears in a cartoon, no explanation will suffice; it is an insult.

English people are often extraordinarily obtuse as to the feelings of people with whom they disagree, and are equally unsympathetic when they find that such feelings are hurt. What would English Christians feel if a Musalmān published "a grotesque figure" of the Christ? Some years ago, an English Freethinker, Mr. Foote, was condemned to a year's imprisonment because he published some grotesque pictures of biblical persons—not, however, of the Christ. It is no excuse to say that the cartoon (cartoonist?) has committed a shameful offence "unwittingly". Any decent person would know that to caricature the Founder of a great religion is an offence of the most outrageous kind. To suppose that such an offence could be "a harmless joke" is to suppose that the cartoonist is a lunatic. I have known of "Buḍḍha cigarettes" being sold in Ceylon, and I have just seen a publisher's announcement of his business as "The Solar Logos Publishing Company". All such things are revolting.

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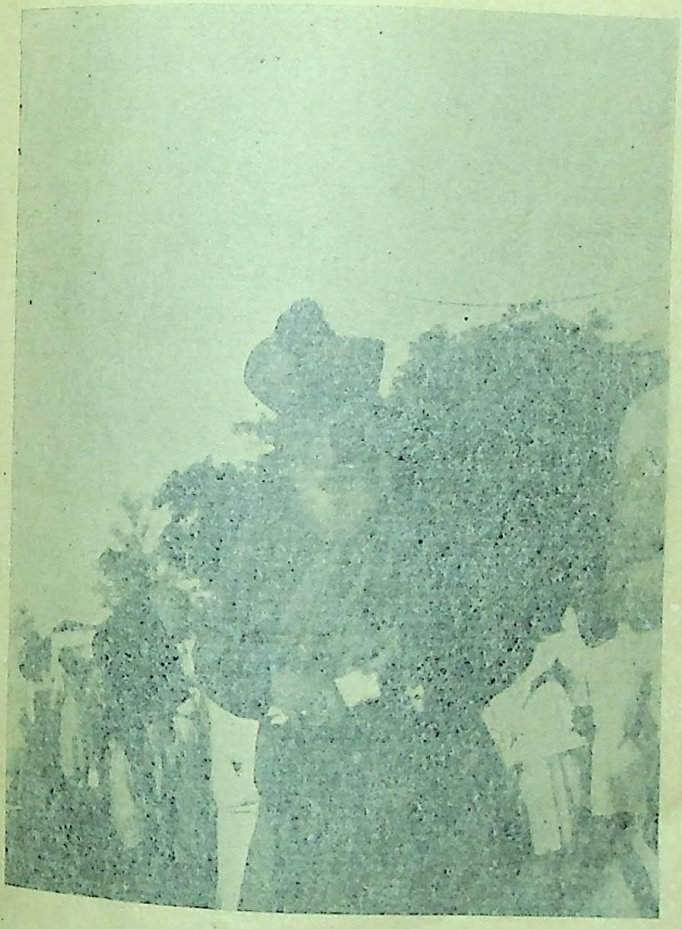

FIG. 1

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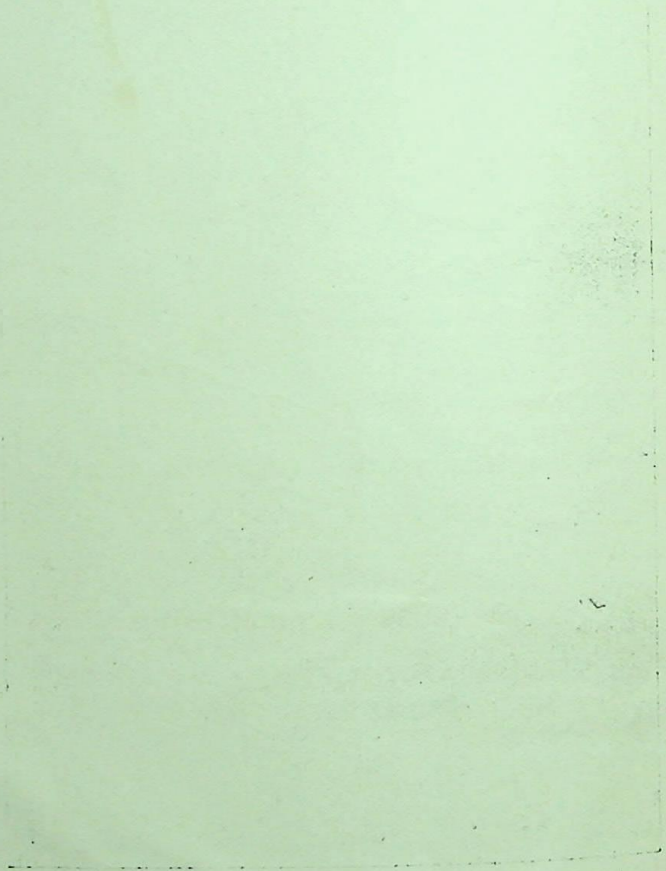

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THE MESSAGE OF THE T.S., 1875 TO 1925

SOMETIMES before the glooming, in the dark
A bird lifts up its voice to hail the day
Unglimpsed as yet, and seeming far away
But those who look, the moving star, may mark
And so they know, although it still is night
Slowly but surely, comes the gladdening Light.

And so for fifty years a voice has cried
The message of a coming golden age
Which ends earth's long and tragic pilgrimage
And now that blesséd promise is descried
As near fulfilment, Faith can make us see
The glorious beauty of our Destiny.

F. H. ALDHOUSE

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THE JUBILEE CONVENTION, 1925

THE Convention has come and gone but with its going there remains with us the memory of days and hours more wonderful than any we have spent in our lives before. Those memories of beautiful Adyar, made more beautiful with a beauty which is not of earth alone, will be with us till we die.

It is difficult to pick out impressions where all is included and fulfilled by one overwhelming impression, and yet the greatness of the Great Day would not have been possible but for the days which preceded and led up to it.

I suppose that never before have there been gathered together in one spot so many delegates from so many different countries, races and nations. And such a gathering was only made possible by the magnificent organisation of the Vice-President, Mr. Jinarājadāsa and the efficient co-operation of his band of willing helpers. No one who saw the smooth running of the machine would guess the tremendous amount of work involved in providing accommodation for 3,000 people, of every nationality and temperament and of all ages, and yet no one heard the creaking of the machinery, so admirably was it put together, and so well oiled with friendliness and good-will. A few little contretemps only gave opportunity for a display of good temper and cheerfulness.

It is not often in the world's history, perhaps indeed it is unique, that 3,000 people have met together day after day, all wearing happy faces, all friendly and kind, all interested in each other, all feeling the very truth that they are part of one big family. Difference of race, of caste, of sex, of creed, of colour, has made no barrier, proving that these are merely artificial and surface distinctions, and that the true spirit of human kindness, once it is awake, can overleap them all.

Another point of great interest to me was to realise how modern inventions and improvements had alone made such a family gathering possible. By modern means of locomotion, men and women have assembled from all over the globe, from North and South and East and West. From Iceland and far Australia, from every part of Europe, from the Americas North and South, from China, Japan and Java, from every part of India, by boat and rail and road the brethren came from their far distant homes to gather once more in this ancient land where so often they have lived and worked together in past lives.

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...me to the Home of the Elder Brethren to receive Their Blessing ...efore once more they are scattered over the face of the earth. And ...ho shall say that that Blessing has not been amply given?

Although each man spoke in his own language wherein he was ...born, all conversed together through a common medium and the ...English tongue became a link that united all.

Again, the modern invention of the loud speaker made it possible ...for 6,000 or 7,000 people to listen comfortably to one human voice, ...while putting no undue strain on the speaker. It was a wonderful ...experience to stand upon the platform and look at what was literally a ...sea of human faces gazing up to one and know that the same word ...could reach every ear, the same message be given to every heart, ...among that vast audience.

Such a gathering as this Convention also helped one to realise ...how rich and varied life is made by the differences existing among ...men, how each nation can contribute to the grace and beauty and ...wonder of life, how much all men have to give to each other for their ...helping and enrichment when the gift is received with glad accept-...ance. I am sure we all feel that a new joy has been added to our ...lives in the memory of the exquisite beauty and dignity of the ...Wayang dancers from Java. They worked and studied through many ...months that we might enjoy, and we must thank them by adding their ...beautiful gift to our own contribution to the world's helping.

Or again, which of us who were present, will forget that evening ...in the garden by the river, in the moonlight, when Professor ...Srinivasan sang for us the story of Nanda the Pariah Saint, and ...enabled us by the beauty of his music, to lift our hearts in adoration ...to the Great Lord.

We have also had the opportunity to learn here the great fact ...that Religion which, in the outer world, is so often a source of strife ...and division, can, when rightly understood, become the great unifying ...force of the world. Which of us will ever forget the daily act of ...common worship in the great Hall at Adyar, where together we ...offered prayer to God under many forms, and in many languages. ...Where else but at Adyar could you see men and women of different ...races, different creeds, different castes, worshipping God at a Hindū ...temple or partaking together of the Sacraments at a Christian ...Church? laying flowers together at a Buddhist Shrine, or helping in ...the building of Synagogue and Mosque? Here you may find diversity ...in unity, deep devotion to particular forms and yet absolute tolerance. ...As a non-Theosophist wrote to the papers "While you are still ...talking about Hindū Moslem unity it is being practised at the ...Theosophical Convention".

But when all has been said that can be said there is still one ...thing above all others which will make this Jubilee Convention live in ...our hearts until we die, and that was the great meeting under the ...Banyan Tree on the morning of December 28th, when for us who

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heard and felt, a new Day was born, a new chapter in the history of our earth was begun. In the Gospel story, the preaching of the great Forerunner, St. John the Baptist, seems to us crude and rough when compared with the wonderful grace and beauty and wisdom of the teaching of the Christ Himself. So do all our prophecies, all our speculations and expectations, seem, not only inadequate, but artificial and crude beside the Realisation. On the morning of the 28th there was nothing miraculous, nothing sensational, it all came so naturally, so simply, so beautifully, and yet it was so all complete, so satisfying to the depth of one's being.

We have seen, we have heard, we have experienced, let us now go forth and give His message of joy to His suffering world.

EMILY LUTYENS

A PILGRIM'S APPRECIATION

A PILGRIM from a far distant land, where sunshine and peace and happiness reign. A long leap across the greatest ocean, with eager anticipations of meeting again valued friends; and revered teachers; and of a nearer approach to the sacred Brothers, and the one greatest Brother and friend, at the holy centre, our Mekka, Masters' land.

And then Adyar lovingly enfolding one within its rich loveliness of tree and flower, and breathing upon one an indescribable peace and inner joy, no whit lessened by the new activity just come—the building of hut after hut made of palm leaves and floors of brick—long rows of them—a group here for Asiatics and a group there for those from the West; near by modern sanitation; a long dining hut seating hundreds; a comfortable recreation hut with easy chairs and tables, and reading and writing matter; improvised shops by the roadsides carrying choice wares of the East; silent rickshaws and tooting motors passing back and forth; delegates arriving from all parts of the earth—all so orderly, so happy, so easily achieved to the casual eye.

Then came the gracious decree of the President—a room near her's in Headquarters Building up and away from the damp of the ground soaked by the monsoon floods, and a tender, motherly word from her in person: "I wanted you where there would be no cause for a further attack of your recent affliction"—ever thoughtful of even the lesser ones who love her and joyously labour in her Service which is Their service.

Then a chance meeting on the famous roof with him we in America have so long known as "the Great Man"—more radiant,

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FIG. 2

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FIG. 2

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1926

more joyous, more youthful looking in spite of the grey than ever, and inspiring one, as does she, "Our Great President," to use his familiar term, with a depth of devotion and at the same time of personal affection that stands lofty and alone in one's life.

Then our loved Krishnaji, sometimes looking almost translated in the matchless beauty of his countenance. And "Rājā," the busy brain that, next to the President, has planned and ordered all the efficient achievements for the entertainment of the thousands of guests who are coming—seen now here and now there, all over the place, by day and by night, so quietly, so easily, directing everything, and so serene and approachable through it all.

And the President's beloved "George," whom one of us calls to himself the wonderful George; and the aristocratic "James our Bishop"; and the ever helpful "Mrs. Rājā," and that young new star that has burst into flame so suddenly, Mrs. Rukmini Arundale, whom her dearest friends so lovingly call "Ruku"; and all those others that stand round the President so closely like a royal body-guard—the brothers Telang, Shiva Rao, Y. Prasad, Subba Rao, Chintamini Trilokekar, and the venerable inseparables, to see one of whom is to see the other two—Subbiah Chetty, Sitarama Shastri and Ranga Reddy; the invaluable Mr. Schwarz, the President's rock of strength here; the smiling and always courteous J. R. Aria; the charming, cultivated Mr. and Mrs. Cousins—and all the rest—the list is by no means ended, but space is short; and the faces of brothers met before from many a land;—how good it was to meet them all again! The world seems very small, and the national barriers very thin, and the family relationship in this rarest of bodies, our beloved T.S., so very close. What a reunion, and what a place, and what leaders!

Hardly had one got settled before the busy round of meetings caught one up and swept one from gathering to gathering—here a smaller one where the President spoke as teacher to pupil, and there a larger where great sweeps of idealism were spread before us. Speaker after speaker held us—no time hanging heavy, but throbbing with vital interest, and inspiring zeal and thought.

And at length came the great Jubilee Convention, the official gathering filling the shady spaces of the massive Banyan Tree, before's great Cathedral of Adyar, with thousands of delegates, each seeming as if upon the platform, because of the loud speakers, so efficiently installed and effectively operated. Here day after day we listened to the matchless oratory of the President, expressing her grand ideals for her beloved Society; the chaste diction of the Vice-President, conveying his inspired thought; the vigorous eloquence of Bishop Arundale with his message of hope in right living; the charming cadences of Bishop Wedgwood, bringing inspiration to the beauty of living in so many ways; the crystal thought and word of the revered Bishop Leadbeater, adding to our knowledge of inner activities; and, our incomparable Krishnaji, whose talks are always found to be even fuller of "meat" when one reads over one's notes

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than one thought was there when they were heard—the final test of the value of a speaker's talks.

Greatest among the events of these T. S. gatherings was the reading by Bishop Arundale of the Message of the Master which has now been publicly seen. As the rich, full tones of the reader filled the open spaces, and all sat breathless and eager to hear every word one could not help pondering in the back of his mind upon the wonder that was taking place: at last an open link with the Elder Brethren, at last a world-wide group thought to be worthy to learn directly from Them Their will as to the steps of the future; Their confidence was being expressed; the snowy barriers of the ages, between Them and Their people for whom They live and labour, were being melted away; a new day was being brought forth, a day of conscious co-working when Man and God would walk together in loving companionship. O wonderful day! A World Religion forming and proposing to associate under its ægis religious and other orders labouring for the upliftment of the world and ready to subscribe to the broad, universal fundamentals upon which it rests, the plan even now being to some extent symbolised at Adyar in brick and mortar in the beginnings of religious edifices of many religions.

Then came another wonderful day, the day of the Star. Krishnaji had been speaking and when he was about to finish his beautiful and inspiring address, one became gradually aware of a great peace sweeping over the gathering. Lifting one's eyes to the high branches of the over-spreading tree, one thought the leaping squirrels seemed unusually happy, and the very leaves of the tree felt as giving forth something they had not had before. Then came the memorable words:

He comes to lead us.
And He comes to those
who have not understood,
Who have suffered,
Who are unhappy,
Who are unenlightened;

He comes to those
who want,
Who desire;
Who long and—
I come to those
who want sympathy,
Who want happiness,
Who are longing to be released,
Who are longing to find happiness
in all things:

I come to reform,
not to tear down,
Not to destroy
But to build.

As the personal pronoun changed, the body seemed to retreat, as is ever the accustomed impulse when one becomes suddenly conscious

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something unwonted, and by the time the speaker was seated the last words had scarcely been spoken.

And then we all quietly went our several ways to think and to dream, for we realised that we had been touched by His invisible hand, had heard His inaudible words reflected in the voice of His chosen one, had stood for a few wondrous moments in the great Presence for whom the prayers of the world had gone up from generation unto generation.

Some hours later that greatest of prayers to Him was lifted once more by her who knows the deeper ways of prayer—"O Master of the Great White Lodge," etc., and scarcely had the first words stopped her eloquent lips when a power, a veritable electric storm of spiritual energy came forth with the words as we all stood, by her request, facing the north, and when the last words rolled splendidly forth, we knew that another mystery had occurred, another Royal Presence had made Himself felt, and had blessed His world.

The next day I was walking quietly and alone along a shaded pathway in one of the gardens, when subtly I became aware that all nature about me seemed to be rejoicing in some wonderful chant—nature at last unafraid and secure in man's presence. Another great mystery! And that singing has never ceased: it goes on and on.

And after this, is there anything more that one should say? Yes, one thing more: to pay due tribute to those visiting and other volunteer helpers who sacrificed all of that for which the rest of us care, in order that we might be properly housed and fed and attended in a hundred ways. Here was a true example of that sacrifice in service which we know always draws forth the love and helpful care of the Great Ones of earth, and that will be their high reward. But we too are grateful to them, and to the President, and to all of her splendid band of co-workers, and above all to Those who poured forth abundantly Their loving blessings upon us.

A. P. WARRINGTON

THE BROTHERHOOD OF THE RELIGIONS

The study of Comparative Religion has, of course, from the beginning been one of the Society's special objects. Now at Adyar study has passed to more definite reality, and brotherhood without distinction of race, creed or caste receives expression in actual fellowship. During Convention it has been noteworthy how much the members of the different religions of the world here gathered together, have interested themselves in each other's beliefs and tried to understand them. Nay, further than this, how frequently they have actively participated in the worship of brothers of another faith.

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The keynote of this attitude is sounded at the "Common Worship" at 7 o'clock every morning in the great Hall at Headquarters. "The prayers of the religions" is the colloquial expression generally employed—but officially it is described as "The Union of all Faiths in an Act of Worship". It is one more of the things which we owe to our great President and her genius for harmonising all things. Punctually as the clock strikes she enters the hall, where there stand assembled men and women of all nations, religions and tongues. They are gathered "for an act of worship to the One who is the object of worship in the 'many faiths' given and ever inspired by the World-Teacher, the One Jagaṭ Guru".

The prayers of each religion are recited by a member of that religion and in the language normally used. The order followed is that of their foundation, beginning with Hinḍūism, the parent religion of the Āryan root-stock, and the mānṭric chant of its Samskṛṭ verses forms a fitting prelude. The later faiths follow: Zoroastrian, Jaina, Hebrew, Buddhist, Christian, Musalmān, Sikh. The three Refuges of the Lord Buddha's followers and the five Precepts are recited usually by the Vice-President in Pālī and during Convention one of the bishops present (generally Bishop Wedgwood) has said the three beautiful Christian collects and the act of worship, and has given the blessing.

At the end, the President leading, all recite line by line the verses:

O Hidden Life! vibrant in every atom;
O Hidden Light! shining in every creature;
O Hidden Love! embracing all in oneness,
May each who feels himself as one with Thee,
Know he is also one with every other.

Mrs. Besant then closes by giving the Benediction as she alone can give it.

During Convention the Hall was crowded to such an extent that attentive worshippers were standing in groups outside the door, unable to find places within—worshippers drawn from every one of the great faiths, from 38 nations of the earth.

The Masters who founded the T. S. as a nucleus of Brotherhood in all things, surely give to this daily gathering a special blessing. What do They think of it after fifty years of Their help and Their care? And ourselves? Shall we not do well to remember that this is as yet but a nucleus and that it can be our privilege, as it must be our responsibility, to spread this great work afield. Though a few people can do this at Adyar, out in the wide world there are millions who cannot. We remember that a great Teacher said of the kingdom of God that it "is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

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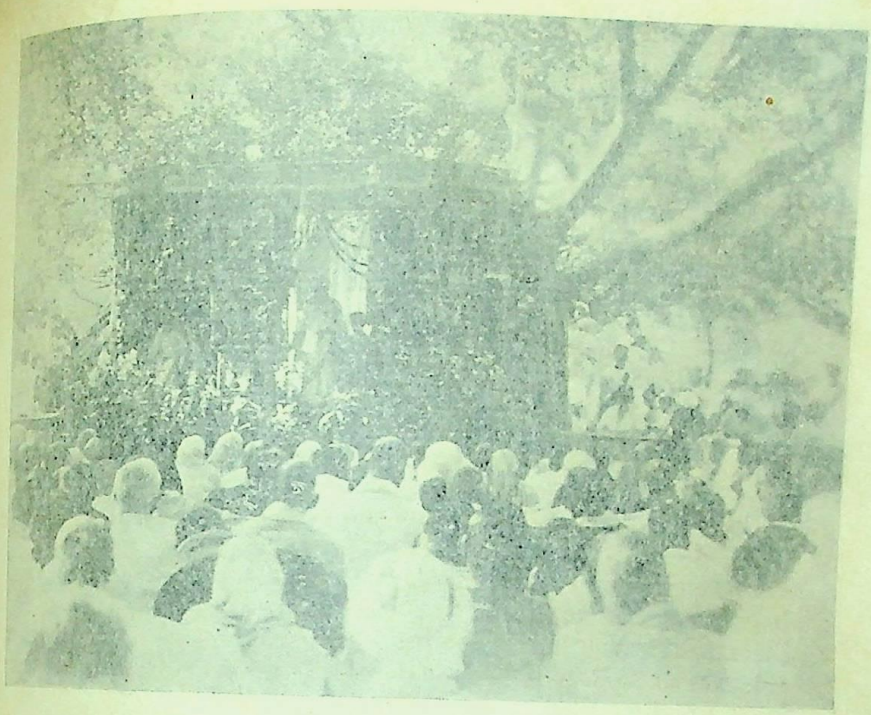

FIG. 3

FIG. 4

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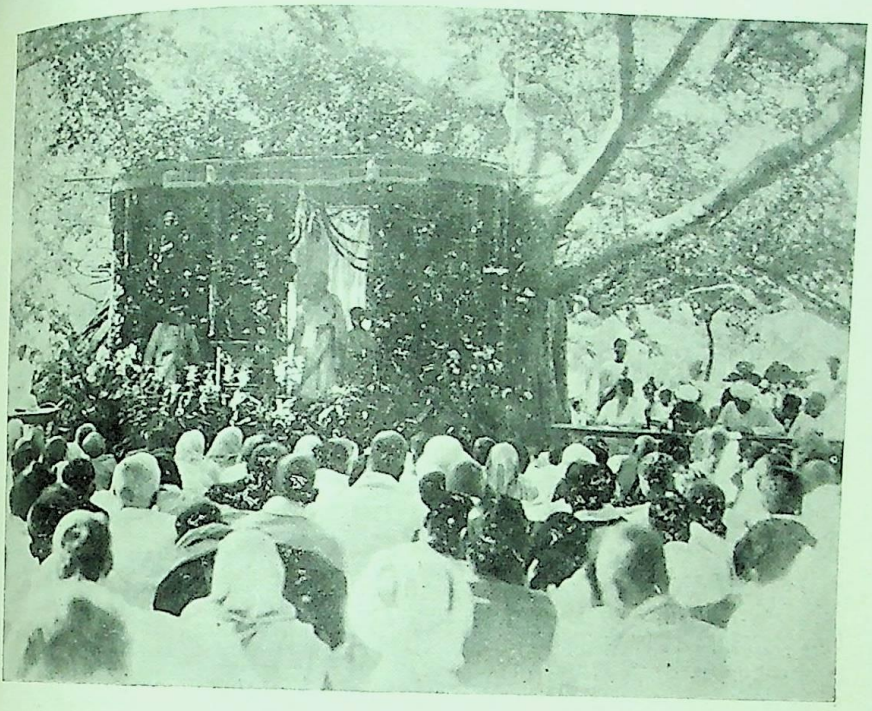

FIG. 3

FIG. 4

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FIG. 5

FIG. 6

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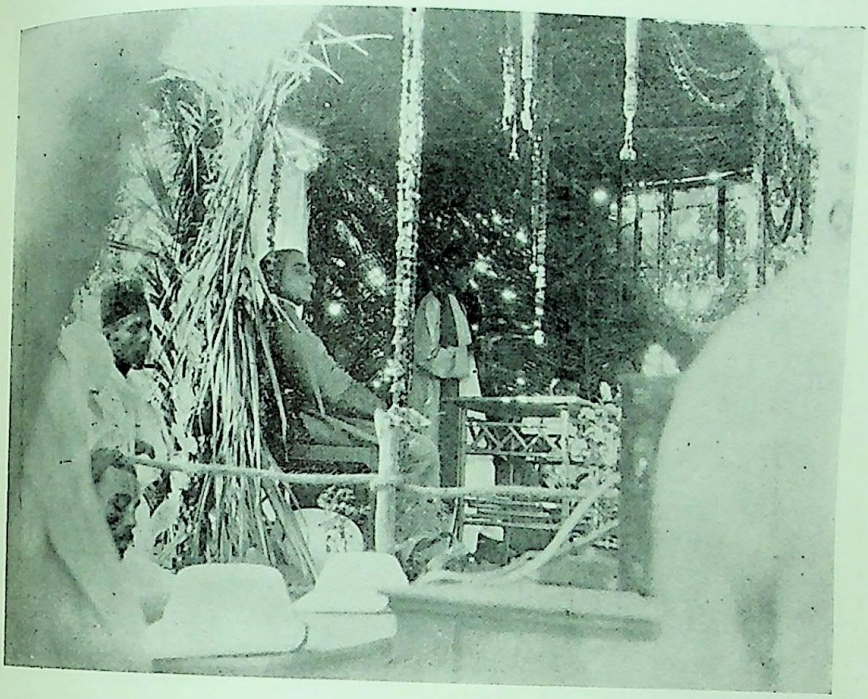

FIG. 5

FIG. 6

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But for individuals to be blended satisfactorily, each must stand firm in his own strength. And as it is with men, so is it also with religions, and at Adyar are the individual religions being strengthened now. A charming Hindū temple has been built and was consecrated on December 21st. Here at 6.30 every morning the *pūjā* ceremony is performed by Krishnaji himself, assisted by Mr. Rajagopalacharya—both of whom have in this life been born into brāhmaṇa families. This wonderful but simple act of worship sends forth over Adyar and over India the blessing and the power of the Most High. The music of Krishnaji's chant, the sonorous recitation of the mantras by those who assist him, the rising sun shining into the temple and on the worshippers, the mystery of the ritual which he seeks to purify and restore—a greater pen than mine is needed to describe them.

Elsewhere in the grounds a little Buddhist shrine has been built. It is beautifully situated by the side of a small pool, whose still surface the leaves of the lotus blend with the reflections of the graceful palms which surround it. The simple ceremony of consecration was carried out by a Buddhist monk and Mr. Jinarājadāsa on December 31st.

Near by stands the temporary erection which serves as Liberal Catholic Church. Here C. W. L. celebrated the Holy Eucharist on Christmas day and during Convention, there have been five other Bishops here—Bishops Wedgwood, Arundale, Cooper, Mazel and Thomson. The building roofed over with plaited palm leaves—like the huts we live in—is open on three sides and it too was thronged far beyond its capacity. To western eyes it is quaint to see the worshippers sitting cross-legged on the floor, for the seats are strictly limited. One could not fail to notice how much the Christian ceremonial attracts many Indians—while conversely some of the most regular worshippers at the Hindū temple were born in this life under the sign of the Cross. Christianity too, will have its permanent building and the Foundation-stone of a new Church was laid on February 11th with full Episcopal and Masonic ceremony. The association of these two great ceremonial traditions is in itself of interest in view of the attitude of some Christian organisations towards Masonry.

The Convention brought together at Adyar a number of Jewish members from various countries and they have seized upon this opportunity to form an Association of Hebrew Theosophists and have immediately begun to collect contributions towards building a synagogue, of which the President has laid the foundation-stone. A memorial tablet of a Muhammadan Mosque was placed in its right position, and the foundation-stone of a Pārsī (Zoroastrian) Fire-Temple, for with regard to the last-named, a small band of the most devoted workers at Headquarters belong to the ancient religion of Persia. All these new undertakings will be proceeded with as adherents of the respective faiths in different parts of the world are willing to contribute to their fabric and to their subsequent support. In the case of all it is intended that members

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of another religion will be welcomed and may participate within the limits prescribed by the different faiths for those who worship at their altars.

In many cities of the world, temple stands by mosque and church by synagogue. In how many is there any friendliness or interest the one in the other? Not to speak of enmity and persecution. One cannot help the mental comparison between Adyar and some other holy places.

Temples, churches and mosques cannot rise everywhere as at Adyar, but Theosophists the world over sometimes unite in devotional meetings. In such cases when two or three are gathered together belonging to different faiths, might it not help our nucleus to expand if the example were copied of the Morning Prayers at our Head-quarters; if a member of each religion represented were encouraged to offer, in the formulas of his own faith, worship to that One of whom all are the children.

RICHARD COLENUT

OUTSTANDING FEATURES OF THE JUBILEE CONVENTION

THE first and foremost among many big events at this thrilling Convention, commemorating fifty years of Theosophical Activities, is undoubtedly the fact that this Christmas was not celebrating a past Advent, but the Advent. And it is gratifying to note that the setting for this Coming was worthy of its sublime Message.

When I compare the Convention of sixteen years ago at which our revered President first spoke privately of the body chosen as vehicle by the Lord Maitreya and this at which the World-Teacher chose to speak the memorable message through Krishnaji: I rejoice to think that the movement *has* grown commensurate with the importance of its proclamations.

Compared with 1910 the Adyar Estate gives outward tokens of inner growth in its marvellous gardens and woods, a beautiful setting to the many handsome mansions and houses that have sprung up since my departure in 1912. The Society did evidently its utmost to give a right royal reception to the thousands of its Delegates, so that signs of comparative affluence are noticeable, gladdening the hearts of old workers in the cause, who enjoyed the good fortune to revisit Adyar nowadays. In those days we marvelled at crowds of say five hundred foregathering under the Banyan Tree, but to-day several thousand could listen—thanks to the loudspeakers—to the same melodious voice, bell-like as of yore, of our beloved President.

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And the inner Light hidden behind that marvellous personality came especially to the fore when the different nationalities—37 together—did her homage, in group after group, and were answered by an invisible Greeting emanating from her evidently, thrilling receivers and beholders alike.

An avenue of mahogany trees planted simultaneously by each representative delegate with soil from his or her native land, at the sound of a bugle, will commemorate this rare fête of real and actual Brotherhood. No excitement ever marred the even flow of Power and Peace. Verily, the Star of Shamballa shed its lustre over the whole World during these weeks.

Verily a fair background to the Glad Tidings of the founding of a World Religion and its Mysteries, later to be supported by a World University to be! The World Religion links already now officially four great Movements: the Theosophical Society, the Order of the Star in the East, the Bhāraṭa Samāja and the Liberal Catholic Church, which different organisations have entered its Fellowship.

The Convention witnessed the opening of, and daily worship in a Hindū Temple, a Buddhist Shrine, and beautiful daily celebrations of Mass and Benediction of the Liberal Catholic Church within a temporary shed on the Compound, which is furthermore to be presently enriched by a Star Headquarter Building, a Synagogue, a Mosque and a Zoroastrian Shrine, foundation-stones for which were laid some with due Masonic rites, during these busy weeks.

Besides all these activities the Co-Masonic Temple saw specially busy evenings, as evidently the Mysteries are soon to be given to a world, prepared and athirst for them once again. To get up in time for Pūjā at 6.30 a.m. in the Hindū Temple, conducted by Krishnaji as the officiating priest, or for the Morning Prayers at the Headquarters Hall at 7 a.m. uttered by Hindū, Pārsī, Jain, Hebrew, Buddhist, Christian, Muslim and Sikh, and closed with our Great President's Benediction, and thence to the celebration of the holy Eucharist at 7.45 a.m. (possibly performed by Bishop Leadbeater in person), gives the whole day an imprint of world-vastness for which even a divinely inspired psalmist's lyre would be inadequate; thus to pursue the impossible task of doing justice to the many unique Jubilee Functions at Adyar these days of December, 1925, which mean really the setting in motion of the preparations for the Millennium, the closing of the warring eras and the opening of the Golden Age?

JOHN CORDES

General Secretary for Austria

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UNIVERSALITY, POWER

THE Jubilee Convention is past but its influence will be with us for many lives to come. Many of us had made it a sort of centre around which much of our activities adjusted themselves and our plans for some time past have been made accordingly. We were determined to be present at all cost. We came; now what is to be the result to the world and secondly to ourselves?

So much has happened that one feels more inclined to sit quietly by the river at sunrise or at sunset and not try to express that which is inexpressible in words. Yet those who were not able to come want an expression in words; they are waiting eagerly for it, and one knows that they must read between the lines for the great things that cannot be spoken. The great things are hidden, the great things are expressed in silence, the great things are expressed by depths and cannot be measured, as we measure greatness, the great things are quiet, calm, strong, mighty.

This Convention was calm, quiet, strong, mighty, powerful, and the impression that one would pass on, as far as I see, is the realisation of universality and power; both these seemed to glow at every meeting small or large. It is true that the Society has stood for fifty years for universality but it is a big thing to live universality, we are apt even to restrict the very word but universality means power of adaptation and comprehension and it is under these meanings of the word that one felt that we had after fifty years begun to learn the beginning of our lesson as members.

It is a very big step; other Conventions have helped to work towards this but here one realised a certain accomplishment of what we are out for. Up to now we as ordinary members have been groping. It was inevitable, for most of us have undertaken a little more than we are really able to accomplish, but we know that we grope and go on steadily; now at this Convention the groping has found its first outlet and now is our great chance to make of the Society that which it was intended to be, a living fire of force in the world that cannot be gainstayed and which no storms can shake.

We are getting towards this, universality is one of the keys to the realisation of this great brotherhood on earth.

It is not easy to adapt ourselves to others and to surroundings; it is not possible for us at present to comprehend our surroundings and to comprehend each other, and it may take many lives so to do; yet this Convention breathed universality, as nothing as yet has breathed it, to every member.

The wonderful Message given to us by our Elder Brother breathes out universality in all its aspects. It breathes the great lesson of adaptation: "Great alchemists shall you be if you will, transmuting ... separative pride into loyal comradeship . . . Be very tender to little

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FIG. 7

FIG. 8

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UNIVERSALITY, POWER

THE Jubilee Convention is past but its influence will be with many lives to come. Many of us had made it a sort of centre which much of our activities adjusted themselves and our pla some time past have been made accordingly. We were deter to be present at all cost. We came; now what is to be the to the world and secondly to ourselves?

So much has happened that one feels more inclined to sit q by the river at sunrise or at sunset and not try to express that is inexpressible in words. Yet those who were not able to want an expression in words; they are waiting eagerly for it, a knows that they must read between the lines for the great thi cannot be spoken. The great things are hidden, the great thi expressed in silence, the great things are expressed by dep cannot be measured, as we measure greatness, the great thi quiet, calm, strong, mighty.

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FIG. 7

FIG. 8

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children, yet more tender still to all who err, knowing little of the wisdom; and tenderer still to animals. . . . Cherish too the flowers and the trees." What adaptation is needed, what comprehension, to carry these commands out and into our lives and thus live the precept of 'universality'.

All nationalities really gathered together as never before, eager as never before to try to understand themselves and each other; we learned a great deal and I know that many go away and feel, not only say they feel, that we are all one.

The morning prayer offered to the Most High in many ways, in different tongues drew us mightily together, separativeness lifted and comradeship is well grafted into our hearts, for the blossom we wait; but the Elder Brother has told us, "Great gardeners shall you be" and what greater flower can we offer HIM than this blossom carefully and tenderly watered in HIS Name.

It is through adapting ourselves to others and by the comprehension of others that we shall reach the Path that leads to at-one-ment and to living the life of brotherhood.

The other lesson that this Convention taught some of us to realise was the power that each of us had within himself. To me it seems that we cannot grasp this until we have learned much of the previous lesson, universality. Power lies within each but it is shared by all, and in that sense is a part of universality. If this were not indeed truth we could not hear in the Message of the Elder Brother: "You need each other, and We need you all." Nothing is complete without all, nothing can be perfect unless all join.

This is a great lesson to carry away with us and to hand on to others and to live henceforth unwavering and without a shadow of doubt—which is the great separator.

Sometimes I have felt that we spend much time in choosing our way of work, what sort of work, how to do it, with whom to work, how to learn to work with all, when to work, where to work and we waste all ourselves all sorts of futile questions of this kind; but we have in reality only to ask ourselves one question and that is does this way of that separate, divide, or does it draw together to a better understanding, unite, and when this question is answered then we know where to work, and what to do.

This sounds very simple, but all divisions bring disharmony and life and harmony are part of each other, beauty crowns both.

This Convention has taught so much that we need to sort it out each for ourselves; the lessons have not been in the words spoken but in that which has been unsaid; therein lies that great difference to all the other Conventions.

The Revelation has been in a few words to some, to others it has been unspoken, yet I am sure that all have had revelation, all have

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been enlightened. The Revelation must shine out in our life and that which has enlightened us must be a veritable light to others wherever we go. Each one whom we meet must recognise all of us, who have been here, as those who have seen, heard, understood and now know God. God has revealed Himself at this Convention, many can bear witness to that, and in their lives that "witness shall appear".

WAYFARER

SOME IMPRESSIONS

BEAUTY of nature combined with the spirit of co-operation, the joyfulness and gentleness of about three thousand members; human consciousness directed towards one goal combined with the consciousness of those Great Ones who live in the Reality: it is to these four sources of life that the Jubilee Convention owes its outer success and especially its inner value for the work which lies before every one of us. At Adyar the oneness of all the religions is a fact, realised every morning at the Prayers at Headquarters Hall, a fact which will even be more fully realised when all the temples whose foundation stones were laid during the Convention will have been built. At Adyar science has found its due place.

The treasures of the Library and the Archives are a living example of Theosophy as Science. Its different schools and the Brahmavidyāshrama, the nucleus of the World University, form the link between the work of the T.S. and the educational and scientific work in the outer world. Dances and Shadow Plays of T.S. members from Java; Indian music and western concerts gave to the musicians in our ranks the opportunity of expressing their innermost being through art.

Work of every kind, carried out with enthusiasm, work from morning till night, one living organism, breathing, expanding, growing from day to day into the likeness of a torchbearer who is the pioneer for a whole world of longing, searching souls: that has the Jubilee Convention been for many of us. Its life, its joy, its harmony, its lucidity are going to be spread all over the world as members of the continents, of 38 countries have been present at Adyar to bring their tribute of gratitude to the world centre of the T.S. and to carry with them from there all the light, all the love, all the power which have been outpoured upon them so abundantly. Our leaders gave the example of what is meant by "Do all your work in the name of the Masters". Their followers will share in that work more and more and the day is not far when the cry of the suffering world will change into a hymn of gratitude because the Lord of Love and Compassion has said: "I come."

AXEL VON FIELITZ-CONIAR,
General Secretary for Germany

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INDEED this is no ordinary Convention as one might think judging by superficial externals and the programme given out. Our Convention was no mere demonstration of brilliant speeches, rendered by speakers of first-rate mastery of language, of deep and valuable truths and facts given by our Leaders, but we became partakers of something extraordinary and grand, of a unique opportunity of sensing and seeing invisible and visible greatness.

Imagine here in India at the very centre, the cradle whence our present humanity and culture sprang, reunited from all quarters of the world, humanity again returned to do homage to the mother-land. This congress, demonstrating by the very presence of nearly all the nations of the world, joining East and West under one banner, the ideal of universal brotherhood, proclaims a rebirth, a re-shaping of humanity and of the world. The proclamation of this world-wide brotherhood of mankind and of all created kingdoms, verily means something different here than if it had been proclaimed from any other place on the earth. For here, under this radiant blue sky, this glorious sunshine, among the stately palm trees and a vegetation of a beauty and variety of shape and colouring and of sweet fragrance supreme, the butterflies, big and small, vying with the flowers, and all the birds singing, cooing, wooing, no animal flying in fear from man but even the shy squirrels not shunning his presence, till you seem to be back in paradise, in a dreamland of fairy beauty, strange with spiritual realities behind its enchanting māyā that impregnates every thought and feeling as the very essence thereof.

To mention just one wondrous night when the Javanese nobility danced their holy dance, sanctified by tradition, danced it under the big Banyan Tree. Mystic music, soothing, conjuring, of monotonous but sweet, melodious sound, drawn forth from strange, stringed instruments and drums of curious shape, is the accompaniment to that aristocratic hero dance that by its slow and solemn movements shows its religious, and devotional, hidden meaning, indicating by play of scarf and shawl and most marvellous movement of those slender, beautiful arms and hands, a secret, mystic meaning. Verily the big banyan tree was the worthy background for this holy performance, and for all that was given us there of spiritual and intellectual food. This tree, standing here for centuries, having seen many, many generations, seen the enlightenment of the Buddha, once more heard a proclamation by One enlightened. "I come to those who want sympathy, who want happiness; who are longing to be released; who are longing to find happiness in all things; I come to reform, and not to tear down; not to destroy, but to build."

This time, under its foliage and among its root-stems like so many weather-beaten columns of wood, it sheltered thousands of people, listening to the voice of the speakers, being carried to the farthest listener clearly and distinctly by the broad-casting apparatus. There we were, only about 3,000 people united from all over the world to live for some few days a fairy dream of strange realities of beauty,

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unity, love and light. Here we began to live the destiny of all humanity, that will gradually bring the whole world to this standard if we but remember the lessons taught here by word and deed, visibly and actually lived. If we but live that lesson, that man is destined to be the creator of beauty and happiness all over the world, to bring it to all creatures, if only we continually are aware that all creation and all creatures are one and brothers of one origin on this globe and the other worlds, above and below.

This is but a poor, short sketch of what has been going on here in Adyar, giving but slight evidence of the glorious days in which I was privileged to share, and to gather immemorial experiences to be utilised in service in the sense of world-wide brotherhood. I am persuaded that this glory here is but the beginning of days to come all over the world, if we are faithful to the trust given to us, to spend and to spread the seed sown in us to help the world to happiness and knowledge. I feel the responsibility of being myself a small messenger of those truths imparted to us by those greater messengers, who in their turn again are messengers from greater and more perfect Ones, who are the rulers of this privileged place and are indeed the rulers of the world.

J. LUISE GUTTMANN

IT seems well nigh impossible to describe what this Jubilee Congress has meant. In the first place, the coming to Adyar was like coming home, for a huge family gathering warmly welcomed by the Great Mother of us all.

That a powerful and yet so loving Presence broods over Adyar seems not at all to express the embracing vigour that we feel here, that makes it seem as if never more shall we be small or weak, though we know that we shall have to prove our strength, when we return.

To express the wonderful happening at this Congress is not possible, perhaps the nearest to it is: for one moment the world stood still, and when it resumed its course, it was with a new rhythm, another vibration, to which we shall all have to attune ourselves.

The time of expectation is past, the fulfilment draws near. Let all that have ears, hear, so that nothing of this wonderful time may be lost, but can be used by us for the helping of the world.

C. W. D.

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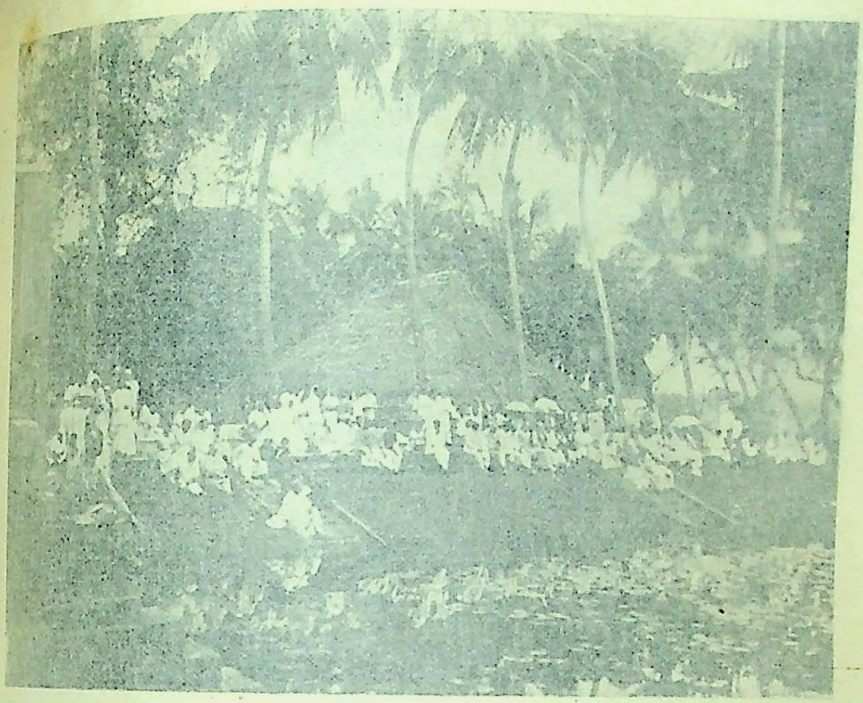

FIG. 9

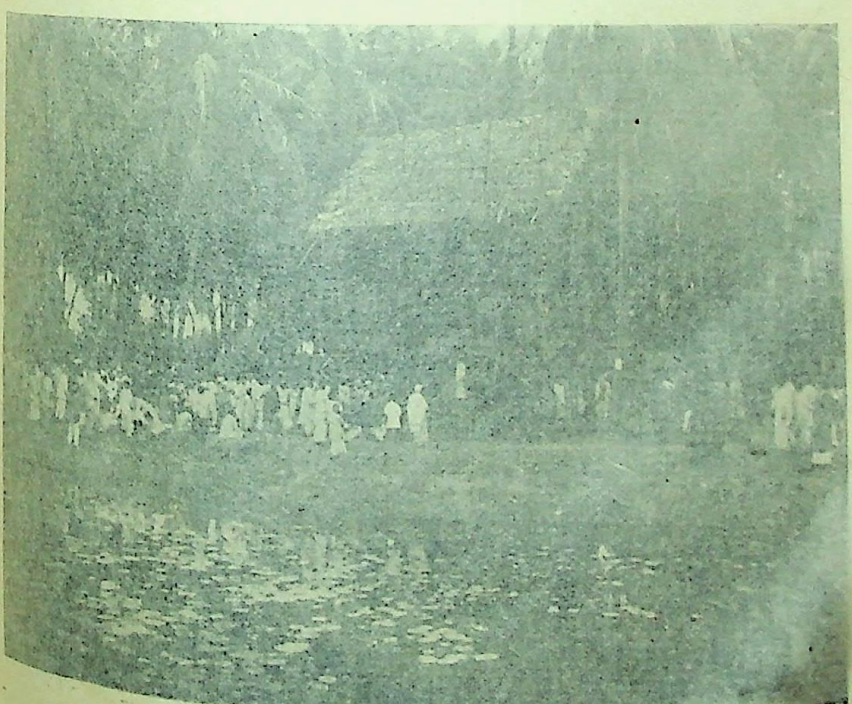

FIG. 10

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J. LUISE GU

It seems well nigh impossible to describe what this Jubilee C has meant. In the first place, the coming to Adyar was like home, for a large family gathering warmly welcomed by the Mother of all.

That a powerful and yet so loving Presence broods over seems not at all to express the embracing vigour that we feel that makes it seem as if never more shall we be small or though we know that we shall have to prove our strength, wh return.

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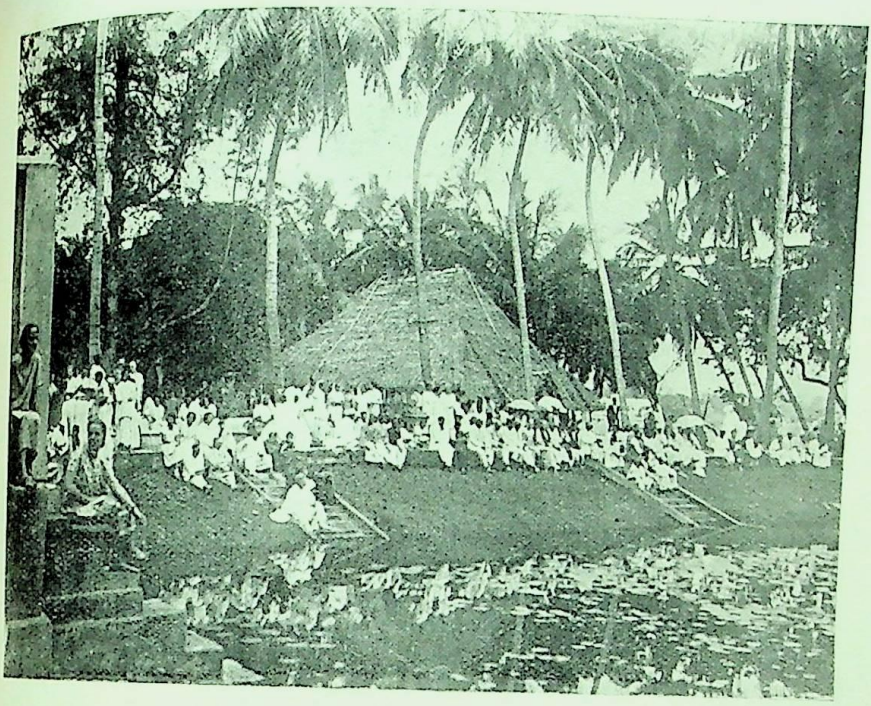

FIG. 9

FIG. 10

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ADYAR is Peace and Power.

Its Peace is strong and crystal-clear. It forces to absolute honesty, it reveals every weakness, every smallness, every bit of petty self-indulgence and cravings for personal happiness.

But its Power gives the strength to face one's Master, to offer Him one's whole being as it is, with the strong unshakeable decision to purify this offer till it becomes a chalice pure and radiant, worthy to receive the Water of Life, wherewith to quench Humanity's thirst for Eternal Happiness.

It gives the strength to face any sort of life from the most deadly commonplace to the most active and strenuous one; it enables to shine forth the radiance of the jewel, brought home from this blessed spot.

H. v.d. S.

A JAVANESE DANCE

It is maybe the poetry of motion that might be shown by some delicate being of the invisible worlds, wafted hither and thither in response to feelings or influences more subtle than we can know.

It is an example of absolute poise and balance worthy of our eager emulation in both physical and emotional natures. If we could gain such in our emotions, our Vairāgya surely would be complete.

Or again may it not be that such a dance outlines in space in some mystic way an intricate geometrical figure, and is in its perfection an obeisance to the Grand Geometrician?

But most of all the dancer (or the dance was it?) seemed to symbolise a beautiful garden in early summer from dawn to noon, with sweet flowers large and small, sometimes tiny and opening with the tiny unfoldment, sometimes more august and stately, unfolding petal by petal, as though loth to let go wholly the purity of childhood, the reticence of youth.

One could see here a daisy gradually loosening its blushing petals, there a pansy unrolling its velvet, golden and purple, now an evening primrose forgetting it was day, then a wild rose baring its five petals to the sun, again the saucy but modest violets pushing up their pretty heads, or a more virile tulip breaking its bonds.

That exquisite dance indeed was like a morning spent in one of those English gardens one has not yet seen in this life, but knows so well.

* * *

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INVISIBLE HELPERS

A Tribute

BACK in Benares again! Leisure and quiet in which to assimilate the varied experiences of what must surely have been the most wonderful Convention the world has ever seen.

Abler pens than mine will tell of that great gathering of nearly 3,000 delegates from the uttermost parts of the earth, from Iceland to Uruguay, Java to America, representing 42 nations, and all the great religions of the world. Others will describe the vast and reverent audiences which gathered many times a day, and *every* day, under the great banyan tree, to be inspired by the magnificent utterances of our leaders; others will speak of the never-to-be-forgottten religious services, where all joined together in common worship in Church and temple, shrine and hall, as a practical demonstration of that unity of all religions which it has ever been the mission of Theosophy to proclaim before the world; and others again will tell of the universal happiness, enthusiasm, and goodwill, prevailing throughout that mixed concourse of people of all races, castes and creeds.

I only write to put into words what I am sure we would all wish to express, namely, our sincere gratitude to that army of unselfish and devoted members who, working practically unseen and unheard, in store, office, dining-hall and kitchen, made perfect the wonderful organisation by which all things ran smoothly for the benefit of all, and thereby so largely contributed to the success of the convention as a whole.

Three thousand to be housed, and fed four times each day, and not a single hitch to mar the proceedings, or if hitch there were, it was never allowed to appear on the surface. From early morn till late at night those unselfish workers were at their posts, foregoing meetings to attend to our needs, safeguarding us all by their scrupulous care in kitchen and scullery, from dangerous sickness and terrible epidemic. It was a labour of love offered voluntarily, with happy hearts and smiling faces, but nevertheless we would not have them think us unheedful of their loving care.

To this devoted band of servers, we surely, each and every one of us, would wish to pay our tribute of grateful acknowledgment for all their self-sacrifice and loving service on our behalf.

We do not forget that He who taught us that the greatest amongst us is he who serves, will surely reward them in due season, but we also would humbly add our grateful thanks to His, for their acceptance.

That those who so generously poured out their all in loving service, may be filled anew to overflowing with His Life, is, I am sure, the earnest prayer of all of us who shared in the benefits of their willing self-abnegation. May we, when our turn comes, do even half as well as they.

E. A. KING

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FURTHER IMPRESSIONS

FROM the point of view of illustrations our snap-shots do not come up to the standard that we could wish but they are only snap-shots collected from the many that were taken during Convention and to those who could not be present they will give some idea of some of the events and all will like the ones that have been snapped of our leaders. In the Frontispiece 38 of the 41 General Secretaries are present. An historic event. Canada, Spain, Porto-Rico being absent.

No. 1 is a very realistic picture of Bishop Leadbeater and shows him beaming on all with a wonderful kindliness. This month is the birth month of this great leader and Adyar has been very happy to have him here. All good wishes will centre around him on the 17th very specially. Many grateful hearts will thank him for his share in the Great Work of the last fifty years.

We had rather difficulty in getting the Editor to allow the little one of herself to be reproduced but at length we prevailed so we hope that some, perhaps many, will see in this little photograph part of what we see. The surrounding is dark, very dark and the light has shone on her and she stands out and focuses the light in the picture and thereby lightens the whole.

Nos. 3 and 4 are taken from under the banyan tree and show the little dais that was erected there. The beauty of the dais was the colouring and this of course the picture cannot show. The garlands hanging from the top were made in gold and purple flowers and the whole was made of green palm leaves. I wish that we could have reproduced more of the crowds to show in what great numbers they came but as has been described elsewhere the speakers were heard through "loud speakers" and the crowds were therefore dispersed round the tree and beyond, for all could hear from a remarkably long distance. The platform was quite unique perhaps it erred on the small side and we could not, unless fairly close, see who sat within as their faces were shaded. These pictures are, considering this, very good and No. 5 gives another view of it and we have been able to present all the chief speakers in these three pictures.

Next we come to processions of various kinds. No. 6 is what I might call a natural procession of people going home after a lecture and again we have managed a very natural picture within the natural procession. The next two were taken on "Star Day" when the foundation stone was laid with true Masonic rite. The higher degrees

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only walked in this procession from headquarters to the new Star Headquarters to be. The site is not far from the entrance to the compound and quite close to the river. Some details of this very imposing sight is given by one of our writers. It was a great Day, all day long, everything and everybody was great on that Day.

Many have written of the foundation stones that were laid for various Temples, or for places of worship of the various religions. The pictures marked 9 and 10 are taken in the middle of the wonderful palm grove where so many of us have had not only help but revelations. In the palm grove is a tank, formerly used for bathing and still sometimes used, part of it hidden by the lovely lotus plant and now and then a lotus bloom peeps out and is taken to the Shrine room.

The crowd are sitting on the bank of the tank and the occasion is the consecration of the Buddhist Shrine. In the second picture the President is just walking into the Shrine after the Consecration, to offer flowers. After she had finished a solemn procession of people went also into the Shrine and did likewise.

The last photographs are of varied interest. No. 11 is taken from above in Leadbeater Chambers and shows somewhat, but a small somewhat, of the lovely view that the residents there enjoy. It is close to the river and a very little way from where the river joins the sea. The shade of the fir-like trees is near and it is a lovely little walk in the shade of the evening down to the sea for a bath or to sit and listen. There is much to listen to all over the compound of Adyar, whether by the river or by the sea or under the palms or in the quiet of your room. Sometimes I have thought that we do not listen enough for it is great to be silent at Adyar.

I have wandered from my description and been theoretically carried "out to sea". In this photograph some of the huts that were put up for the visitors are plain to see. They are a very small portion of them but this picture will be a reminder of the many incidents in the huts, some very great and some, the small ones, that will fade away or be dismissed by the remembrance of the greater ones which are so great that they will insist on having their place in our remembrance.

The Wayang players had their picture taken close to the entrance to the Banyan Tree. A very short description of the dance appears elsewhere but we have not had a worthy description sent to us for publication, perhaps it is that we did not understand enough and have not had leisure to ponder on it. We hope to receive one, there is much that should and could be said.

We do not need pictures to recall to us this wonderful Convention I know, but in the years to come there may be those amongst us who will long to see *all* that they can that will convey to them any impression of the wonders of this time.

W.

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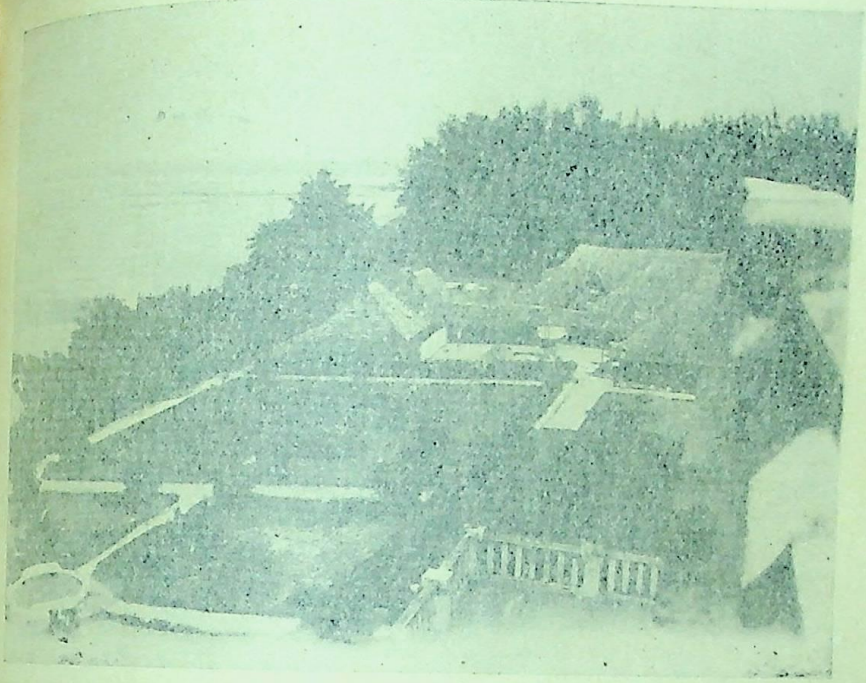

FIG. 11

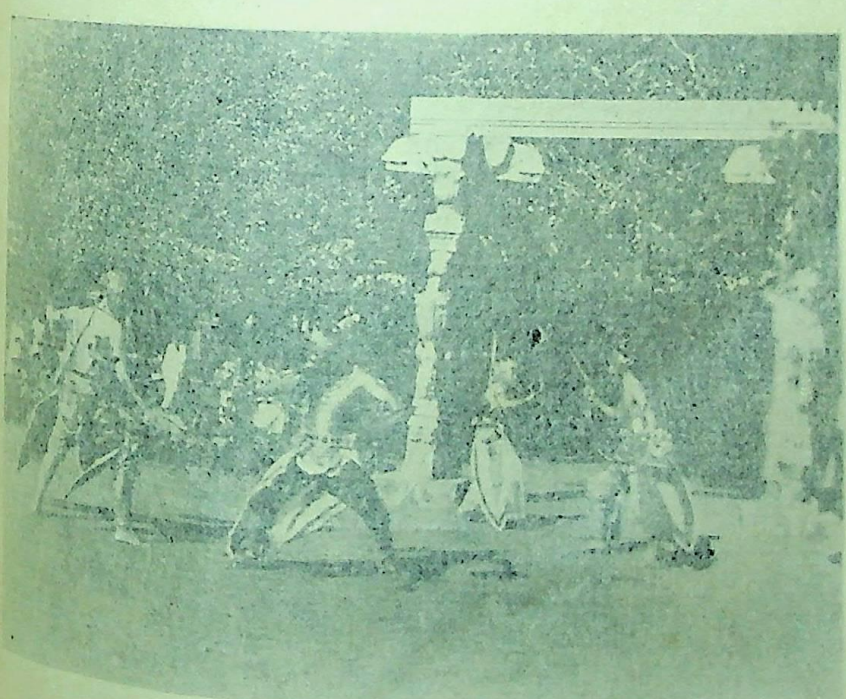

FIG. 12

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The last photographs are of varied interest. No. 11 is taken above in Leadbeater Chambers and shows somewhat, but a s somewhat, of the lovely view that the residents there enjoy. close to the river and a very little way from where the river join sea. The shade of the fir-like trees is near and it is a lovely walk in the shade of the evening down to the sea for a bath or and listen. There is much to listen to all over the compo Adyar, whether by the river or by the sea or under the palms the quiet of your room. Sometimes I have thought that we listen enough for it is great to be silent at Adyar.

I have wandered from my description and been theor carried "out to sea". In this photograph some of the huts th put up for the visitors are plain to see. They are a very portion of them but this picture will be a reminder of th incidents in the huts, some very great and some, the small on will fade away or be dismissed by the remembrance of the ones which are so great that they will insist on having their our remembrance.

The Wayang players had their picture taken close to the e to the Banyan Tree. A very short description of the dance elsewhere but we have not had a worthy description sen publication, perhaps it is that we did not understand enough not had leisure to ponder on it. We hope to receive one. much that should and could be said.

We do not need pictures to recall to us this wonderf tion I know, but in the years to come there may be those w who will long to see *all* that they can that will convey to impression of the wonders of this time.

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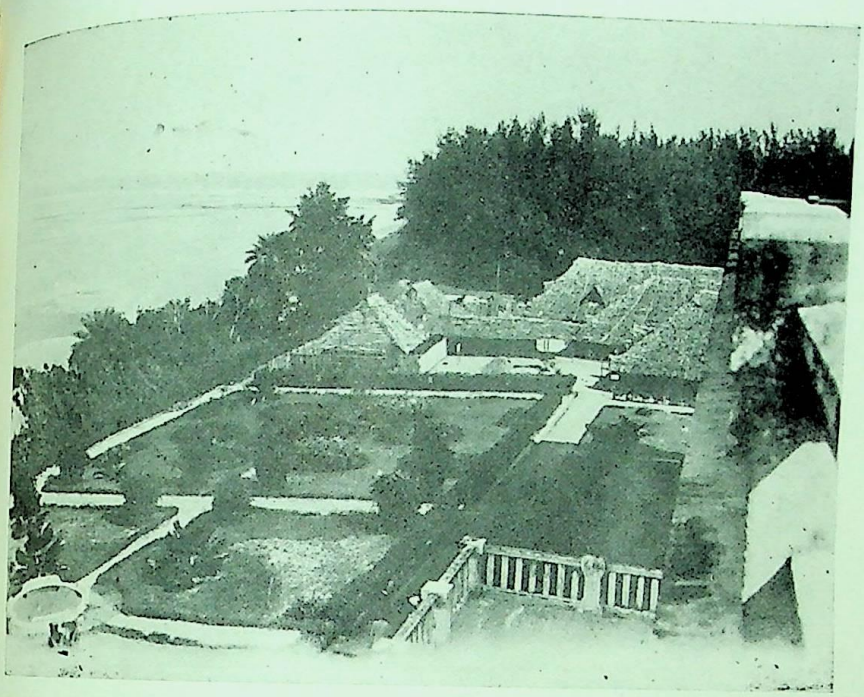

FIG. 11

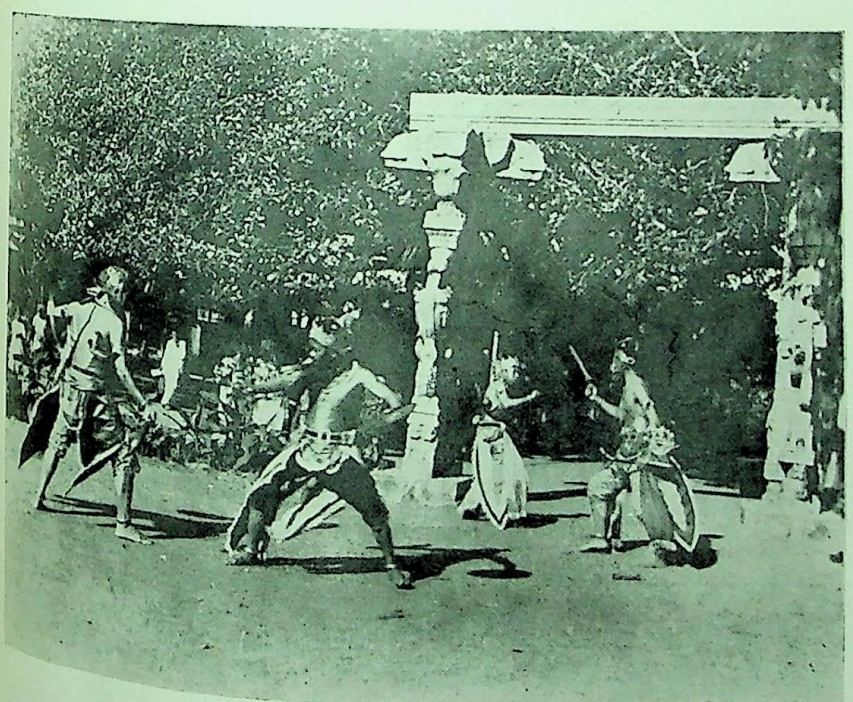

FIG. 12

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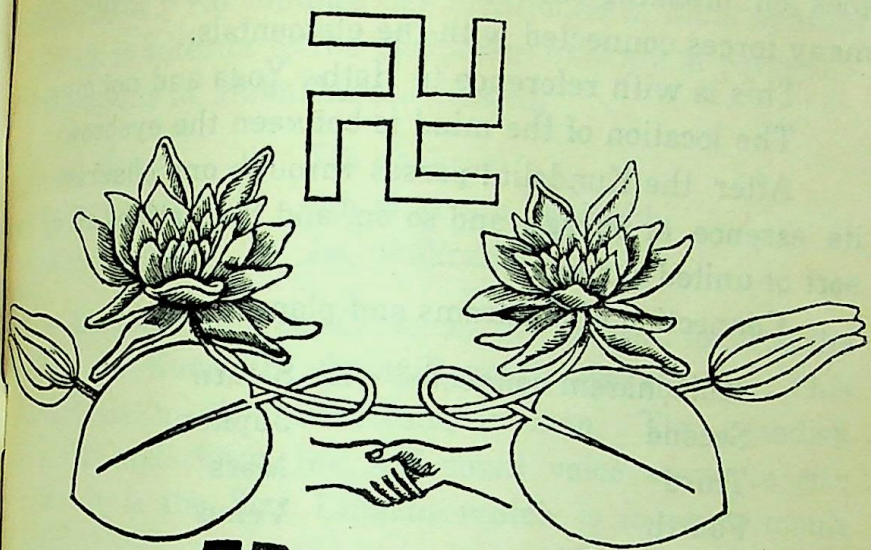

ESOTERIC TEACHINGS

By T. SUBBA ROW

(*Continued from p. 443*)

THE six chakrams are in the sṭhūla sharīram and have corresponding centres in the astral body and correspond- energies in the Kāraṇa sharīram and reappear in the ogos as so many diverse faculties.

The leaves and petals of the chakrams represent so many owers and have an objective existence. For instance, one is considered to have 8 main petals but they are not like petals a flower but the magnetic energy of the brain has 8 poles e magnetic poles.

In the seven centres (chakrams) seven elements are ated and it is said that as the Kuṇḍalinī breaks through

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each, it makes the man subdue that ṭaṭwam. As Kuṇḍalinī goes on breaking each of the chakrams it gets control over so many forces connected with the elementals.

This is with reference to Hatha Yoga and not my opinion.

The location of the mind is between the eyebrows.

After the Kuṇḍalinī passes through one chakram it takes its essence or energy and so on, and then mixes all up into a sort of united current.

Connection of chakrams and planets:

Mūlāḍhāram connected with	Saturn
Second	Jupiter
Third	Mars
Fourth	Venus
Fifth	Mercury
Sixth	Moon
Seventh	Sun

The moon is connected with the mind because it is so changeable, vacillating.

When the mind gets combined with Kuṇḍalinī and Kuṇḍalinī gets near Brahmaraṇḍhram the man becomes clairvoyant.

Kuṇḍalinī is a power in Mūlāḍhāra; it is the asiraj serpent. It has its head in the navel (?). It can be roused by increasing the fire of Mūlāḍhāra.

Kuṇḍalinī is a force compared to a serpent because it moves in curves. It has the effect of moving round and round in a circle. Idā and Piṅgalā alternate in the normal condition.

It is said in the books that Kuṇḍalinī has 3½ circles. This is to show that it runs through the three mâṭras and half of praṇava. In some cases it is represented as having because its energy runs through ashtaprakṛṭi. Sometimes is spoken of as four.

Ashtaprakṛṭi is that which is described in Bhagavaḍ-Gîṭâ.

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Idol worship began in this country mostly from the time of Mahābhāraṭa. No temples are mentioned in Mahābhāraṭa. Jainism is anterior to the Buḍḍhism existing at present. The persons in Mahābhāraṭa existed,

Pineal gland	7th chakram	probably.
Pituitary body	6th chakram	
Coccygeal gland	1st chakram	

Sira Liṅgam—still small voice, the serpent for it is the Kuṇḍalinī. In Kuṇḍalinī the still small voice sounds. This is the Liṅgam in the microcosm, in man. The roundish thing is the mūlāḍhāra, the still small voice seems to rise out of it. It is the Sira Liṅgam which is in every man's own body.

Each of the chakrams has a colour. The order is constantly varying; the seven colours of the astral currents that go to make up the astral body—the aura corresponding to the chakrams has different colours.

AHJH ray has more than 25 powers. There is one special group of 14, *i.e.*, 13 and one centre of mercy. Doctors have their counterpart in Ḍevaloka.

There are three great doctors in the first ray, one of whom can reanimate dead bodies, but it is uncertain for how long a time. More or less all powers do prescribe but there are some specialists who are very clever in that department including everything connected with the healing art, such as broken limbs. One ṛṣhi even regained his youth by making one of the powers. The ṛṣhi afterwards married. He had had leprosy. He was not a great Adept. Many are called ṛṣhis who are not great Adepts at all. There are some powers that do not prescribe but only cure the man who takes them. Of this kind there are many especially two that are very powerful. The best is to stick up to one's own guru and then one gets all the powers in a lump.

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The Buḍḍhist ray is something gigantic: it has millions and millions of powers and they have combinations and permutations.

The first ray is simpler and its powers are a select few. No other ray seems to have so many powers as the Buḍḍhist ray.

It is a regular combination of three Logoi.

Each ray has a regular army of its own. The powers of the Buḍḍhist ray are very active and are easily evoked, but the first ray is out of the way. The powers of the first ray are all shrouded. It appears that all the things that kill and slay on a gigantic scale belong to it. Even AHJH ray has some terrific currents of this kind.

The celestial Buḍḍha is the most beautiful of gods. Buḍḍha must have in His head the whole plan of nature because He is the consecrated essence of nature's wisdom. He is most difficult to approach considered as a whole, though his appearance is that of a smiling little boy. But he helps others who may not belong to his ray. He puts them in the way and teaches them or puts ideas into their heads and makes their minds steady.

Bidaramaki—black cat.

Dancing has something to do with Attik Jommin and Paṇḍārams—AHJH's dancing becomes very useful on the mental plane, with the music of the spheres keeping time. There are nine varieties in AHJH himself.

AHJH has about 22,000 and odd combinations.

Karkai is one of the names in Samskṛṭ; it means a crop.

Each of the rays has a literature of its own, its own nomenclature (different), its powers (different). A complete system of philosophy can be constructed of AHJH only, also temples and a national religion can be constructed from it—*e.g.*, Chiḍambaram temple belongs to this AHJH ray. (Parasurāma belongs to this ray.) This ray has more to do

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ch Saivaism than any other department of Hinḍūism. It is ly in later times that Saivaism became associated with allicism. This is merely a crude idea and it is not known ow it was introduced. It seems to have come when that branched off into black magic. All these religions have and will come back hundreds and hundreds of times, only the form alters. Real occultism is like the Kāraṇa Sharīram, the various philosophies are the sūkshma sharīram, the religions of the masses, temples, etc., is the sṭhūla sharīram. AHJH is the ray which rules the planet; it is the planetary genius. Each planet is supposed to be under the influence of some special planetary ruler. The Kabbala is all AHJH ray.

Attik Jommin is at some place in the Tanjore District; Śvetāraṇyam-Kodakery it is called, mentioned in Rāmāyaṇa. There is something very awe inspiring in the image of Attik Jommin in the temple.

There is a Goddess called Brahmaviḍyā. The Kabbala is AHJH ray.

Nature has to work in a certain direction to produce a type of Dhyān Chohans, there may be other ways of bringing it about. There is no limit to the varieties of nature.

The Logoi are now creating the Kosmos; they have followed a particular plan, but it may be improved upon in future periods. They have even now all sorts of systems, as one with one sun, with binary systems and so on.

Parabrahm has always existed eternally and always manifests itself as seven rays, but its potentialities have never been exhausted. The main principles of occultism are as eternal as the Kosmos. Space is infinite, solar systems are finite. We have in our Solar System one sun with a particular constitution: but nature is trying all sorts of experiments in different places. [Who knows that in future spaces beyond there may not be triple and quadruple systems! The

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biggest telescope penetrates a small amount of space and still there are star clusters and so on to infinity.]

Time is endless, space is endless, but combine infinite time with infinite space!

The universe seems to have illimitable phenomena, there is always more to explore. Man is a very small thing as an individual, compared to the universe.

Unless man is made in God's image he can never find God. Instead of surveying the infinite Kosmos you may as well survey the microcosm and find out the centre. A man by digging into himself can find the centre of the universe. All this infinity is in one aspect of space, and there are other aspects which are quite as varied as this one.

(Even Parabrahm seems to get tired, but His day is very long.)

The most practical question is to try and expand your own capabilities. Time and space are good things to knock the conceit out of a man. There are conditions of Parabrahm in which time and space do not exist. In one sense the First Logos is outside space because it is space.

There are always seven kinds of logoi working together or else you cannot have a solar system.

Parabrahm = consciousness unmanifested.

Instead of investigating manifestations, draw the consciousness inwards and try to survey the centre. Drawing the consciousness inwards means transferring it to higher upādhis on and on.

[Adam Kadmon is the real logos. We only know two Adams, the heavenly and the earthly, Attik Jommin, etc. All come in the heavenly one. Attek Jommin is like the leader of the 128 gods of the Logos.]

The Logos has powers beyond itself. They are parts of itself but its parts have two divisions: those which are organic and can never be removed and those which are partly organic

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and partly inorganic and which can be removed, but only for a period and have to return to it. Such a power enters into the composition of the logos but are communicable. Atlik Jommin is one that remains in the Logos, but he may now and then leave it, but gets back again. There is no principle beyond the Logos. Eight or nine million "Devas" have been counted. You have mind, imagination intellect or music faculty or playing faculty : you (JNC) have the pugilistic faculty, but in your case they cannot come as independent powers in the Logos, a lot of powers make up a whole, but have a possible existence by themselves and are transferable. These powers are born in its light.]

The Christian Trinity has not gone beyond JHVH, our higher Logos is above your Parabrahm, and our Parabrahm is nowhere.

Note: AHJH=Eheir=Is the duty name associated with Father? The Supernal Crown.

JHVH has been always presented for popular worship, the higher thing they never revealed.

T. Subba Row

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THE INFLUENCE OF CIVILISATION UPON CLIMATE

By SATURNIAN

THIS little globe of ours, a mere speck of dust in the infinity of stellar space and therefore seemingly unimportant if regarded as merely a dimension of matter, affords nevertheless a field for certain evolutionary schemes propagated in the thought of that mighty Intelligence which created and sustains our solar system, aided in the work by a great hierarchical host and to which, puny man, immersed and deluded though he be in the densest matter, contributes a modest, if relatively insignificant, quota.

But human evolution may be something of more value in the scheme of things than would appear at first sight, although its importance need not be overstressed, for we may assume that the intention was that it should work in harmony with that other great kingdom, the realm of the Angels or Devas.

Now we learn from Theosophy the relation of this mighty hierarchical order to the general plan, and, when we realise what that is, we are struck by its immense importance and also to what extent our own evolution is helped or impe rilled by the forces operating under nature's laws.

But there is one factor which operates adversely to the intelligent co-operation of the two kingdoms, since one of them our own, is immersed one plane lower in matter, *viz.* the physical, and that, because of its density and the present stage of average egoic evolution, acts as a veil, shutting off, as it

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were, the bulk of humanity from the consciousness of the astral and mental levels and also depriving it in most cases of the ability to sense etheric matter which is essentially physical.

The foregoing is applicable to the Āryan civilisations of the Western world, for these have become materialistic to such an extent that even a belief in that other kingdom is one confined to the lips only, in spite of the fact that the religions of Europe and America acknowledge the existence of Angels, Archangels and the Hosts of heaven.

Not so in the East, for there, in whatever country, whether China, Japan, India or Burma, and whether the religion happens to be that of Hinḍūism, Buḍḍhism, Shintoism, Zoroastrianism or any other, the belief in, worship and propitiation of the Ḍevas and their following of nature spirits is to be found side by side or *pari passu* with the main religious beliefs of the peoples concerned.

In countries where the population is principally agrarian engaged in the cultivation of the soil, and where the recognition of the hierarchical government of nature's forces is more than a pious belief, there you may expect to find climatic conditions more in keeping with the requirements of the people, more conducive to their welfare, more regular and therefore more to be relied upon, as for instance the monsoons.

Conversely, in countries where the recognition of intelligences behind natural phenomena is absent, you are likely to get mixed climatic conditions which, in spite of meteriological science and conservation of the rainfall, are more or less not to be depended on, the "constant" having a wider and more irregular variation.

One may go further and say that, apart from the dominance of agrarian activities and even the belief in the intelligences operating nature's forces, the mean of the common thought of the population of any country coupled

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with the astral conditions occasioned by such thought is calculated either to assist or impede the operation of the natural laws applicable to that country, resulting in a more variable periodicity and more or less adverse conditions.

So, where the general thought and feeling of a population is disturbed either by external wars or internal strife, that country will not possess a regular and seasonal climate but only samples of many.

Were the poets and writers of a past decade distorters of the truth when they compiled songs and wrote of "Merrie England," its glorious springtime, its "summer," its peaceful autumn days and the real frosty winter time, so curiously to us moderns, associated with the Yuletide? Are we to condone such as the licensed vapourings of the poetic temperament?

Surely the Britain of to-day gives the lie to such effusions! But, does it? Is it not more reasonable to assume that the climate of Great Britain and that of its continental neighbours has changed since those halcyon days? For England no longer supports a population given over to agriculture, industrialism having taken its place, and, if we add to this the incessant wars and internal strife acting adversely on the psychology of the people, we have only ourselves to blame and no reason for venting our derision on those who, after all, only wrote of England as they knew it and what we hope it may yet again become.

Some will point out that this theory leaves out of account the disturbing element of cyclones, typhoons and hurricanes which occur in certain localities at irregular intervals, even where climatic conditions are periodic and fairly constant.

There are present in all realms forces "inimical" to the working of the law, it seems to be a necessary "evil" in the great scheme of things, for our evolutionary movements are subject to them, it being impossible to conceive of any sort of evolution without some form of opposition.

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In the Indian Ocean, where cyclones are infrequent, these storms are known to take birth between the equator and the 10th parallel and apparently have no connection with the ordinary pressure systems of India and its adjacent countries, being apparently engineered by means of Devic forces opposed to the unhampered and consistent regularities of climate.

There can be no real progress anywhere in nature without opposition of some kind; good and "evil" exist everywhere, call it by what name you will, for it is in the very balancing of these opposing forces that evolution of any kind is possible; remove one, and the other becomes negative or non-existent.

For evolution on our planet, duality appears to be a requisite and polarity a *sine qua non*, and we may be thankful that, in this particular sense, we have to deal with pairs of opposites only and not with a more complicated system.

We must perforce admit a condition of unstable equilibrium, a diversity in unity, for that is what makes possible evolution to more stable and less diverse conditions.

The question arises, how and to what extent can individuals contribute towards better conditions? The answer being, chiefly by co-operation with others, for the powers that are responsible for temperature, wind and rainfall could only respond to a collective thought, emotion, or something big and extending over a wide area.

Although they have no bearing on the theory put forward in this article, the following stories will suffice to show that an intelligent and sympathetic co-operation with nature should be cultivated, for nature serves those who obey her laws.

It is related that the horticultural and botanical establishment of Burbank, the Californian fruit and flower wizard, was unaffected by the great earthquake that occurred in that part of the world some years ago, the main line of the disturbance having apparently been diverted from its course so

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as to avoid damage to the work of an intelligent and intuitive co-operator with nature.

The following affords a curious proof that there are some men and women who are very closely in touch with nature and her products, those who love and are loved by Her:

Visiting a beautiful country house, where the gardens and grounds afforded *prima facie* evidence of the owner's tastes, the writer was struck by the beautiful and exceptionably tasteful floral decorations in the house itself. Mine host, on being congratulated on them, stated that they were not due to his head gardener (an experienced professional man) but to one of the maids who was so passionately fond of flowers that she was allowed to cull and arrange them in the house, and that, while her decorations lasted for a week, they had to be renewed daily when attended to by the head gardener.

The owner was unable to explain the reason which had always been a puzzle to him; he is now possibly more enlightened.

In the ages to come, when man and Deva will be working together in entire understanding, we shall be approaching the period when humanity, as such, will have fulfilled its destiny and its evolution be a nightmare of the past, for the fourth creative hierarchy will have then come into its own and, knowing itself to be, go onward to greater and more glorious heights.

Meanwhile, let those who believe in man's future, strive to bring nearer the day when this wonderful consummation shall be accomplished.

Saturnian

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A DREAM OF CO-OPERATION FOR OCCULTISM

By WELLER VAN HOOK

SURELY the future will bring to realisation many of our joyous dreams. Humanity must be aided in a multitude of ways. Our first great dream was, years ago, of an extensive library for occultism, to be located in Western Europe, either on the continent (Brussels ?) or upon an island. This library should contain one or more copies of all the old and new books, obtainable with the passing decades, upon topics particularly interesting to occultists.

The fine collections of oriental manuscripts at Adyar should there be duplicated as far as possible or photostatically copied. *Objéts d'art* and museum preparations of interest to occultists should be there. And, of course, all European and modern and especially ancient books should be provided that deal with the various phases of occultism, philosophy, religions, mysticism and the work of the schools of the alchemists, Rosicrucians and magicians. The institute would accept everything of museum interest which it could purchase.

It would become at once a centre of study by earnest workers gathering from the ends of the earth. Could not the occultists of the world find a few dozen bright boys who would prepare themselves to work thus for the general

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Many decades have passed since Madame Blavatsky quit her outer activity for the world. Yet many literary labours for the causes dear to her heart remain to be done. This institute could undertake some of them.

It could maintain ever growing catalogues of the works of interest to occultists housed in all the libraries and museums of the world, indicating where each work is kept and how it may be consulted or copied. And a special scientific library for the use of all workers, especially those concerned with our other dream, should be added.

This second longing is for a sister institute, located with the first and perhaps administered by the same individuals who should constitute a wise and learned council to stimulate and foster scientific research into the fields and topics of interest to occultism.

Philanthropist A. has given gold to enterprise number 1, philanthropist B. similarly gains *los* by contributing a modest or a kingly sum to the work of aiding research.

This international *occult research council* will be in charge suggesting or accepting and distributing proffered topics for study. And they will solicit, accept and sometimes subsidize scholars and especially laboratory research workers in the investigation of special fields.

A central laboratory will be maintained by them at head-quarters, especially for the study of topics most intimately related to occultism and magic. But the chief activity of this institute will consist in stimulating or instigating literary and laboratory research into all the topics dear to the heart of the occultist, aiding the progress of human life and evolution as the centuries pass. These labours will occupy workers not only engaged at the headquarters laboratories but in laboratories anywhere, and everywhere in the world. Indeed this latter phase of the institute's labours might well be the first.

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With knowledge, tact and a little money, research could be stimulated at any public laboratory in the world. A grant of funds to be expended upon the support and the research expenses of a chemist, physicist or biologist would set a-going in India, New Zealand, Poland or Saskatchewan, a research upon any rationally chosen topic. The Council will rightly enforce the rule that research results may not be published as having originated under its auspices unless the recognised rules of criticism applied in scientific investigation have been observed by the worker, at all stages. No speculative matter or results imperfectly digested would appear.

The results of such studies would be published in any scientific magazine agreed upon with or without a notice giving the name of the Institute. Doubtless many labours not wholly originated or supported might receive partial support.

The topics favoured for research would range from those quite in the line of everyday scientific study to those of recondite occult import. The whole world must finally be concerned, directly or indirectly, with this work; why not begin at once in a modest way?

Chemical problems should be studied. Perhaps some light can be thrown on the subject of the relations between the chemical studies of Mr. Leadbeater and those of the everyday scientists. In physics, the topic of the matter of the etheric sub-planes and of the astral plane will be of prime import. And who knows but that the very tattvas themselves might be brought under consideration.

Biology offers a vast field for study from our new point of view. The vitalistic notions of some modern scientists need further study; and the question of the field and the extent of the strictly mechanistic phases of the life-processes cry out for elucidation.

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Conceive of what might be done in co-operation with our spiritualistic friends. The study of the ectoplasm, already begun by Schrenk-Nötzing, should be pursued. The topics of the magnetisms, once scientifically considered, and of the auras of animals and of man offer fruitful fields of study. Imagine what aid might come from the advice and help of such men as Lodge and Crookes!

And who knows but great occult seers and practical occultists might be interested in making suggestions and giving practical aid.

These sister institutes, perhaps fused into one, should live through the centuries, hastening the evolving of men. Might not the blessings of the Masters overshadow them through all the years of their lives?

Weller Van Hook

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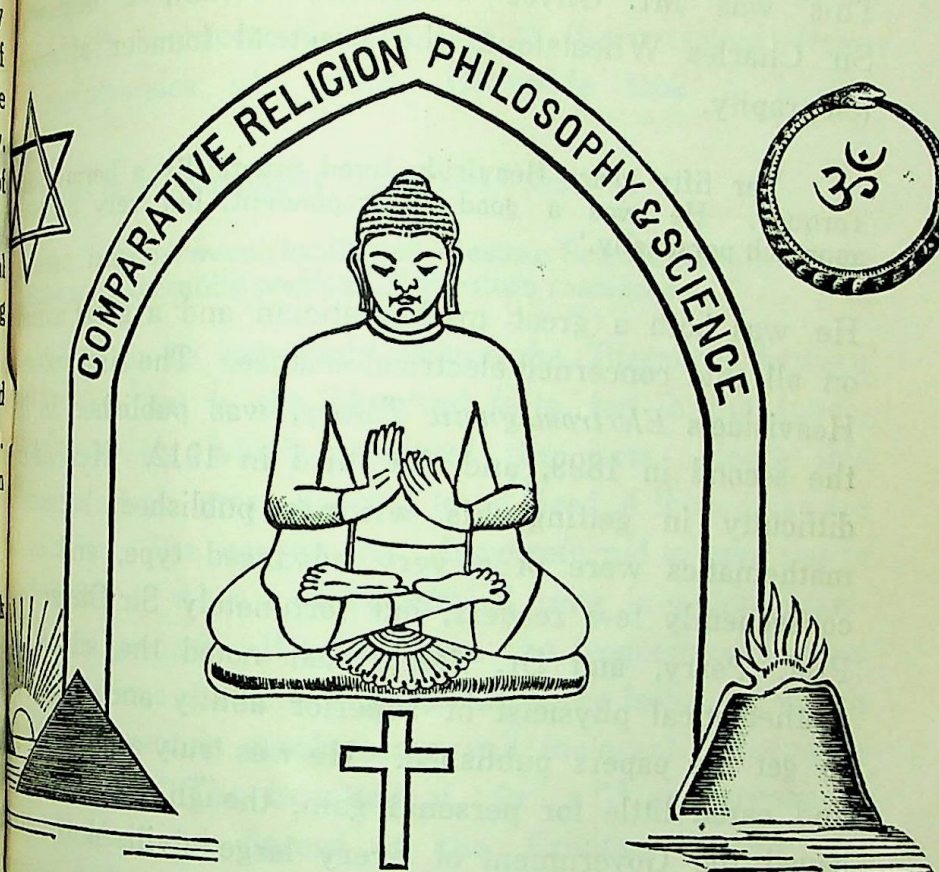

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)[1]

By G. E. SUTCLIFFE

XI. THE ELECTRON AND THE ATOM OF OCCULT CHEMISTRY

155. On February 3rd, 1925, there died at Torquay, of that group of advanced souls whose function

[1] The First Series began in Vol. XLIII, Part II, p. 37, and ended in Vol. XLIV, II, p. 290.

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it is to bring our fifth race civilisation to its zenith. This was Mr. Oliver Heaviside, F.R.S., a nephew of Sir Charles Wheatstone, the practical founder of modern telegraphy.

> For fifty years Heaviside lived practically a hermit's life at Torquay. He was a good correspondent, but very difficult to approach personally.[1]

He was both a great mathematician and a great authority on all that concerned electrical science. The first volume of Heaviside's *Electromagnetic Theory*, was published in 1893, the second in 1899, and the third in 1912. He had great difficulty in getting his writings published, because his mathematics were of a very advanced type, and he had consequently few readers, but fortunately Sir Oliver Lodge, Prof. Perry, and Dr. Searle had noted the advent of a mathematical physicist of superior ability and helped him to get his papers published. He was truly a philanthropist and cared little for personal gain, though he has probably saved the Government of every large civilised country in the world millions of pounds in the cost of their telephone schemes.

Dr. Simpson, formerly of the Indian Meteorological Department, speaking as president of the Mathematical and Physical section of the British Association at Southampton in 1925, said of him,

> Heaviside commenced his electrical work on the commercial side, but he retired and devoted himself to science for its own sake. Realising throughout the immense commercial value of his work, he took out no patents and asked for no remuneration, but gave to humanity discoveries the value of which cannot be estimated.

[1] *Nature*, Vol. CXV, p. 238, February 14th, 1925.

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156. Now it so happens that the next step in tracing a connection between the electron and the atom of "Occult Chemistry," is concerned with one of the profound electrical controversies in which Heaviside took a leading part.

It has been previously remarked,[1] that

> the links between Occult and Western Science usually emerge from the more recondite portions of Western researches,

and this is to be expected, because the differences between the two are not in the observed facts, but in the fundamental concepts which interpret the facts. Hence this difficulty though great has got to be faced, if those links are to be made. The controversy above referred to gave rise to the adoption of what is called rational units, in which Heaviside was a pioneer. It arose over the frequent occurrence in the equations of electrical problems of the factor 4π, which made the equations cumbersome and inelegant. Heaviside describes it as "The Eruption of '4π' s"[2] and speaks of "The Origin and Spread of the Eruption" with the dismay with which one would speak of the spread of smallpox.

157. The controversy emerges from a portion of Clerk Maxwell's *Electricity and Magnetism*,[3] and is discussed by Heaviside, in his *Electromagnetic Theory*.[4] Maxwell's treatment is too mathematical for these pages, but may, perhaps, be sufficiently elucidated by means of diagrams.

[1] *Studies in Occult Chemistry and Physics*, p. 4, para 4.
[2] *Electromagnetic Theory*, Vol. 1, p. 116.
[3] Vol. 1, paras. 76-77.
[4] Vol. 1, p. 118.

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In figure I, let A and B, be two metallic discs of an electrical condenser, with a slab of glass, or other non-conducting material between them, and let the plate C be at

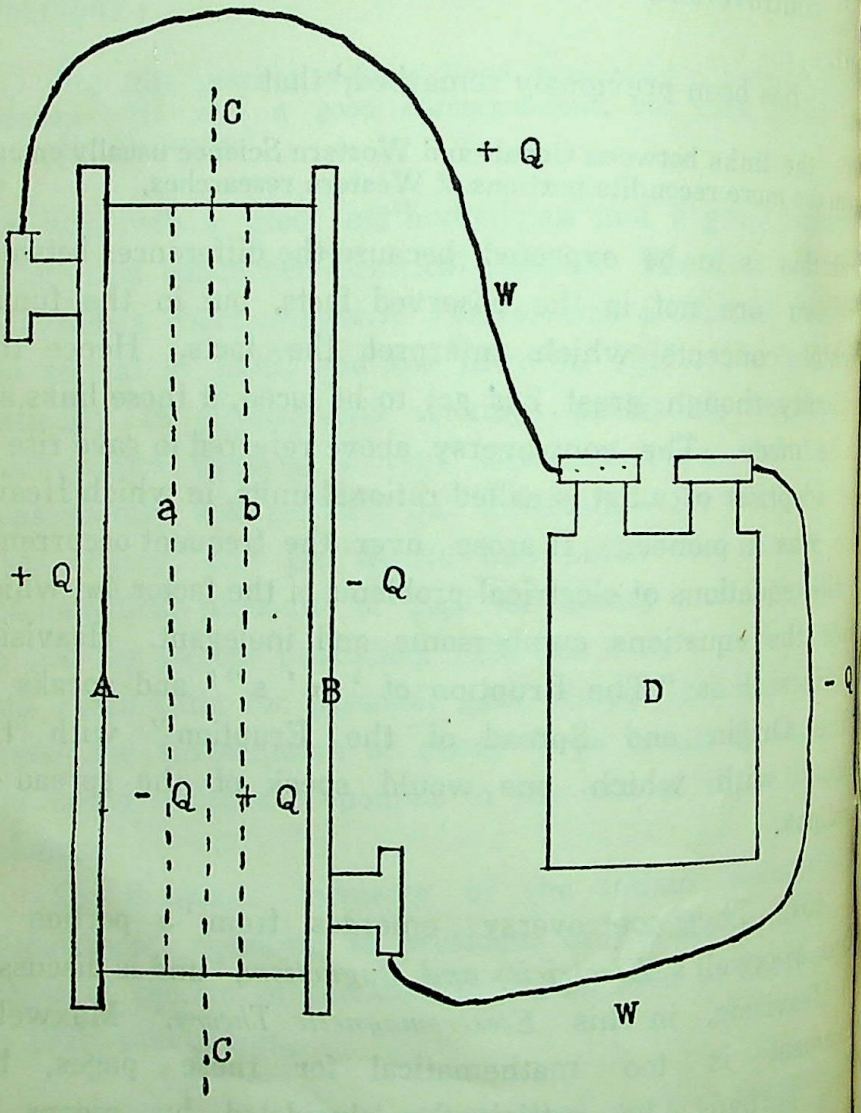

Fig. I

imaginary division between the metallic discs dividing the glass slab into halves. Let W be a conducting wire joining A and B, and let us suppose that by the action of an

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electromotive force from a battery D, a quantity Q of positive electricity is transferred along the wire from B to A. The positive electrification of A and the negative electrification of B will produce a certain electromotive force acting from A towards B in the dielectric stratum, or glass slab, and this will produce an *electric displacement* from A towards B, indicated by the two lines a and b, on each side of the imaginary division C, within the glass slab. The amount of this *displacement*, as measured by the quantity of electricity forced across this imaginary division of the glass slab dividing it into two parts, will be, according to Maxwell's theory, exactly Q.[1]

158. Such is Maxwell's theory of electrical displacement, and we may now proceed to an application of it. In Figure II, let B be a hollow conducting sphere having within it another smaller conducting sphere A charged with a positive quantity of electricity e. If the outer hollow sphere B be originally uncharged, then when the charged sphere A is placed within it, the displacement on B will be e, but the induced charge, or the induction on B will be $-4\pi e$.[2] It is not necessary that the surface of B should be part of a sphere, the surface may have any other shape provided it is a closed surface.

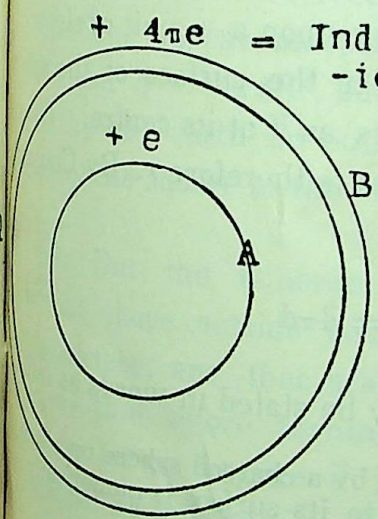

FIG II

[1] *Electricity and Magnetism*, Vol. I, p. 67, para. 60.
[2] *Ibid.*, Vol. I, p. 89, para. 77.

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This remarkable result of Maxwell's theory is what gave rise to the 4π controversy in which Heaviside took a leading part.

Another way in which it gives rise to the occurrence of 4π in electrical equations may be seen from the following which is extracted from a work of Sylvanus Thompson.[1] When a sphere is charged until its electrical density is d per unit of surface, the quantity of electricity is

$$Q = 4\pi r^2 \, d \qquad (32)$$

where r is the radius of the sphere, since on a sphere of radius r, there are $4\pi r^2$ units of surface. "The problem is to find the force exercised by this charge upon a + unit of electricity, placed at a point infinitely near the surface of the sphere. The charge on the sphere acts as if at its centre. The distance between the two quantities is therefore r. By Coulomb's Law the force

$$f = Q \times 1/r^2 = 4\pi r^2 d/r^2 = 4\pi d \qquad (33)$$

This important result may be stated in words as follows:

The force (in dynes) exerted by a charged sphere upon a unit of electricity placed infinitely near to its surface is numerically equal to 4π times the surface density of the charge.

159. Now let us take a gravitational problem and treat it in the same way as the above. We shall then see how this 4π emerges from the formula. Let the gravitational density on the earth's surface be

$$g = 981{\cdot}27 \qquad (34)$$

[1] *Elementary Lessons in Electricity and Magnetism*, p. 261.

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so that if the earth's radius is R, the quantity of gravity over the whole of the earth's surface is

$$q = 4\pi R^2 g \qquad (35)$$

and if we may regard this as acting from the earth's centre, as in the above case, then since the distance from the centre is R, the force on unit mass placed *infinitely near* the earth's surface is

$$F = q \times 1/R^2 = 4\pi R^2 g/R^2$$
$$= 4\pi g = 12330{\cdot}96 \qquad (36)$$

This is the sort of result that Heaviside objects to, and his objections appear reasonable. The force exerted by the earth is not $q = 4\pi g R^2$, but $gR^2 = q/4\pi$, which is the force exerted by the earth on outside bodies, and which has to be divided by the square of the distance between them.

160. But the adherents of Maxwell would probably reply that these outside bodies are not *infinitely near* the earth's surface, and that gravity and electricity are different things, so that before turning down Maxwell in favour of Heaviside, let us inquire if there are any forces which may be regarded as infinitely near the earth's surface. Now it so happens that there are. These occur in what is known as the photo-electric discharge. When ultra-violet light, and electromagnetic waves of still higher frequency fall upon the surfaces of bodies, they cause electrons to be ejected from the body with high velocities. The law which governs these ejections was announced by Einstein in 1905, and was not proved until after 1914, but is now universally conceded.[1]

[1] *The Electron*, Millikan, 1924 edition, p. 248.

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It is regarded as one "of the most fundamental and far-reaching of the equations of physics, and one which is destined to play in the future a scarcely less important rôle than Maxwell's equations have played in the past".[1]

This equation is

$$hn = Ve/c = \tfrac{1}{2}mv^2 \qquad (37)$$

where h is Planck's constant $= 6{\cdot}547 \times 10^{-27}$, n is the frequency of the light wave, or the number of light vibrations per second. V is the difference of electrical potential which will give s. the velocity v to the electron; $e = 4{\cdot}774 \times 10^{-10}$, is the electrostatic charge on the electron, and $m = 9{\cdot}005 \times 10^{-28}$, is its mass, whilst $c = 2{\cdot}9986 \times 10^{10}$, is the velocity of light. If I be the wave-length of light having the frequency n, then $n = c/1$, so that we may write (37), in the form

$$hc/1 = Ve/c$$
$$hc^2/e = V1 \qquad (38)$$

The potential V, and the wave-length 1 can have any value separately, but as they always vary in opposite directions, when multiplied together the product is a constant. This is shown by the first term hc^2/e, to which the product is equated, for h, c, and e, are all constants. Now when an observed physical relationship discloses a universal constant, it implies some important property of nature's mechanism, and as the potential V, and the wave-length 1 impinge upon the earth's surface in order to eject electrons from it, they may be regarded as infinitely near to that surface, as required by (36). The examination of this constant therefore may determine whether we ought to follow Maxwell or Heaviside.

[1] *The Electron*, Millikan, 1924 edition, p. 242.

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By means of the values of h, c, and e, given above we obtain

$$hc^2/e = V1 = 12331 \qquad (39)$$

which as will be seen agrees almost exactly with the value of (36), so that we may write

$$hc^2/e = V1 = 4\pi g = \text{Constant.} \qquad (40)$$

$$hn = Ve/c = \tfrac{1}{2}mv^2 = n(4\pi ge)/c^2 \qquad (41)$$

$$h = 4\pi ge/c^2 = 6{\cdot}547 \times 10^{-27} \qquad (42)$$

Thus is the theory of Maxwell vindicated. That the above series of equations, (36-42), are of the highest importance will be conceded when it is realised that they unify the labours of Newton, Maxwell, Einstein and Planck, who were perhaps the four greatest physicists of modern times. The gravitational formulæ of Newton, the electromagnetic equations of Maxwell, and the radiation theories of Einstein and Planck, are linked together and mutually explain each other. This will become clearer as we proceed with our studies.

161. Here the reader will probably ask. Are we then to conclude that Maxwell was right and Heaviside wrong, and we are now in a better position to answer this question. We can best visualise the standpoint of Heaviside perhaps, in connection with equations (35) and (36). It is quite true that the earth's attractive force as used by astronomers is only gR^2, in place of $4\pi . gR^2$, as in (35), but this is because they measure this force *in one direction only*.

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The constant factor in the earth's attraction, between say the earth and Mars, is gR^2, but it is also gR^2, between the earth and Venus, and between the earth and moon, all of which may have quite different directions, and if this attractive force is integrated so as to include *all directions* then the force is not gR^2, but $4\pi . gR^2$, and this as Heaviside shows is what gives rise to the eruption of 4π's, which so offends his mathematical taste.

It is due to geometrical fact that in a sphere of unit radius, the surface of the sphere has 4π units of area.

When the force from a spherical body operates in one direction only it may be regarded as operating through unit surface of a unit sphere, and when it operates in all directions it operates through all the surface of the sphere, or through 4π units area in a unit sphere. Hence when 4π appears in an equation *it may indicate a change from a line to a surface force*, and such a change might be very significant. Lord Kelvin

> never regarded seriously any suggestions for "rationalising" our system of electrical units. In fact he regarded the proposals as "frivolous nonsense".[1]

Without going so far as this, we may, perhaps, say that it may occasionally happen that by using units which suppress the 4π, an additional veil is drawn over the operations of nature, and as the object of science is to lift these veils, and not to add to them, the use of such units is not in the interest of scientific progress.

162. We now come to the application of the above to the facts of *Occult Chemistry*. Suppose that the charge on an electron when in a conductor is operating along a line on its

[1] *Nature*, Vol. 100, p. 470, February 14th, 1918.

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and that by the Maxwellian displacement, it is forced out into the open and operates in all directions, so that the effect of its charge is 4π times as great as when buried in the conductor. Then since the charge on a conductor may be regarded as the sum of the charges on electrons, we should have a sufficient explanation of Maxwell's Induction being 4π times the charge as described in Para. 158. Since the charge on an electron is measured in the open, where its charge is e, then on the above assumption its charge before displacement, beneath the surface of the conductor would be

$$e' = e/4\pi \qquad (43)$$

and the above simple equation is the link we require to connect the facts of Western Science with those of occult researches, especially to explain the relationship of electrons and the atoms of *Occult Chemistry*. Equation (43), is the part of the fruitage of our inquiry into the significance of the controversy which we needed for our next step forward.

163. It is now generally admitted that the mass of an electron as given in Para 160, is entirely of electromagnetic origin, so that its mass m, and its radius a, have the relationship[1]

$$m = 2e^2/3ac^2 \qquad (44)$$

Hence from the measured values of m, e, and c, we have for the radius

$$a = 2e^2/3mc^2 = 1{\cdot}8765 \times 10^{-13} \qquad (45)$$

[1] *The Corpuscular Theory of Matter*, by J. J. Thomson, p. 34.

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but from (44), it will be seen that the mass of the electron varies as the square of the charge e, so that if from (43), the charge of an electron within a conductor is changed from e to $e' = e/4\pi$, then the mass m, will be changed to m′, where m and m′ have the ratio

$$m/m' = (e/e')^2 = (4\pi)^2 \quad (46)$$

$$m' = m/(4\pi)^2 = 5{\cdot}70246 \times 10^{-30} \quad (47)$$

164. According to *Occult Chemistry*,[1] the ultimate atom of the physical plane consists of 10 coils, each of which is a spiral of 1,680 turns, so that the number of turns in an atom is 16,800, and in the 18 atoms of hydrogen the total turns will be

$$N = 18 \times 16{,}800 = 302{,}400 \quad (48)$$

If we enclose within each of these turns the reduced electrionic mass m′, as given by (47), then the total mass of electrons within the coils of hydrogen will be

$$H' = Nm' = 1{\cdot}7244 \times 10^{-24} \quad (49)$$

165. The mass of hydrogen from Prof. Millikan's latest measurements,[2] is

$$H = 1{\cdot}662 \times 10^{-24} \quad (50)$$

This differs from the mass obtained in (49), by a small percentage, which will be dealt with in later articles. It is due, for the most part, to the fact that the earth and moon are

[1] Appendix, *The Aether of Space*, p. 11.

[2] *Electrons*, p. 261.

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a single gravitational mechanism, and just as the ten coils of the atom have three, to represent the sun, and seven, to represent the seven planets,[1] so the electronic mass m′, in each turn of the coils has added to it an additional mass, which represents the moon. Such addition had to be made when dealing with terrestrial magnetism,[2] and cannot be eliminated from the atomic mechanism. It is one of the keys to the astrological influences of the moon.

The great importance of the 4π controversy in relation to our researches will show itself in later articles.

The object of this was to demonstrate how by means of it we could link together the atom of occult research and the electron, and this is shown in equations (43-50).

G. E. Sutcliffe

(To be continued)

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[1] *Occult Chemistry*, p. 23, New Edition.
[2] *Studies in Occult Chemistry and Physics*, p. 166, para. 137.

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THE VIRGIN BIRTH

By W. J. HEYTING

THE study of ancient Hebrew custom has thrown a very interesting sidelight on the much disputed Christian doctrine of the Virgin Birth. Few questions have vexed theologians more than this one by virtue of which Jesus is supposed to have been partly divine in origin. Few questions have succeeded in confusing the minds of Christians more and scarcely any have led to the formulation of more theories concerning man and his relation to God.

Before we can proceed any further, however, we must be quite clear as to what is meant by the Virgin Birth, about what the Catholic Church as a whole means by it. Our authority will be the viewpoint of the Roman Catholic Faith which has been responsible for its introduction into the Christian religion and which has made it a point of dogma disbelief in which being a mortal sin.

In the first place it should be borne in mind that the Virgin Birth and the Immaculate Conception of the Blessed Virgin are two entirely different conceptions which are habitually confused by the non-Catholic mind. The Virgin Birth refers to the way in which Jesus was born, the Immaculate Conception, to the way Mary, the mother of Jesus, was born. Says J. H. Treat in his work on *The Catholic Faith*:

> By the term "Immaculate Conception of the Blessed Virgin" the Church of Rome means not that our Saviour was conceived and

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born without sin, as many Protestants think, but that the Virgin herself was conceived and born without original sin, so that never for an instant was she subject to the influence of sin.

By the term Immaculate Conception of the Virgin Mary it is not meant that Jesus was born immaculately, although He was indeed, but that the Virgin Herself was born immaculately.

The whole theory of the Immaculate Conception depends entirely upon the view which the Catholic Church of Rome takes of original sin. Since the fall of man, all human beings are supposed to have been born in original sin. This taint of original sin is not so much a positive thing as something negative. It means the absence of grace which is the capacity as well as the ability to contemplate and so become part of and one with God. Before the fall, man was in a state of grace. He knew God and was able eternally to live in the contemplation and presence of his divine Father. This is known as divine grace. At the fall, man lost this grace, and ever after, though man might know of the wonderful nature of God and might most fervently desire eternally to live in His contemplation, he had lost the ability or means to do so. This state of grace was potentially still possible, but man no longer had the means enabling him to attain to it. For this purpose the Saviour came into the world; again to give men the means whereby they might know God, again to give them this grace; to give them that, the lack of which is known as original sin. Then, when the Church speaks of the Immaculate Conception of the Virgin Mary, it means nothing more than that the Blessed Virgin was born without original sin, in a state of grace. In no other way was her coming into being different from that of any ordinary person.

The Blessed Virgin was born without sin, by the special will of God, so that the body that was to give birth to the Saviour should in no way be tainted and so that the Saviour

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should Himself be born sinless. Since Immaculate Conception means to be born without original sin and since the taint of that sin had been removed from the Mother of the Saviour, the Saviour Himself would be without original sin, unless His Father were in a state of sin, who being the Holy Ghost, was not the case. Hence, the Saviour also was immaculately conceived, but in a somewhat different way. When the Church speaks of the Immaculate Conception it refers to the birth of the Virgin, though it goes without saying that the Saviour too was born without sin. In addition, however, to being Immaculately Conceived, as was His Mother, the Saviour was born of a virgin. It is to this that the Church refers when it speaks of the Virgin Birth; the fact that His Mother was a virgin.

So far I have stated as accurately as I find it possible the teaching of the Roman Church on these matters. It is interesting to note that the Virgin Birth has always been a point of doctrine, while faith in the Immaculate Conception has not always been required. So S. Thomas of Aquinas writes:

> I reply that it is to be said, that according to the Catholic faith we are to firmly hold that all men, except Christ alone, being derived from Adam, from Adam contract original sin; otherwise all would not need redemption, which is by Christ; which is erroneous.
>
> And thus in whatever manner the blessed Virgin had been sanctified before animation, she never would have incurred the blemish of original defect, and thus would not have needed redemption and salvation which is through Christ, of whom it is said:[1] "He shall save His people from their sins." But this is unbefitting, that Christ be not Saviour of all mankind, as it is said in Tim. IV, 10. To the second we must say, that if the soul of the Virgin had never been defiled by the contagion of original sin, this would be derogatory to the dignity of Christ, according to which He is the universal Saviour of all,

i.e., including His Mother. Augustine says in his *Lib de Trinit:* "Ergo in B. Virgine fuit aliquod peccatum veniale."[2]

[1] Matt., I, 21.

[2] "Therefore the Blessed Virgin was not undefiled by venial Sin."

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S. Bernard writes in like manner, while Pius IX, Bishop of Rome, declares to the contrary in his bull of December 8, 1854:

> Declaramus, pronunciamus, et definimus, doctrinam, quæ tenet, beatissimam Virginem Mariam in primo instanti suae conceptionis fuisse singulari omnipotentis Dei gratia et privilegio, intuitu meritorum Christi Jesu Salvatoris humani generis, ab omni originalis culpæ labe præservatam immunem, esse a Deo revelatam, atque idcirco ab omnibus fidelibus firmiter constanterque credendam.[1]

The conception of the Virgin Birth of Christ originated only a considerable time after the time of His birth. Indeed up till the time of Hadrian (A.D. 117-138) the conception had not yet been catholicised and Joseph was still held to be Christ's natural father. It is difficult to discover how this conception could historically have originated. Mr. G. R. S. Mead in his work entitled *Did Jesus Live 100 Years B.C.?* in the ninth chapter, draws attention to one explanation; namely, to the "belief in the bastardy of Jeschu as a historic fact authenticated by the records". Mr. Mead goes on to say that the Jewish apologist

> if he be an out-and-out rationalist, he may go so far as to claim that the "virgin birth" doctrine was invented in answer to this record, and that there has been no historicising of a mystic fact, as we have supposed, seeing that there are no mystic "facts," but only the baseless imaginings of unbalanced enthusiasm.

There is however another much more probable explanation which arises out of the customs of the Jewish people.

It appears, that it was an ancient custom among the Jews, that before a man took a woman as his wife in marriage, he had a right to demand proof from the Rabbi and a doctor that the girl or woman in question really was a virgin. This custom existed among all the Jews, and the first child born from such

[1] "We declare, enunciate and define the doctrine which maintains that the Blessed Virgin Mary, from the first instant of her conception, was, by the special grace and intelligence of Almighty God and by virtue of the divine favour of Jesus Christ the Saviour of mankind, untouched and kept pure from the stain of any original sin; to be a revelation from God and therefore with diligent zeal to be believed by all the faithful.

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a marriage between a man and a virgin was commonly called a virgin daughter, or son as the case might be, on the ground, that the mother was a virgin at her first conception. This term therefore was only applied to the first child.

Whatever mystical and symbolical explanation the Virgin Birth came afterwards to acquire, this would seem to give a very reasonable and probable explanation of the way in which the doctrine came to be adopted by the early Christian Church of the second century A.D. The explanation is at once clear and simple. So frequently the most profound questions have the simplest of origins, if it were only possible to gather sufficient circumstantial evidence. How much trouble the theologians in all these centuries would have been saved had they only studied the period wherein Jesus is supposed to have lived, instead of erecting a vast structure of explanation of a thing which did not ever occur. The very structure itself was wanting in the foundation upon which it was supposed to stand. One wonders when men will make sure of their facts before erecting theories upon them?

Such an attitude is all too characteristic however of ecclesiasticism, ever eager to make life mysterious with doctrines impossible of verification whereby the ignorant mind is over-awed and the priest vested with an unquestioned authority that elevates him above the common people among whom the Christ-Spirit as the Christ Himself ever moves as friend and helper.

W. J. Heyting

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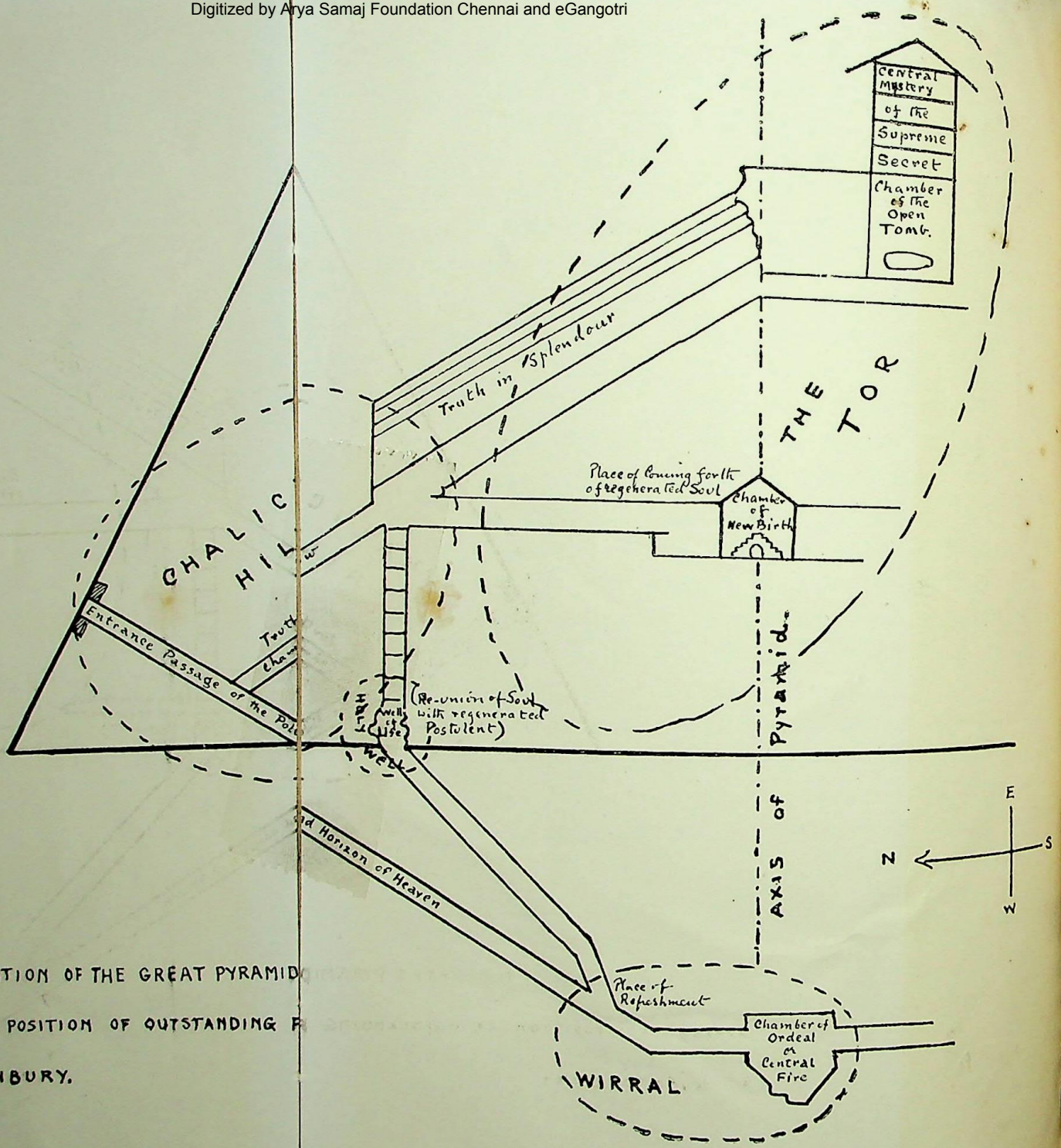

SIDE ELEVATION OF THE GREAT PYRAMID

APPROXIMATE POSITION OF OUTSTANDING F

AT GLASTONBURY.

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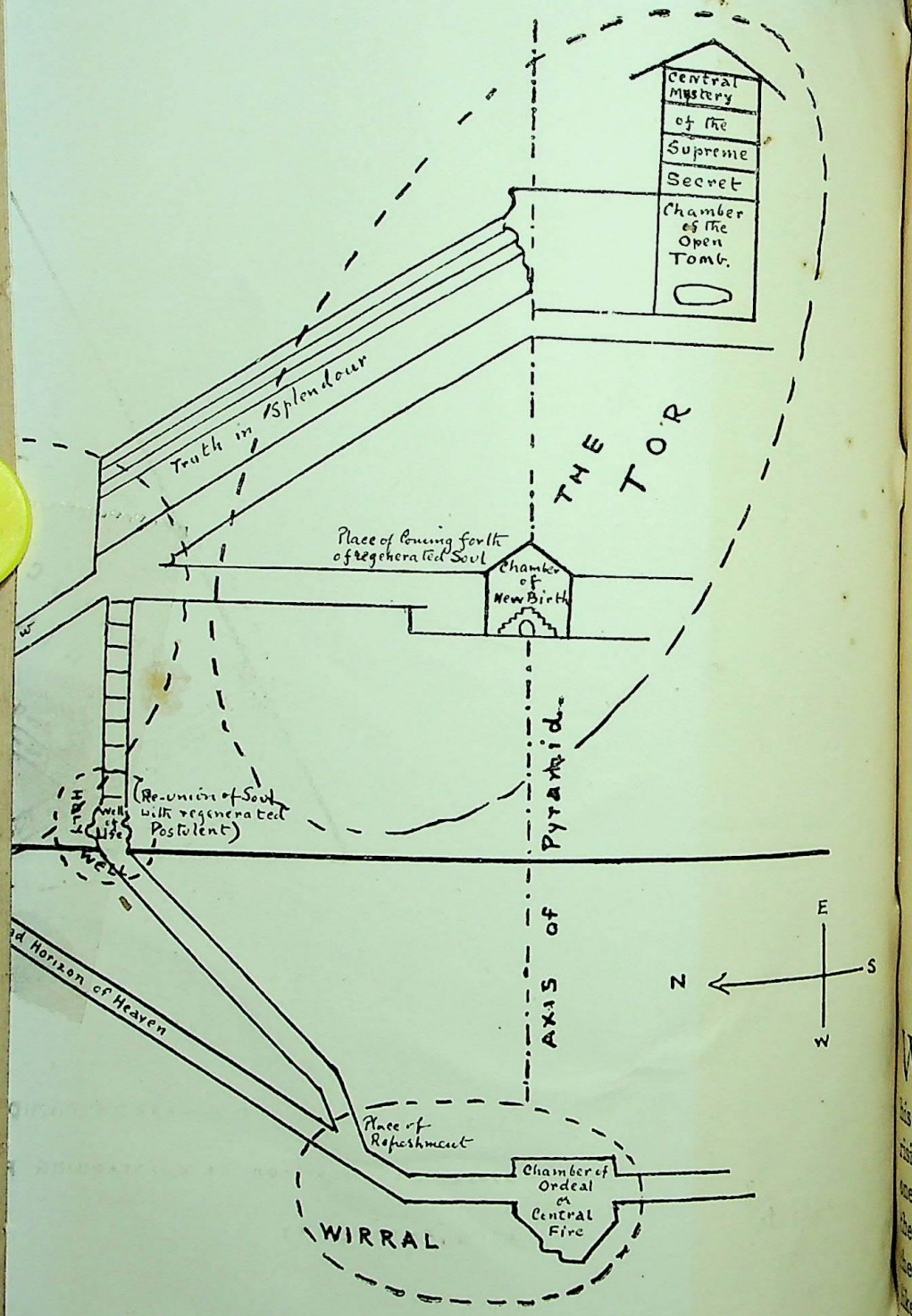

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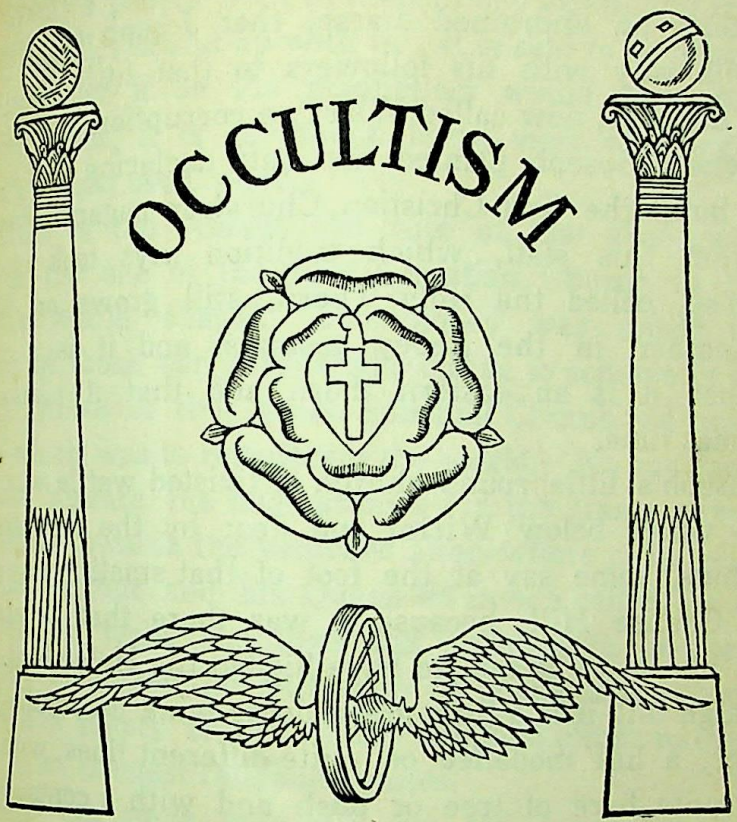

THE ISLE OF AVALON

By E. G. Cooper

When the tiniest bird stretches his wings and soars aloft, he must feel something transcendental flowing through his being as though he had conquered the earth and were rising to realms of untold beauty. Something of this feeling one catches for a moment when one stands on the heights of the Alhambra at Granada and gazes over the Vega at sunset, the apparently limitless Vega, which rolls away to the horizon like an ocean. But this feeling of exaltation is even more intensified when we stand on the summit of the Tor at

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Glastonbury and our eyes sweep over the vast plain towards the west. It was across these wide-spread pasture-lands, once an undrained marsh, that Joseph of Arimathea made his way with his followers to that little hill in the middle distance, now called Wirral, a corruption of Weary All Hill, where Joseph planted his staff declaring that here he would build the first Christian Church in pagan Britain. A slip from this staff, which tradition says took root and blossomed, called the Holy Thorn, still grows on Wirral, and another in the Abbey grounds, and it is a curious fact that it is an eastern thorn and that it blossoms at Christmas time.

Joseph's little round church of twisted wattle was set up in the valley below Wirral and near by the disciples built their huts, some say at the foot of that small grassy mound called Chalice Hill, because it was there that Joseph just before his death is said to have hidden the Holy Grail. It is not a high hill, it is a little green dome lying peacefully beside the Tor, a hill modelled on quite different lines, with sheer sides, quite bare of tree or bush and with a contour full of character like a couchant lion. It is a warrior hill, while Chalice breathes of peace.

The Tor is crowned with a solitary church tower. Nothing is left of the church which was burned in the middle ages, but the tower of S. Michael still stands tall and strong. It is said that there are many hills in different parts of Europe with churches upon them dedicated to S. Michael, and the reason given is that they hoped by his power to nullify the pagan influences focussed there. This is one reason given, but it may be that the earlier Christians were more tolerant in some ways than we are, and that they preferred to use a site which had already been hallowed in the eyes of the people as a place where they had worshipped God, though in a different form.

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There is something inexplicable about Glastonbury in the way it draws people back to it again and again, and there are many mysteries bound up with it. It is said to be a magnetised centre, but if so the magnetism would seem to be of different kinds, it is as though there were opposing forces warring against each other.

There is the Abbey, the ruin of that glorious church built on the site of the first Christian Church in Britain, Joseph's wattle chapel. The abbey was raised by the builders of those early days who strove to achieve in stone a mighty symbol of that great Spiritual Church not built with hands which was to regenerate the world. No one can stand unmoved beneath the huge archway in the grassy nave, with face turned towards the vanished altar, where deep below the turf King Arthur and his Queen lie in one coffin, for within these broken walls the love and enthusiasm of the early Christians have left an influence of peace, and a shadow of the joy and plenty of old merry England clings to this relic of one of her greatest religious houses.

There are some who still see the monks performing Mass; others who hear them pacing along the stone-flagged cloisters, now a stretch of grassy lawn; and many there are who smell the incense which sweeps in great pungent breaths down the long nave, even out into the street. The whole place is pervaded with the Christian spirit, it breathes sanctity.

But leave it, and turn towards the Tor, a mile away, and you will find quite another influence abroad. The country people say that he who ascends the Tor comes down a different man. There is a mystery about this hill which is all its own. Some are attracted by it, and there are others who refuse to go near it. It leaves few indifferent. Those whom it attracts are drawn to it almost daily, breathlessly they perform their holy ritual, climbing to the heights as though to seek the presence of some inscrutable being, loved, yet beyond

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comprehension. And when the top is reached two forces may be felt.

Go to it round about Midsummer night and you may have the curious experience of a very close contact with Nature and her elemental forces. You climb to the top and you find S. Michael's tower surrounded by an energy which if not antagonistic, is as the poles apart from all that the tower symbolises. The whole summit is steeped, saturated with something tremendously vital, tremendously alive, there is nothing still about it, nothing calm, and it is most potent about the four walls of the tower. It might be dancing round the tower, it is neither good nor evil but wild, untamed and not to be understood by an ordinary human being. There is nothing to be seen but something so intensely to be felt that an idea rushes through one's brain of the warm, pungent scent of some furry creature. Then turn to the west and start to walk down the grassy slope away from this disturbing force. The sun has set, the dusk deepens and the mist rises in wraith-like folds across meadows, and you remember Joseph of Arimathea making his way across those trackless marshes bearing his precious burden of the Holy Grail. You glance upwards at the moon riding higher and higher in the sky and your thoughts fly to that early day, centuries before Joseph set foot here, when God was worshipped from this hill under another name and His priests were Druids. Back, further back into the night of time and we lose ourselves among the many veils which shroud the mysteries of the hill. Only we feel, we know, that in the dim past it has always been a Temple to the known or unknown God.

There was a woman who came to Glastonbury and she told me this strange tale. Each day she climbed the Tor drawn by an allurement which she could not understand. Sometimes she sat and faced the east, more often she faced west, thinking of Joseph's journey and the Grail, sending her

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thoughts further back, trying to penetrate the mystery of the hill. One evening she sat before the west door of S. Michael's tower looking towards the sunset and she thought of that great Ritual of ancient Egypt, visualising the different chambers, corridors and halls as they appear in the plans of the Pyramid, called "The Light," and, as she thought of it, her eye fell upon Wirral lying in the middle distance, and slowly she withdrew her gaze to Chalice Hill upon her right, nestling beside the Tor; and lovingly her glance rested upon the trees which veiled the holy Well. Suddenly a flash of insight came! Each of these places corresponded with the chambers and passages of the Great Pyramid! This then was the secret of the Tor!

Hastily she took paper and pencil and made a plan and all fell into shape, each in its rightful place, each one oriented as was its counterpart in the Pyramid. She remembered she had been told that the sides of the Well were filled in with a different stone to the rest, as though a passage had once led from it to Chalice Hill. This would correspond with the "Passage of the Pole Star," the "Path of the Grand Horizon of Heaven" leading to the entrance in the North. Wirral lay away in the south-west in its place as the "Chamber of Ordeal" or "Central Fire". The holy Well still called by some the "Well of Life" as in the Egyptian Ritual of the Light was on the exact spot where one would find it on the ancient plan—the place where the postulant waits the return of his Soul when it comes forth from the Chamber of New Birth. The lower plateau of the Tor accords with the Queen's Chamber or "Chamber of New Birth," and underneath S. Michael's tower would be the "Central Mystery of the Supreme Secret" with the "Chamber of the Open Tomb" immediately below.

All this the woman told me, explaining it with a plan of the Great Pyramid, believing she had stumbled upon the

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reason for that unexplained attraction which the Tor has for so many. Stories have been passed from mouth to mouth of the Phœnicians who landed here, of two Egyptians who lived near to the Well and it is conceivable that these traditions are but the faint echo of the memory of those Hierophants who may have participated in the Ritual of the Great Mysteries on this spot.

It seems as though something of what the hill holds secret was known in the middle ages, for an old English poem about Chalice Hill contains the words "if the grasse were but as glasse" and there is also the persistent tradition of the hiding of the Grail.

We who look on the Grail as no material thing, but as a symbol of the "Supreme Secret" which has been disclosed of old, in certain places to those "Galahads," those "perfect Knights"—the pure in heart, can well believe that we are indeed treading holy ground in Glastonbury and that this may truly have been one of those sacred places where the Mysteries were accomplished in the ancient days. Let us approach them with reverence, not seeking to penetrate too closely the veil which hides them on the physical plane, remembering that "without sound of nail or hammer was the Temple built; but its destruction was with noise, and explanation, and confusion of tongues. Remembering also to reserve His Mysteries "They shall be desired from afar off. To none that seeks will I refuse to open. My hand will lie upon his to guide his feet to the Threshold and his fingers to the Key".

E. G. Cooper

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CHARACTERISTICS OF INDIAN CULTURE

By JAMES H. COUSINS, D. LIT.

THE first affirmation of the intuition, wherever and whenever made, is that of the unity of life. The great religions, which have all sprung from the intuition, have uniformly made this affirmation, however the specific gravity of their exponents may have diverted the affirmation of unity into emotional and intellectual antagonisms through mistaking formulæ and ceremonial and their own reactions to them for eternal Truth. Given a group of people of sufficient intelligence and responsiveness, that is, a group in which the intuition finds an adequate æsthetical and mental instrument of expression, it is clear that to the fundamental intuition of the unity of life will be imparted the æsthetical tone in the development of arts and the mental tone both in social organisation and in philosophical contemplation. Further there will be a natural interaction between life, beauty and order as expressed in religion, arts and philosophy, and these will pass into a social system that will show the mental element in a highly wrought organisation and the æsthetical element in full opportunity for self-expression. Such a civilisation is that of Vedic India, which has seen the rise and fall of a succession of empires; and it is because it holds for humanity indications towards salvation, that Europe is to-day turning towards India in her search for a saner and surer attitude to life and humanity than that which has brought her to the brink of ruin. For centuries

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the West has regarded the East as good ground for material exploitation, and has sought to justify her turpitude by the assumption that the people and civilisation of India are essentially and eternally inferior to those of the West. But the work of scholarship during the past half century, the interchange by various international organisations, and the realisation of something not quite right in western civilisation itself which the war showed forth, have led to a considerable change of attitude; and the hour is here when the great gift which India has had in her hands for humanity for millennia should be taken in friendship and put to use.

The civilisation that sprang from the Vedic genius, which was articulate and conscious many centuries before the present era, being intuitional, was synthetical, therefore inclusive. In the vastly spread proliferations of the Āryan culture, India is the fundamental type, the Culture Mother from whom the varieties of Āryan civilisation had birth, by whom they were nourished in their childhood, and to whom they must periodically return in the aberrations of adultship for correction, guidance and fresh inspiration. That fundamental culture (despite external influences and internal defects in its elaborations) has remained through the ages and to-day, in her old age as chronology goes, India enters on life afresh in the renaissance that is invigorating every phase of her activity. What is the secret of that persistence and assurance? There is obviously some explanation which involves a difference from a civilisation whose swan-song is being composed by its own exponents. What is it?

There are, as we have seen, three special expressions of world-culture—the devotional, which seeks its fulfilment in religion; the creative, which seeks its fulfilment in art; the reflective which seeks its fulfilment in philosophy. Outside Asia these three cultural functions of normal humanity are kept apart not only from one another but from the general

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life of humanity. Religion (save to the few naturally devout souls) is a matter of one day in seven; art is an expensive luxury that the common people may gaze upon in galleries; philosophy desiccates itself on the least accessible shelves in the remotest rooms of uninviting libraries; and the life of humanity proceeds as if neither existed.

The difference between the eastern and western conception of life and its cultural functions is vividly seen in the struggle of the Bengāli scientist, Sir Jagadish Chunder Bose, in the opening years of the present century, to obtain the recognition of western scientists for his work of demonstrating the identity of response to external stimuli on the part of minerals, plants, animals and mankind. His researches threatened not merely to scale but to raze the assumed impassable walls that western science had erected in its imagination between the kingdoms of nature and between the corresponding areas of scientific study. Perhaps the most profoundly significant and dramatic moment in the history of modern science (a moment at least as full of import as that in which another breaker of tradition declared of the earth "It moves") was at the close of Bose's now famous Friday afternoon lecture over twenty years ago in London, before the Royal Society, when he concluded thus: "When I saw these things before my eyes I felt that I began to understand the truth proclaimed by my ancestors on the banks of the Ganges three thousand years ago—'They who see but One in all the changing manifoldness of this universe, unto them belongs eternal Truth, unto none else, unto none else.'" In speaking that phrase from a hoary scripture of India the scientist became at the same time the religious and the philosopher, thrilling to the apprehension of the vast Life of the cosmos, glowing with the vision of the universal homogeneity, in both of which he found the source and justification of his researches. "It annoys me," he once said to

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the writer of this essay, "to hear people talk of the conflict between religion and science. There is no conflict. Religion is science; science is religion." But the connotation that the great son of India gave to science and religion removed true religion as far from the intolerant narrowness of credal exegesis and conduct as it removed true science from the unilluminated and unrelated conjuring with hypotheses that for long usurped the name of science. To Bose, as to India, religion and science are parallel paths toward the realisation of the cosmic Life. Science without religion is cold and cruel, and lends its aid to destruction; religion without science falls into superstition. Thus the synthetical vision of Indian culture, the natural mode of the free intuition, expresses itself through the true-born heir of the Vedic sages. But that vision inspires and guides other aspects of India's life. Let us note its influence in the realm of devotion, creation and reflection.

It has frequently been remarked that the most notable feature of the life of India is her other-worldliness, her sense of a larger Life, her devotion to Powers beyond the natural. In this she is neither intermittent nor conventional, but perpetual and engrossed. She carries no dead-weight of nominal devotees. Now devotion, wherever expressed, in India or elsewhere, can not find satisfaction in mere abstraction. Radiating from the emotional centre in human nature, it searches through the cosmic infinity for some aspect of this Personality which it feels to be in the cosmos on which to bestow itself. The lover seeks the beloved, not treatises on love. But the bestowal can be with no niggard hand, else were it no true devotion. In India, with its strong impulse to objectivity in art as a synthetic complement to its strong impulse to abstraction in philosophy, the sense of the cosmic Personality, and the devotional response of a people in whom the transcendental, the subjective and the objective are equally

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balanced, have led to an extraordinary elaboration of what outside India is called sacred art but in India is not adjectively distinguished from any other expression of the cosmic life. In the representation in visual forms of the formless Personality of the cosmos in Hindū art there is an amazing multiplicity of presentations, and an amazing complexity of phases and details. Devotion has indulged itself to the full in its contemplation of the heart's desire.

Art in India has fixed the devotion of the Āryan genius to the cosmic Personality in images of such vitality that in all but the æsthetically blind they evoke beyond their symbolical conventions and variations from the normal in form the sense of a vast and intimate reality. In any of these images of Deity, with its compelling livingness, there would lurk the danger of usurpation of the significance by the symbol, which usurpation, whether it occur in East or West, is idolatry. But Hindū art, springing from a synthetic view of life, carries its own corrective. This it applies in two ways. In its creation of a vast pantheon of Deific images, none of which can claim the right or power of being the Supreme Cosmic Personality in its entirety, and all of which are interdependent, it nullifies the tendency of humanity to fall, by its own specific gravity (its inertia or *tamas* of Vedic philosophy) into the facile use of a single image; while the images in their collectivity assert the essential truth of the Power that is beyond form.

But still more potent than multiplicity as a corrective to the materialising of that phase of Hindū art which deals with the cosmic Personality is the infusion through it of an elaborate metaphysic expressed in an equally elaborate symbolism. Religion (the expression of the devotional impulse) and art (the tangible reminder and aid to devotion) are rooted in the Vedānta, and bear always and everywhere the insignia of their origin. There is no posture or phase in the religious ceremonial of India that has not an explanation of natural significance;

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there is no image or detail of an image that does not rise, when questioned, from the physical to the metaphysical. To ask such question is not, for one born outside Hinḍū religion, to risk allegiance in the religious sense to any of the Gods or Goddesses; but culturally it is to open the door to challenging and illuminating expressions of truth that is neither Hinḍū nor non-Hinḍū but just truth; it is to extend the range of one's insight, to enrich the imagination, and to help towards a real world-reconstruction by taking the cultural expression of a vast and greatly endowed people into the circle of mutual respect. Let us take as an indication from the vast receptacle of India's religio-philosophical art three variants of one of the major figures in the Hinḍū pantheon, Shiva.

The inconographical aspect of Shiva known as Ardhanārīshwara or "half-lord" is at first glance a single image; at second glance a vertical combination of Shiva and his consort Pārvaṭī; at a third and deeper glance an embodiment in symbolical personality of the idea of the co-operative, inter-dependent, separately incomplete but mutually complete masculine and feminine functions of the cosmic Being. It is an assertion of the duality-in-unity of life and form; of the wine of creation and the goblet that carries it to the lips; of all that interaction of expansion and limitation out of which rise the separate identities of the manifested universe, and out of which also rises the impulse commonly called love which is the cohesive and integrating element in the cosmic operation, and which through external association leads to internal identification and back from manifestation towards ultimate unity. The association of the two aspects of Deity not only frees the conjoint image from idolatrous tendency but reflexively confers the same freedom on the separate embodiments of Shiva and Pārvaṭī; the esoteric life of the image defeats the materialisation which is intellectual death. The

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Ardhanārīshwara is India's recognition of the mutual relationship of man and woman. There are details in the social life of India with regard to that relationship which are inconsistent. These however have not grown out of the conception but have been largely imposed or provoked from outside. Whatever their origin, there is no more and no less to be said in regard to them than in regard to the long boasted reverence for women by people outside India which was made a plea for withholding from them the franchise-right of citizenship. Western women had to force that reverence into consistent action in public life; Indian men, when the opportunity came to them, have opened the doors of public service to Indian women with a speed that has been almost a bewilderment to the most sanguine workers in the cause of the cultural uplift of India. The purely masculine conception of the Power behind the world of phenomena is a grievous limitation responsible for much of the evil in regions where it prevails. India offers a corrective in a completer expression of the cosmic Life. A purely masculine conception of Divinity leads naturally to masculinity in cultured expression, and to masculinity in social action. Here is a master-key to the world-trouble that has led to the search for means to world-reconstruction. None too soon has the feminine function in synthetic humanity been admitted to public influence, for it brings to the elimination of non-vital abstractions and mental shibboleths, which are the provokers of masculine destructiveness, the compassion and creative conservation which belong to the cosmic mother-principle. A study of Indian art will clarify and expedite the process of human synthesis by giving womanhood its cosmic significance and by sanctifying the relationship of the sexes with significances beyond the senses.

A second aspect of Shiva is that of the moon-crowned God, Chandrasekhara. In this aspect he is depicted as the chief of ascetics who, while in the fulness of young life, with

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all the capacities for sense-enjoyment, imposes the will of the inner spirit on its outer physical instruments. When by self-discipline mastery of the lower degrees of life has been attained, danger and death (figured in the serpent and skull-necklace which adorn the God) have lost their terror and may be worn as decorations: and steady self-illumination takes the place of the flickering lights of external knowledge. This is Shiva the Destroyer of sensuality, illusion and ignorance, the bringer of the peace past understanding. Here again we have the corrective to whatever tendency to fixity the image of art might possess, in the interpretation of philosophy—not the philosophy of academical speculation remote from ordinary life, but the philosophy of the ancient world in which mind and heart formed their own Ardhanārīshwara of *philos*, a lover, and *sophos*, wise; one who was a lover of wisdom and therefore a wise lover. The gift of India through Chandra-sekhara is that of repose, not the repose of laxity or satiety or the artificial peace of exhausted violence that troubles the world to-day, but the abiding peace that comes from recognition of the spiritual nature of humanity and that brings all life under the sovereignty of its own inherent divinity.

But the path of the Shaivite pilgrim leads to the temple at Chidambaram in South India. Here in the holy place of the temple is the multi-armed figure of Shiva as Natarāja, the King of the Dance, whose steps keep the cosmic wheels in motion and at whose pause chaos would come. But in the holy of holies there is neither image nor superscription, for here worship is directed beyond any relative embodiment of Deity, be it ever so high, to the all-enfolding cosmic Life that is formless, yet contains all forms, that is lightless, yet is the source of all lights. On a bare wall in a dark room a tangible and visible garland is hung around the neck of the Intangible and Invisible. Thus philosophy frees art from the specific gravity of material and form by investing the finite form with

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cosmic significance and at the highest point of conception escaping into the infinite. In return, art frees philosophy from the coldness of abstraction by imparting to it the warmth of personality that in India makes poetry the natural mode of expression of philosophy, a matter utterly incomprehensible to western literary criticism. Thus the devotional, the mental and the æsthetical aspects of life are synchronised; the finite human aspect of the universal consciousness is called out towards the totality, and the whole of India's culture is her response to that call. In that response there is the joy of personality and of participation in the dance of Shiva and the song of Kṛṣhṇa; the touch of homely familiarity with Deity which shocks those who have robbed their conception of God of a sense of humour and the power of laughter. To India (and she invites the world to share the illumination and joy of its realisation) art is the reflection through humanity of the creative aspect of the cosmic Life personalised as Brahmā; devotion, whether it be the personal devotion of human love or the super-personal devotion of religion, is humanity's reflection of the conserving aspect of the cosmic Life personalised as Vishṇu; philosophy (of which science is an instrument) is man's response to the aspect of change in the cosmic Life which proceeds by what is crudely called destruction to the attainment of illumination; this is personalised as Shiva. But the three are in essence one, as figured in the great image of the Trimūrṭi and spoken in the triple-syllabled Aum, and that unity of essence, translated into cultural life, makes it possible to experience an expansion of consciousness without simultaneously enjoying a consciousness of expansion.

To love, to think, to do, are in the Hunḍū conception no transitory futilities touched with melancholy, but stimulations of the cosmic activity charged with the joy of the eternal. Shadows they are, dancing shadows, cast by the Light of

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lights; but they are cast by the Light, not by darkness; and in that light, that vision of the eternal shining through the temporal, India offers to humanity an attitude which would replace a periodical sanctimoniousness by a perpetual sense of the sanctity of all life, on which sense alone, with its inclusiveness which absorbs and annihilates the causes of antagonisms, its sympathy which wins hatred away from itself, is it possible to rear a new earth in the image and likeness of the eternal heavens.

James H. Cousins

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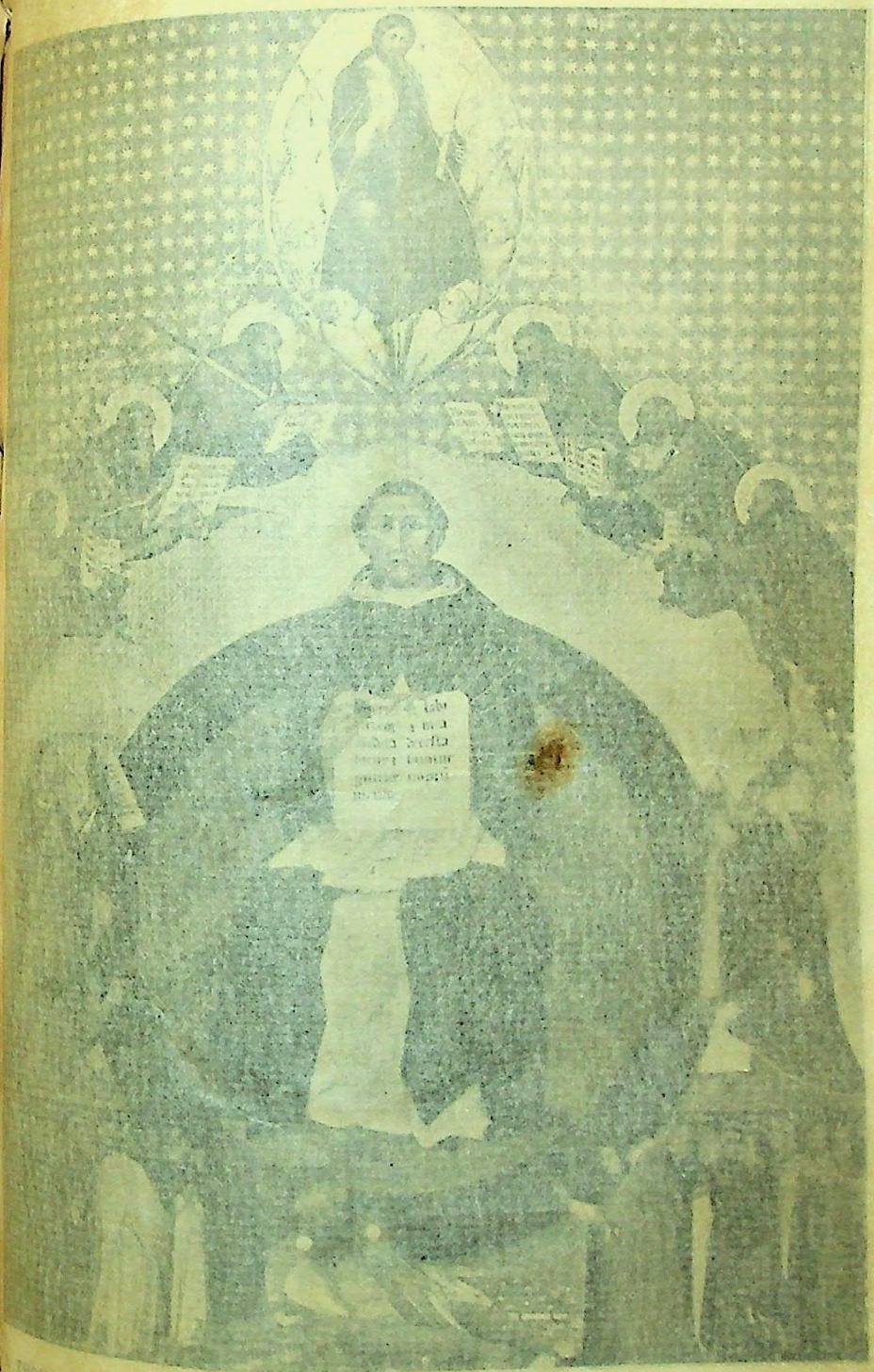

THOMAS AQUINAS FRANCESCO TRAINI

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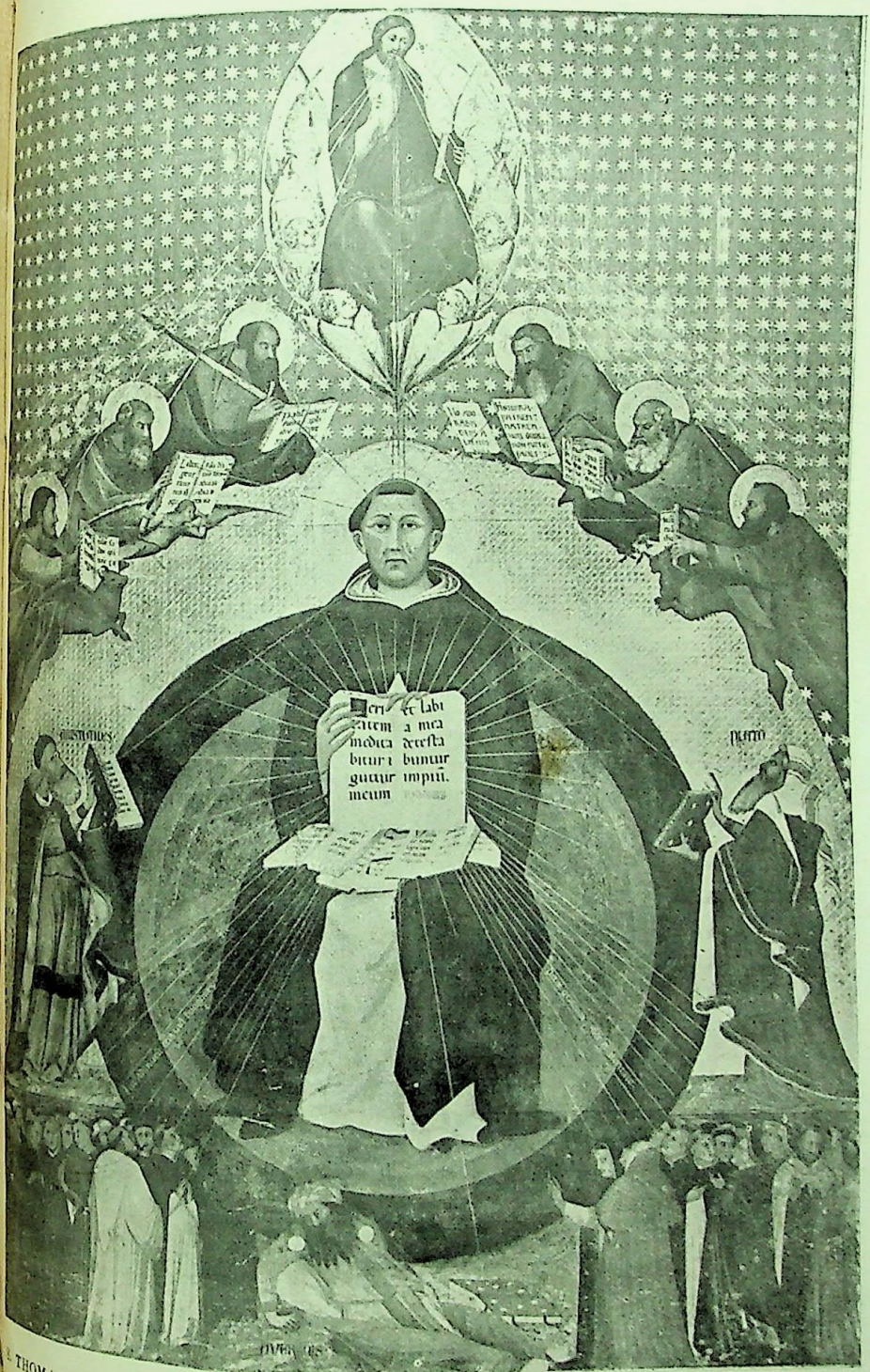

S. THOMAS AQUINAS

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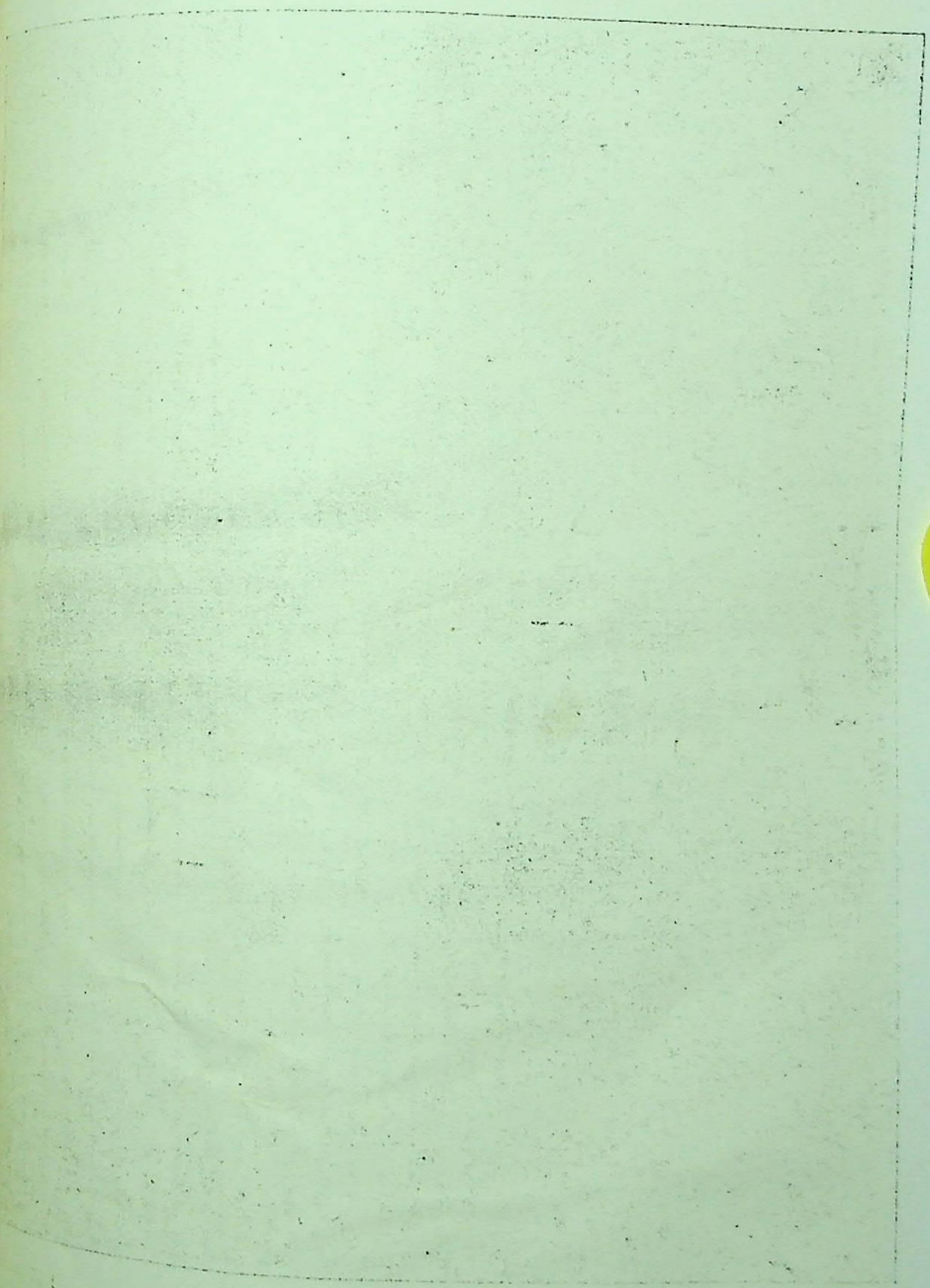

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BOTTICELLI

MADONNA

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MYSTICS OF PAINTING IN EUROPE

By ANDRÉE

I. PUVIS DE CHAVANNES

An interesting book has just been written on *The Great Mystical Painters*, an arresting title; it is written by Syrieix de Villers, one of the disciples of Edouard Schuré, and owes its inspiration to that mystic. With the exception of two more modern painters, the pre-Raphaelite Burne-Jones, and the French idealist, Puvis de Chavannes, the authoress specially studies the ancient mystical painters. Yet, her definition of mysticism in Art may serve not only for the study of the older representatives of the mystical pictorial movement but also of two more recent representatives in France, Puvis de Chavannes and Gustave Moreau.

For Syrieix de Villers, as for Maurice Denis in his recent book, *New Theories*, a painter becomes a true mystic, not through the choice of his subject, whether it be either Jewish,

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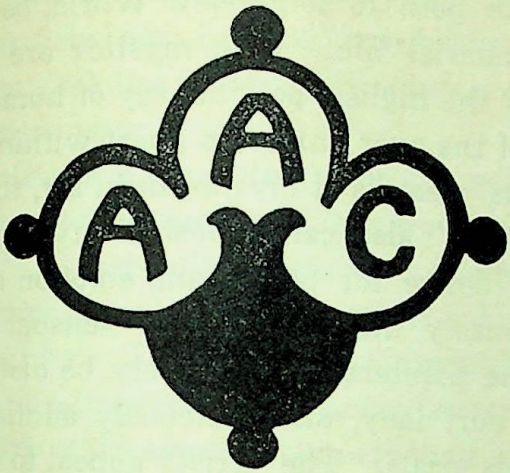

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Pagan, Christian, Buḍḍhist or "lay," but through the emotional shock his work gives us, with the consciousness that we are approaching the path to some New World, beyond our usual egoistic and material life. True mystics are those who can translate to us the highest possible ray of human ideality, the deepest song of the ever unknown guest within us. Thus we cannot class as creators of mysticism in art, the artists of the "Contre-Reforme," also called Jesuist style, of the sixteenth century. The desire for beauty and emotion are only sought for through purely human or even sensual means. The Virgin of these painters may scarcely be distinguished from any elegant Court lady, simultaneously admiring her son or crying over his trials. The artists appeal to our egoism and senses in favour of their ready-made dogmas; and, though we are presented with a more perfected technique, the era of inspiration of the two earlier centuries is closed, and personal mysticism disappears for a long period in the history of Art.

In Italy, as in France, one finds one or other of the two extremes, Academism, or lazy decadence. No one attains the superior equilibrium which is true life. Inspiration seems to follow a deep regression towards material planes and takes nearly three centuries to regain the previous high elevation. After the primitive painters and the Italian Renaissance, we must await the nineteenth century with the French-English school of artists to find an equally burning idealism. Evidently the progressive turning back of human attention to the exterior aspect of life was a necessary experience. It permitted art to attain a better technique of expression; and then to free itself from all hierocraticism, science and philosophy and so to escape from the bondage of superstition, pure scholasticism or authority as mere ways of thinking. And then, each generation, each land, continuously came and laid its stone for the reconstruction which would necessarily be begun on a new basis. The Ideal was to be recovered, but

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with less *naiveté*, and a finer critical sense; in short, on a higher stage of consciousness. The primitive men and their Art-child charmed with their simplicity and freshness of heart. They still fascinate our modern sensibilities for the very reason that we feel the impossibility of ever again according with that same diapason.

After the Jesuist style calling upon our senses to translate Christian ideas, came a new religious style with the German "Renaissance". There Dürer made us climb to a new level through the sometimes *grimaçant* pathos of his Calvaries and suffering humanity. Thus religious inspiration only began in the North, at a time when the Latin countries already felt the coming tide of decadence, because they had also had the first flood of artistic creation in the Middle Ages. Italy, especially, was the alpha and omega, the inspirer; and then also the first to manifest the badly surcharged taste for exaggerated *polychromie* and decadent, effeminate grace, as if the two extremes of good and bad, of beauty and ugliness, must neighbour each other.

But neither is Dürer a "mystic in painting" for the first characteristic of the true mystic is to show the Divine dressed in perfect beauty; and not only through the desperate search and struggle of man toward It, as in the frightful silence known to Moses on Mount Sinai and to Jesus on Golgotha—silence that permits the Moses of Viguy to utter that poignant cry: "Lord, what have I done to you to be Your Chosen One?" sublime words: but that picture only reveals and explains the period of sacrifice, of doubt, in the mission of the prophet, poet, artist or saint . . . For *real creation always means, in the end, joy*, whatever has been the sacrifice.

The Dutch School with its qualities of Realism brought the next new wave of life. Its artists pictured scenes with such humour and vigour that they seemed typical of immortal human energy; and above all other artists in that country

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towered the genius Rembrandt. He, inimitable in his genius, alone, during three centuries, was the one artist that wholly realised the ideal of mystic art as we here define it. First, to understand all finer emotions of the soul in their serene, divine essence; second, to express them without diminishing them and without departing from the most realistic truth of the various human temperaments incarnating in them.

In all his pictures, religious as well as of philosophers, Rembrandt, the new Prometheus, makes us again associate the old idea of light or fire with the Divine. Like a Titan, armed with the realism of his time, he moulds matter to his will and forth springs the long buried "spark". Through his works the ideal is made to appear ever more high and precious, the beauty more infinite because of the long struggle of the human will and consciousness to achieve it; as for instance in the picture where the small ray of sunlight falls in the poor measure of the philosopher and in the light under the heavy eyebrows resulting from the old man's meditation.

From Giotto to Vinci, from the tri-cento to the sixteenth century, there had been whole groups of painters of ideality; but Rembrandt, alone of race and of stature among them, stands out like lightning on the dark clouds of a long winter night, until the beginning of the nineteenth century, with its pre-Raphaelite movement.

Mysticism awakened first, in painting, in England under a pagan-Christian form, very well conformed to the Celtic races. Then came Rossetti, Burne-Jones, Watts, and also Whistler, in America, and their beautiful theoretician, Ruskin. But we are still under the geographic and ethnic influence of the North, where pure legend grew more easily, but often unhappily, without losing that colour of melancholy that seems to arrest the integral growth of all their fruits. The creations of Burne-Jones seem to bear from the skies or from the fairies a remembrance too fully charged with regret.

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to be able to plant their ideal still living among us on the earth. It is here that begins the rôle of the French school of symbolism with Puvis de Chavannes and Gustave Moreau to which we shall now give special attention.

. . . . . .

With the pre-Raphaelites we recognise, as indicated in the pretty name they have chosen, a new out-crop of mystical idealism in painting, similar to the marvellous re-awakening of the old Italian tri-cento and quattro-cento art, that flowered in the prodigious spring of Renaissance.

The primitive painters had one saint, Francis of Assisi; one poet, Dante; and, soon, a philosopher, Thomas of Aquinas. Each of these expressed under different aspects the new ideal of their common love-inspiration, which was to be succeeded by the religion of fear of the later centuries. Our century also feels the pulsations of a new spirit in all domains. Perhaps even up till now there has been more suffering from the conciousness of search and doubt than recognition of the unknown Renaissance towards which we are tending. Nevertheless, sunrise then begins. And painting, to speak only of that, in France, continued the movement begun in America and Italy. France with her large family of painters in the nineteenth century seemed marvellously prepared to synthesise all the qualities till then distinctive of each race, and to crystallise them in particular in her greatest mystical painters, Chavannes and Moreau.

An image may be helpful to the understanding of the period that just precedes them. Before birth the body of the child follows the whole course of biological evolution and the organs of its nervous system resemble in turn those of the inferior and then of the superior animals. Thus was it with the world at the beginning of last century on the eve of some prodigious birth.

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At the beginning of the nineteenth century, each generation of artists modified its technique so quickly that one seems to revive with miraculous haste at a new and higher octave the memory of all the history of painting in the Occident. Certain artists of the end of the eighteenth century remind us of the easy charm of Correggio and Murillo (the Style of Anti-Reform); then the Academism in the reign of Napoleon recalls something of the pomp of Versailles under Louis XIV; Romanticism reminds us of the older German pathetic school, and, lastly, Realism completes the lessons of Holland and Spain. Then, Puvis de Chavannes and Moreau, tired of the old and much-frequented paths, carry on, with more serenity and strength, the mystical movement begun in England.

Puvis de Chavannes was born in 1824 and Gustave Moreau in 1826. The centenary of the former was celebrated in 1924 and that of the latter will be celebrated this year. It is hardly possible in a short article to review all the characteristics of Puvis de Chavannes' creations. He explains himself, thus:

> I am not haunted only by the mystics of the Middle Ages . . . This or that corner of nature in my pictures clearly manifests the joy to live upon earth, and make a sufficient weight to my Christian inspiration. And the men of my religious pages certainly think of God; but they live, first; they work with their hands and enjoy the use of their physical and moral gifts. This is my philosophy, no longer the contemplating spirit of the olden times.

This synthesis of paganism and Christianity, of real and ideal, is the true superiority of modern over the ancient mysticism in art. No artist ever has affirmed more clearly these tendencies before Chavannes: he it is, too, who first returns to the simplification of line and colour, so especially decorative and so well-adapted to fresco painting. But he, as well as Gustave Moreau, finishes what the primitives began. This is why the same note sings in them at a higher level. It takes days of analysis to make an hour of synthesis, hence

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the scrupulous study of models, attested by their numerous sketches, undertaken by both these artists before the definite painting of their pictures.

Puvis de Chavannes first spiritualises the material world and thus awakens more completely our faculty of dreaming without astonishing our eyes. His pictures seem like some luminous, sweet and far-away horizon, a kind of simplified but astonishingly exact and living remembrance of reality. He is the predecessor of Cézanne and Rodin from whom every actual innovator, sincere or otherwise, now claims his inspiration. Chavannes also heralds the extreme orientalist movement in art, that of Moreau, and even of Manet in his picture of Marseilles, where he symbolises so well this old Phoenician town as a "door to Eastern influence," ever faithful to its mission. While in perhaps his greatest masterpiece, the frescoes of St. Geneviève, at the Pantheon in Paris, Chavannes expresses round a single being all his most characteristic qualities, all the play of human ideals is sung in a few simple but true attitudes that no one can misunderstand. There he almost anticipates Dalcroze with the ancient Greek ideal of gesture, posture and dance as sufficiently lyrical to express all sentiments and ideas. In the fresco of *Ste. Geneviève, enfant en prière*, the child seems to incarnate faith, devotion and the feeling of beauty also, for all Nature appears to listen to her prayer and inspire it. In another fresco, *Ste. Geneviève a maiden, receiving the benediction of the bishop*, represents the awakening of intelligence, wisdom, hope adorned with humility and obedience, with all the promise and self-control, of goodwill, *recueillie* in front of life. A third illustrates the virtue of Charity, active pity. *Ste. Geneviève ravitaille Paris assiégé et menaçé de la famine*, and the hungry crowd kneeling as she passes reveals to our eyes the saint's *rayonnement*. A fourth beautiful picture *Ste. Geneviève soutenue par sa pieuse sollicitude veille sur la ville*, shows the saint watching over the

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sleeping town and seems to review all that precedes it. Her rôle and life finish in a nocturne, illumined with the full light of the moon, perfectly harmonised with the pure serenity of her expression. This picture seems to bring back from the Pantheon, the temple of all genius and pure legend, the Protectress of Paris, still to watch over the city.

II. Gustave Moreau and the Awakening of Symbolism and Orientalism

In the history of mysticism in painting, Puvis de Chavannes seems to have ended one cycle, at the very moment when Gustave Moreau opens another. With Chavannes matter is spiritualised to make more transparent ideal and dream, emotion and thought. With Moreau, on the other hand, dreams materialise in a sort of vision. These two friends, both mystics in their own way, start from a common basic tendency to divert afterwards on every point of method and realisation. If it is permissible to classify in categories such a complex subject as mysticism, even in painting, one can admit three principle types, always keeping in remembrance the arbitrariness of all classification. First the primitive man thinks directly through images soon defined in a precise, hieratic and fixed religious iconography, very decorative, but a little factitious and too crystallised. In that category we may place the primitive Buddhist and Chinese pictures, the stability of Ancient Egyptian statues, the art of Byzantium and even that of the Italians of the tri-cento and quattro-cento.

At this stage are fully justified methods of meditation only, leading through artistic reproduction to mental and imaginary pictures. The first Buddhist tradition, the eastern and western usage of the chaplet, are based on that primitive psychology where images and suggestion take the place of

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autonomous thinking to bring souls in contact with their ideal. With the same intention were probably conceived the magnificent *Hours' Books* of the fourteenth century in France, of which some masterpieces may still be admired in the Castle and Museum of Chantilly. See Fouquet's miniatures and the universally known "very rich Hours of the Duke of Berry".

We have next to study a phase of mysticism where man's search for the ideal becomes more conscious and personal. There is less the representation of the Spiritual Powers as bending over the earth, and more of man himself searching for the Divine in himself and above, through his own thinking principle rather than through dogmas, authority and tradition. Mysticism is coloured with more intellectuality and energy, as we have noticed throughout all the glorious sixteenth century. Then come Dürer, Rembrandt, Puvis de Chavannes who recovered the expression of the ideal through man's body and attitudes, thus forming a link with Greek Dance and Sculpture.

But Art like every living thing is perpetually renewing. Thus we find a third phase of mysticism in Art and Gustave Moreau precisely marks the dawn of that last phase in France. From the beginning of the nineteenth century the Academies of painting fell little by little into ever more conventional, cold and factitious symbolism and symmetry. This was really the opposite of true art, which should draw emotions from the deep of life and not simply make allusions to abstract ideas, by representing them as Muses or instruments for science or art. Even Puvis de Chavannes sometimes falls into that error; witness for example his *Good and Bad News* or his *Homage to Science and Art*. Gustave Moreau has the merit of being the first to perceive this danger and the first to escape from it. He formulated his own new formula; "Create a heroic art which is not any more an art of the School."

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With him, then, art returns from exaggerated intellectuality to the direct plane of intuition. But now we find no fixed iconography or dogmas as with the Primitive Schools. The ancient Myths are renewed under the guise of Legend and Poem, expressing in various forms a common ideal, that each may translate diversely through the prism of his own brain and personal sensibility. The limits of a short article give small scope to enumerate the characteristics introduced into French painting by Gustave Moreau, following on the similar efforts of the English pre-Raphaelites.

Moreau is beyond everything else, Christian. But he also sees in every religion, tradition or legend, what seems to him an infinitely varied aspect of the same Truth, a spark of the same Light spreading everywhere, which no glass will receive entire, or quite pure. Because with Moreau definite forms and dogmas seem to be renounced, we find in all his work much originality, new and luminous comparisons between such differing traditions as the Jewish, the Pagan and the Christian. Even extreme Eastern traditions and countries interest him. And even if these are less exactly known than in our own time, he still must be given the credit for having been one of the first to hear the song, and look for the light that ever comes from the East, at each stage of civilisation and with the birth of every religion. *Ex oriente lux.*

Another characteristic of Moreau is that he initiated an intellectual movement, whereas art usually follows but does not create these. The Realist School of painters only followed the revolution of 1828. Moreau initiates the Esoteric movement which was to be developed by most artists and philosophers of the next generation—the Huysmans, Maeterlinck, the painters of the Rose-Croix Maurice Bergson and others; and even before those, Renan who began a new movement in criticism in religious, Jewish and Eastern studies.

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One usually classifies Moreau's pictures in four groups; the first, the cycle of Man and heroes; the second the cycle of Woman as inspirer or temptress; the third and fourth the cycles of Love and of Death. But really his work may be classified under the great principle of Dualism, the basis of all the known Universe and of all psychology and Theodicies. Ulysses and the Prétendant of Penelope, or Samson and Delila or Salomé and S. John, or Hercules and the Water-serpent, equally represent for Moreau the perpetual antithesis of desire and sacrifice, of Good and Bad. In the war between the Titans and the Gods, where each may recognise the two aspects of his own soul, the Principle of Good and the Principle of Bad is alternately victorious. But, behind the veil of appearances one glimpses the basic faith of the poet; the bad, at the very moment where it is most cynically revealed is also shown as defeated, as, for example in the arrival of Ulysses in the middle of the orgies of the "Prétendant de Penelope". This seems to illustrate the promise included in the *Bhagavad-Gita* "Whenever sin is at its worst degree, there I come forth into the world." The pictures of Semèle, Jacob and the Angel, Salomé and S. John, give the same impression of the passing character of the triumph of evil. If strength or sacrifice succeed more quickly, justice and sacrifice alone keep the definite "expiration" over Fate.

Besides the principle of Duality one also feels the principle of Unity in Gustave Moreau's work. Moreau's poet is differently represented as Apollo, Orpheus, Hesiod, or Tyrtée; his hero as Hercules, Moses or S. Sebastian—great martyred souls that ignore or defy the masses for whom they die. And Prometheus takes the face of Christ to show that the punishment or suffering involved in the search and then the redemption are equally the *dharma* of the same humanity, merely different steps in its evolution. The same idea is more clearly developed in his masterpiece, *The Three Ages of*

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Humanity; for there one feels that though the golden age is behind us, it may well be in front also; that involution on ever more material planes also implies re-evolution towards the Divine; that the Christian idea of the Fall and the Redemption and the perpetual story of Psyche, the human soul, are but one; and that without the eternal progress of the Universe in a sort of spiral line all would be in false accord, an incomprehensible and unachieved melody.

If one had to choose among all the works of Moreau the one which best represents his sentiment and ideal, perhaps one would select his most idealistic type of woman—the *Leda*. For, is not woman the living symbol both of perpetual birth and of the evolution of Nature as well as of Duality and Unity? In all traditions, Greek, Jewish, Christian, and in Buḍḍhist legends, woman is associated with the idea of beginning or creation. But, contrary to the Bible and Islâm, where woman is associated chiefly with the idea of sin and the Fall, contrary also to the Christian philosophers of the Middle Ages who disputed the existence of a soul in women, Moreau returns to the Early Christian, Older Greek and Āryan traditions where woman is deeply venerated as the priestess either of the Home or of the Temple. It is true that Helen and the Fairy of the Chimeras, and Salome remain prophetic images of women in Moreau's thought, real messengers of the Serpent. But in his ideal, as in the New Testament and in all Aryan traditions, the idea of Grace dominates that of Sin, the law of Love everywhere submerges that of justice. Shakti is there only as a frame for light and the inferior type of woman exists only to exhort man to search for a higher and less deceptive ideal.

The *Leda* seems to be the justification of the Salome, of Mary is the consolation of Eve, and Christ of Adam; reminding us of the words of a Christian saint: "Happy fault that brought us such a Saviour." In accepting this

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interpretation, Gustave Moreau is the first to remember in the nineteenth century, the initiation schools of Ancient Greece, the schools which nurtured the greatest philosophers, so long forgotten by the European world, cognisant only of Rome or the Greek period of decline. It is really through his sympathy with Ancient Greece that Moreau approaches so near by to the Eastern spirit and tradition. Whatever may be found lacking in Moreau's work, his influence, both theoretical and practical, as a forerunner in æsthetic would alone be sufficient to entitle him to a place of honour in the Art of the nineteenth century, and in the story of man's inspiration; for his true mission was: "To create an Epic Art that is no more that of a School."

Andrée

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THE THEOSOPHICAL FIELD

AN article entitled "Mysticism, the Basis of World-Unity" in the current number of *The Occult Review* draws a picture of the future of a world religion which is remarkably Theosophical in outlook. The author [1] speaks of the Christian dream of the possibility of Christianising the whole world to the exclusion of the other great faiths as wild and impracticable, and he points to the national revivals taking place in India and of the re-proclamation there of the ancient religions. He continues:

> It is useless to expect any one religion to conquer all the others, and unity, if it is to be achieved at all, must be achieved by reconciliation. What we have to look for is the higher synthesis which will be the world-religion. The great religions of the world, and the little sects and cults of which great religions are composed or by which they are attended, must be regarded not as mutually exclusive rivals, but as pillars in the temple of truth. All are necessary . . . Religions differ because they are designed to meet the especial needs of a particular people at a certain stage of development and for the same reason—though fundamentally in harmony—they emphasise different aspects or fragments of truth . . . That they are capable of unity in a great world-wide system of mutual toleration and comprehension is also certain.

The author believes further that a movement towards such unity has already begun and recognises the desire for reunion within the Christian Church itself as a sign of the times. But, he says:

> Along with this growing tendency towards reunion in Christendom, the possibility of a much greater union of the great faiths of the world in an all-embracing world-religion is also looming nearer. The Theosophical movement, it may be said, has made such a union a possibility in perhaps, another thousand years, or even sooner, for thought once it is conceived, moves with marvellous rapidity, leaping from mind to mind and from continent to continent. And this ideal of a universal religion is made more practical to-day by the changing world-conditions.
>
> In particular, it is to the development of mysticism that one may look with confidence for the furtherance of the coming union. Only as man learns Truth on interior planes, as he experiences that contact with the divine which it is beyond the power of words to describe, will the barriers of credal formula be transcended. For the contact of the soul with God leads to the sense of unity which some call cosmic consciousness, others brotherhood, and others, charity. It is the living realisation of Fatherhood, with a consequent extension of consciousness, the new birth, the entering of the Path.
>
> When this mystical experience is commonly diffused among men, there will occur a new synthesis of life and thought. In the fulness of time, unity will evolve naturally and be maintained without effort. New peoples shall arise, and with them

[1] G. Baseden Butt.

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new philosophy, new aspiration, and a new religion, wider, profounder, loftier then the old, embracing within the vesture of its philosophy all the children of men and penetrating with its spiritual science into the unseen universe of spirit.

* * *

From Elizabeth, New Jersey, comes evidence of the increasing belief in the real unity of mankind and of the need of organisation based upon that belief. In a pamphlet received from Mr. Charles F. Weller, of the League of Neighbours (Elizabeth) he speaks of having attended a meeting on "Community Interests and Agencies," at which he suddenly became aware of something he had never seen before

that the Coloured people and their white neighbours were discussing common community concerns without, on either side, any consciousness of colour!

He continues:

To make modern life safe for democracy, some means of social-civic organisation must be developed which is parallel and equal to the physical unity of human life. Once, the isolation of individuals and groups was a physical fact in the world. Now, the unified, interwoven physical basis of human life is creaking, cracking, slipping toward disaster—for lack of human contacts or associations broad enough to make men see and feel their neighbours as themselves . . . What causes war? Is it not the separation in consciousness of people who physically are bound together?

* * *

A meeting which has just taken place between Mr. Ghandi and Christian missionaries is discussed in an article in *The Calcutta Review*. The writer, Mr. B. K. Mallik, who describes the result of the meeting as, practically, an impasse, says:

But what was the real object of the meeting? . . . One can almost be sure that, in some form or other, it might have been to bring the two communities together in a close bond, sooner if not later; and a very little thought will show how the main-spring of such an object must have been a craving for some life of brotherhood, fellowship and love, either through the medium of Christanity preferably; or if necessary, by some other medium yet to be known.

* * *

In *The Saturday Journal* of Adelaide, Australia, we read much of Plants' Muscles.

Contraction After a Blow

A discovery of the greatest importance has been announced at Calcutta by Sir Jagadish Chandra Bose, who has found definite evidence of the muscular powers of plants which is quite contrary to all existing theories.

One of the plants examined, in particular the mimosa, will, after being struck, actually respond by muscular contraction, and, from its movements, it is apparent that it must possess a highly developed muscular system,

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The discovery will have important bearings upon the fascinating question whether plants have any sense of feeling.

* * *

The rapid increase of cancer in all civilised countries and the multiplicity of conditions that apparently contributes to it, is an objective fact very disquieting for the general mind.

Dr. Robert Bell states that since he began practice in 1868, the death-rate from cancer has increased 200 per cent and is still going up by leaps and bounds. The mortality for Great Britain from cancer of the tongue in men, on the authority of Dr. D'Arcy Powers, is no less than 228 per cent during the past forty-one years. L. F. Hoffmann, who has been for years carefully examining and correlating tables of statistics, estimates that the number of deaths now exceeds half a million per annum for the civilised world . . . The number dying at the present time is 25 per cent greater than ten years ago. A number of investigators support the contention that cancer is a disease of advanced nations and well-to-do individuals, fostered by luxury and artificial ways of life and is comparatively unknown among primitive tribes which lead primitive lives.

What are the particular factors which have been introduced within the past forty years, that accounts for the acceleration of this non-infectious disease? According to a current theory such a factor is to be found in the prevailing adulteration of foodstuffs and consequent poisoning of the entire alimentary tract, with a corresponding deficiency of vitamines. As result of our concentration in cities, we are starved of fresh fruits and vegetables, the natural laxatives and anti-scorbutes. We poison ourselves by the constant absorption of adulterants and the even more poisonous waste products of our own bodies, retained in the system through the constipation included in an unnatural diet. Although the ordinary layman may not be aware of all the specific evils consequent on auto-intoxication from habitual constipation, it is evident to common sense, that the way is prepared for disease by ruining the general health of the body and lowering the powers of resistance.

Mr. Ellis Barker claims that diet is responsible for the more frequent occurrence of cancer among the city dwellers and among the rich rather than the poor.

The pure food, pure life theory of the Theosophical teachings is here vindicated by science.

* * *

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Mechanical invention, by vastly increasing the food return per unit of man-power without notably raising the return per unit of area, has merely served to shorten the time when the earth as a whole will be saturated with people. It is a vicious circle. We raise more wheat to feed more men, only again to raise more wheat to feed still more men.

The fecundity of the human race still remains at about 60 per thousand annually. Unless voluntary parenthood (birth control) is taught to all classes of the population as a serious public duty, there will be no substantial change in the growth of the population. This is a world question; it is a question of reducing a swiftly increasing population to fit a rapidly diminishing food reserve.

But there is also the eugenic problem, that of endowing the next generation with better traits than were possessed by the last. To-day the finest families hardly replace themselves; the incompetent are taking their place. The true eugenic task is to depress the birth-rate of the social weaklings, wherever found, high or low.

No matter how much suffering could be prevented, no matter how much greater a civilisation could be built by the application of birth-control its general adoption will probably await the compelling force of economic necessity. Half the people in the world lack the brains to cope with the intricate system of social life, the industrial age has brought about. Half the remainder are without the proper training, they lack the power of knowledge. The remaining quarter, who might worthily direct the majority, sit complacently as long as they are permitted to take an extra toll of the good things of the earth.

Knowledge is not wisdom. Knowledge to prevent the decay of our social fabric is not wanting; but it is a serious question whether there is the required amount of that type of ability which will make for sustained effort to apply it. Education, more education is wanted; not more college and university training for those that can neither assimilate nor utilise it but an education in the few fundamentals that mean so much for social progress.

* * *

Like a wooden Buddha solid, silent, huge, the wise old Chinese diplomat sat, a heaped up mound of quietude, in his hard, carved teakwood chair. He sat and let the hopeful prattle of my earnest Western questionings shatter itself to fragments on the polished surface of his Eastern despair.

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He listened. He wondered at my wonder; he understood my urge to understand. His race had *been* young once, and he himself had been a child and he was my friend. The unsmiling smile in his kind wide eyes said so all the time and besides, he had written it once. "This is my very good friend" he put on a card as big as a board and whenever I showed it to a friend, his friend became my friend. Friendship is fine in China. Friendship reigns over the Chinese as love reigns over us.

Once asking questions about the Christian missionaries in China, his answer was: Religion like art, like philosophy is a flower becoming to the people it blossoms upon. It is not the truth, as you seem to believe; it is true only to the believers in it, who like the bees in the garden, feed upon, propagate, worship and so beautifully form it to their proper use. You can pluck a flower, transplant a bush. We Chinese, have learned that you can graft another religion and still another religion on a people. We have seen that the new culture will grow and cross with the old; it will be reformed to express as the old religion did, the peculiar beauty of the bush and the spirit of the garden. There is no danger there. There is only for a while the demoralising effect of the confusion. Converted pagans are mean Christians for a generation or two; but they recover, stop stealing, lying; they get back their pagan virtues and adapt the Christian faith to their pagan needs, as you Christians have made Christ carry the cross of business, bless war and justify conquest.

So you should understand the harmlessness of religion; and we Chinese understand it, but the Japanese do not. Therefore they set your missionaries adrift, we did not. We only watch the converts in China.

M. G

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REVIEWS

The Masters and the Path, by the Right Revd. C. W. Leadbeater. (T. P. H., Adyar. Price Rs. 7-8.)

In reviewing a work of this nature and of such importance, one naturally experiences a feeling of impotence, for the subject is one on which only a very limited number of individuals living to-day are competent to express an opinion.

Nevertheless, there are some very significant facts connected with its appearance at this juncture which arrest the attention of the observer and thinker.

That section of humanity comprised in the term Occident, in contrast with that of the Orient, is regarded by the latter as materialistic and by themselves as rational, a distinction certainly but without much difference; yet within the last fifty years a marked change has taken place in the mind of Europe, especially in the western part of that continent, for strangely paradoxical as it may appear, the denudation that has taken place in Church attendance has been accompanied by the awakening of a more real, and therefore more true, religious spirit in the people which is gradually extending amongst all sorts and conditions of men.

As evidence of this, we have only to compare the best literature of to-day with that of say forty years ago and we find quite enough to convince the most sceptical that a definite spiritual innovation has taken place in the psychology of the people, and this is specially noticeable in the works of some of our leading writers of fiction amongst whom would be classed H. G. Wells, Sir A. Conan Doyle, Sir J. Barrie and others.

Now one of the great obstacles to the religious "thinker" has been the gap between man and God, which, in spite of Biblical and religious authority, has not been over emphasised, if emphasised at all, in the liturgies of the numerous churches which represent the Christian religion all over the world.

In the East there is no such gap, for the Orient has known from time immemorial of the great Hierarchy of beings of all grades extending from man upwards to the Godhead.

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Yet it is possible that this great truth was purposely obscured by the leaders of Christianity in the past because in it they may have scented a conception, which, if included in Church ritual, might develop into a form of Pantheistic veneration not in accordance with what they deemed to be the true spirit of their religion.

The advent of the Theosophical Society into the intellectual field, which took place fifty years ago, was and is in a marked degree responsible for this change, for the great Wisdom Teaching has opened the eyes of tens of thousands to a conception, so grand, so vast, that the ordinary mind might well be overwhelmed were it not for its marvellous coherency and reason.

Theosophy adduces ample proof of the existence of Supermen (not to be confused with the Nietzschian idea), men who have passed through their human evolution and reached a stage technically known as that of Adeptship, a stage ahead of us in that stupendous spiritual journey from puny man onwards to Divinity.

Now we have this last remarkable book under review.

In concise and lucid style, somewhat reminiscent of Addison and for which the author is noted, we have given us a straightforward, unvarnished but nevertheless detailed description of these great beings, the nature of their work and also the various grades of individuals who are working for them in the world.

It is so definite and convincing that even the criticism of a more than ordinary biassed reader would be discounted in advance.

I believe or I do not believe!! There is no alternative after reading this epoch making book, for, in unpretentious but convincing language this knowledge, which had previously been dealt with only tentatively, is "broadcasted" to the world, and, if its success in America is any criterion of what it is going to effect elsewhere, we feel sure that human thought will pronounce in its favour unhesitatingly.

The author during his long life has written many books dealing with those great eternal truths, all calculated to awaken man to a knowledge of his true destiny, and it would be no exaggeration to say that many thousands are grateful to him for his teaching and for the annihilation of those destructive doctrines which have perturbed, if not scared, the unsophisticated and made agnostics of the more intellectual.

We are more than thankful that he has been spared to give to the world this knowledge, for in it we find a definite goal, an ideal, a reality towards which we look and turn our steps.

S.

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Fairies at Work and at Play, observed by Geoffrey Hodson. (T. P. H., London. Price 3s. 6d.)

Mr. Hodson is much to be congratulated on his book, *Fairies at Work and at Play*. For a long time, the so-called man in the street has made critical remarks, to the effect, that though our leaders have announced many years ago, that clairvoyance and other powers await those who will undertake the necessary trouble and arduous training; nevertheless they—our leaders—stand alone as professed witnesses to those powers of vision which can perceive, not only the inhabitants and denizens of the ethereal regions of nature, but also read the Akáshic records of the past, and as seers, visualise to some extent that which is to come. Though Mr. Hodson's work with which we are dealing is of course, of very humble order in comparison with those powers alluded to above, nevertheless it is a delightful beginning, and should appeal to a wide public; for he tells of the things he sees, of the pretty dainty creatures, so evanescent in their appearances, so different to ourselves, yet possessing a sweet (sometimes whimsical) resemblance to human form and human deeds and ways.

Others have perhaps told us in a scientific and analytical manner of the existence of nature-spirits and elementals, etc., but Mr. Hodson takes us right into their daily work and, so to speak, "home-life". The reader enters at once into the very midst of a new and hardly known world, he is not present as a visitor, but as one intimately associated with the little people in their tender loving culture of flower and leaf—able to appreciate the wisdom of the Deva who guides the destinies of the spirits and elementals and shares in the gay laughter and radiant joy of a troup of dancers.

One of these latter, he sees "lead by a female figure, probably two feet high, in transparent flowing drapery. There is a star upon her forehead, and she has large wings which glisten with pale delicate shades from pink to lavender, which in rapid movement appear as white . . . Although her expression is one of purity and ingenuousness, her face is at the same time stamped with a decided impression of power. This is specially noticeable in the clear blue eyes, which glow like a flame of living fire . . . A pale blue radiance surrounds this glorious creature, adding to her beauty, while golden flashes of light shoot and play around her head . . . She is aware of our presence and has even graciously remained more or less motionless for the purpose of this description".

"In great contrast to the sweet and dainty 'home-life' and work of the 'little people' the author also gives a brilliant description of

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the sylphs and powers of the air, as seen by him during 'the great storm in London, 3 a.m., July 10th, 1923. One is so awed and carried away by the graphic picture he presents of terrific powers in revel during the storm, that the following passage, terminating his description, brings welcome comfort and relief to the reader. "There in the heart of it all, is to be seen one of the great devas of the elements—human in form, yet utterly superhuman in beauty, majesty and power . . . In the midst of all this uproar there was calm, a poise unshakable, a power which even these unruly spirits acknowledged. Beyond a certain limit they could not go, for they were held in check by a will which reigned supreme over the elemental forces as, like Hell let loose, they fought out the battle of the storm, hour after hour, through the night."

This little appreciation of Mr. Hodson's interesting and charming little book, can be most fittingly terminated by the following quotation from the preface; this latter "being an extract from a letter written by Bishop Leadbeater, after reading certain chapters of this book published serially in *The Herald of the Star*".

"I can corroborate in detail many of the descriptions of nature-spirits given by Mr. Hodson, and find myself entirely in harmony with the general atmosphere conveyed. Frequently little touches occur which show unmistakably to a brother clairvoyant that the writer has seen what he is describing. Perpetually points emerge which recall my own investigations many years ago. Such articles as these do much good in widening men's conceptions and showing them a little more of the wondrous and glorious ocean of manifested life on all planes in the midst of which we live our little day—a day that is marvellously brightened by the knowledge which clairvoyance can give."

A. C. D.

The Influences of Indian Art. (The India Society, London. Price 25s. net.)

This interesting volume contains six lectures given to the India Society, with an Introduction by Mr. C. F. Andrews, in which he comments on the intercommunication of art-influences of different countries from the beginning of human history, and especially of that comparatively modern period when the Indian influence was predominant. He adds that if within a relatively recent period such communication is revealed, "that revelation is of itself important and

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will help to raise the veil from periods lying still deeper in the past." To this task the India Society has set itself.

The subjects of the six papers are "Perso-Indian Landscape in Northern Art," "The Relation between the Art of India and Java," "Indian Influence on Far Eastern Art," "India and the Art of Indo-China," "Indian Art in Tibet and Central Asia," "The Influence of Indian Art in Ceylon". They were given by Messrs. Josef Strzygowski, J. Ph. Vogel, H. F. E. Visser, Victor Goloubeff, Joseph Hackin and Andreas Nell respectively.

In his paper on Persian-Indian Landscape in Northern Art Mr. Strzygowski works out an original and interesting theory:

> There were originally two forms of art both in Asia and Europe. The inhabitants of the South from the beginning applied pictorial art to the representation of living creatures, in order to assert their rights to possession in this world and the world to come. The man of the North, on the contrary, as far as he remained independent of the quickly advancing South, came to art by quite another path—namely, from handicraft to ornament. Later, when he began to avail himself of nature as a form, he did not begin with individual human beings, but with the representation of nature as an entity—that is to say, landscape. These truths have not so far been recognised in the history of Art.

His argument is attractive and illuminating if not altogether convincing. In its printed form the paper would have gained in value if more of his pictorial illustrations had been included.

Professor Vogel's "Relation between the Art of India and Java" is the most complete and logically satisfying in the volume. He gives, so far as it is possible in such a comprehensive survey, practically all that has been discovered in regard to his subject. The existence of two influences, Brāhmaṇical and Buddhistic, during what is regarded as the Indian period in Javanese history is very clearly defined, and hints are given of the possibility of influences inherited from a much more ancient past. The illustrations which elucidate the text are a delight in themselves. The whole article is both scholarly and artistic and is a valuable contribution to Indian Art literature.

The author of "Indian Influence on Far Eastern Art" has a more difficult and intricate subject but Mr. Visser handles it in a painstaking and scholarly manner. He is more concerned with tracing aesthetic influences rather than mere iconographic resemblances which are comparatively easy of discernment. It is through the long-standing inter-relations between China and India that he seeks the widely radiating influence over the whole Far-East. The meeting-place between these two among other great Art influences was Khotan. Which influence predominated in the Buddhistic art of

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China and the Far East is still a debatable point. Mr. Visser terminates thus:

> The two magnificent poles of art of Asia are India and China. Before there could have been any contact between Chinese and Indian art, each of these arts had produced works of extraordinary beauty and masterly style. If there is any question as to one land having inspired another, then that land is, of course, India.
>
> Some supreme Buddhist works created in Far Eastern countries seem to be the sublime result of a fusion of Indian and Far Eastern art.
>
> Can anything finer be imagined in the history of the art of Asia?

The resemblance of the history of the influence of India on the art of Indo-China to that of Indian influence on the art of Java is very striking, with one remarkable exception that, in the latter, two different waves of inspiration are recognisable called by Dr. Vogel, the golden and silver ages. In Indo-China there is no trace left of a silver age. Equally in both countries it appears probable that if the earlier magnificent master-pieces of sculpture and splendid monuments of architecture were of Indian origin, they must have belonged to a period of Indian art long anterior to any with which we are acquainted. For they excel in artistic qualities any of the remains on the mainland of India. Mr. Goloubeff inspires in the reader his own sympathetic and deep understanding of the later (or is it earlier?) for at least the more purely indigenous art of Cambodia. The illustrations given are very fine.

Mr. Joseph Hacklin deals with the Indian influence in Tibet and very fragmentarily, in Central Asia. It is a very difficult task as in all cases where there is the dual influence of India and China at work to distinguish varying elements. Further light will no doubt be shed as the mysteries of Central Asia are unravelled by archæological research. Mr. Hacklin finds a distinctly Ṭāntric leaning in the Buddhistic paintings of Tibet; and indeed "a more clearly defined Indian influence in the representations of Mahāsiddhas and Dakinis which are more vital and less laboured in composition than those which depict the life of the Buddha". Chinese influence is unmistakable. The section on Central Asia is too discursive to be of much value for the author confines himself to the description of a few examples of Buddhist art (without illustrations) scattered over different archæological sites of Central Asia.

The circle of Indian influence is completed by a short paper on Indian Art in Ceylon by Mr. Andreas Nell. This influence is more easily traceable and understandable in that country than in others. The most interesting feature is that, after the introduction of Buddhist art, Ceylon followed very closely in development the movements in art of North Western India; then came the breaking of that

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connection, with the Muslim ascendancy; and the substitution thereafter of the South Indian influence with its Shaivism and the upspringing of what is known as Mediæval Sinhalese art.

After the thirteenth century, when the Dravidian element was paramount, the later and plainer Āryan art was blending with the newer element, and about the time of the coming of the Portuguese something like a distinguishable Ceylonese art was apparent. Whether it would have been a permanent art cannot be said, and in the present, as in the past, it seems most likely that Ceylon will follow the lead of India.

We regret that space does not permit of a fuller and more exhaustive review of this most interesting, informative, scholarly and artistic production. It will be fully appreciated by every student of Ancient Indian art and by every explorer into the fascinating regions of art history and art evolution.

A. E. A.

The Gospel of Love, Nāraḍa Bhakṭi Sūṭras, Text and Translation. The Indian Renaissance Library Series. (Ganesh & Co., Madras.)

This little book should be read by those interested in the religious spirit of India, also by followers of any theistic religion who practise love to God, without a loss of sound ethical life.

It was probably given forth in the twelfth century, in the short literary form peculiar to India called *Sūṭras*, in which every unnecessary word was removed, maybe as an aid to memory, when such teaching was always given orally.

Much within it reminds us of *The Bhagavaḍ-Gīṭā* as the teachings that among true lovers of God there is no distinction of caste, rank or culture, and advocacy of virtues of non-violence, truth, purity, compassion and faith.

Evolution of World Humanity, by Krishna Chandra Chakravarti. (Saraswaty Library, Calcutta.)

A vast subject for a small booklet, but it is full of idealism, and a nationalism which reiterates chiefly, India's superiority to other nations.

Revolution the writer regards as an integral but negative side of evolution, and it often becomes a secret source of it. His teaching on this subject is a little dangerous, at any rate if not carefully read. In the process of revolution and evolution, humanity passes through three stages—(1) Below nature (beast animality), (2) With nature (Human), (3) Above nature (Divine). The West he regards as being

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between the first and second; the East meaning particularly India, between the second and third, and he says that, as a consequence, the two will not necessarily meet, but from the side of the revolutionary process, they may meet to-day or to-morrow. The cause and effect of Eastern revolution may not coincide with Western, but their meeting is essential for the evolution of mankind.

Each religion has helped mankind, but Christianity has been dragged down by the West to materialism while the East has evolved higher, losing the external in Brahman. There is no Unity between the Religions, and no Religion is perfect. The task of the next cycle of Evolution is the Unification of all the religious common truths on the basis of Humanity. Every nation must evolve Freedom, and the standard for man is Faith in Himself for he will then be faithful in service to the World.

The Sāmkhya System, by A. Berriedale Keith. The Heritage of India Series, 1924. (Association Press, 5 Russell St., Calcutta.)

This is a scholarly epitome of the historical origins of the Sāmkhya Philosophy, and its relations with other systems of thought and religion.

The author finds the seed of the Sāmkhya in the *Upanishads*, and not in any contemporary materialism, and looks on the Sāmkhya and Buḍḍhistic philosophy alike as having grown, side by side rather than derived one from the other, out of logical investigations into the nature of the knowable, leaving the Unknowable, as a fruitless hypothesis, soon to drop into oblivion. With Jainism too the system is full of parallels. Classical Sāmkhya is distinguished from the Sāmkhya of the *Mahābhāraṭa*, and especially of the *Bhagavaḍ-Gita*, concerning the date of which there is the usual sort of confusion. It is a little disappointing, in a book bearing this title, to find so little of the philosophy itself, and that little couched in such terms as can convey little to one unacquainted with the system; but to the real student, especially one who has to prepare for examination in Indian Philosophy, now that the Universities are beginning to give it the place it deserves in the syllabus, the need for such a book, epitomising the latest results of scholarly criticism and research, must be invaluable.

H. W.

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BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

Raja Ram Mohan Roy (G. A. Natesan & Co., Madras); *Rational Living*, by Hugh Wyndham; *Of Children*, by Florence Daniel (Daniel & Co., London); *The Philosopher's Den*, by Edgar J. Saxon; *My Conscience*! A Farce in One Act, by Edgar J. Saxon; *A Man's Religion*, by Rev. J. Tyssul Davis, B.A.; *Eating to Banish Disease*, by James Raymond Devereux; *Human Life and the Body*, by A. Rabagilati, M.A., M.D.; *Highways to Heaven*, by Edgar J. Saxon (C. W. Daniel Co., London); *Vedic Chronology and Vedānta Jyotisha*, by B. G. Tilak (Messrs. Tilak Bros., Gaekwar Wada, Poona City); *The Coming of the World-Teacher*, by Annie Besant (T.P.H., London); *Wealth, Beauty and Youth for All*, by J. T. Sunderland; *Youth and the Nation*, by T. L. Vaswani; *Voice of Āryāvarta*, by T. L. Vaswani (Ganesh & Co., Madras).

Our Exchanges

We acknowledge with many thanks the following:

Theosophy in New Zealand (November), *The Speculative Mason* (October), *The Messenger* (November), *Theosofie in Ned. Indie* (December), *Isis Revista Teosofico* (September), *Theosophisches Streben* (December, January), *Bulletin Theosophique* (December), *The World's Children* (December, January), *The Theosophical Review* (December), *The Calcutta Review* (November), *The Canadian Theosophist* (December), *The Herald of the Star* (November), *Light* (November), *Teosofico* (December), *Teosofi* (March), *Papyrus* (September, October), *Mexico* (December), *Teosofia* (October, November), *Modern Astrology* (December), *News and Notes* (December).

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We have also received with many thanks:

Toronto Theosophical News (November), *The Cherag*, *Rincarnazione* (July, August-December), *The Beacon* (November), *Prabuddha Bhārata* (December), *Revista Teosofica Cubana* (November), *Teosofisk Tidskrift* (November), *Pewarta Theosofie* (December), *El Mensaiero de la Estrella* (July), *The Young Theosophist* (November), *The Prohibition Movement in India* (September), *Theosofisch Maandblad* (December), *Brahmavidyā* (August), *The Twenty-fourth Annual Report of the Ramakrishna Mission*, *De Theosofisch Beweging* (December), *The Occult Review* (December), *Revue Theosophique*, *Le Lotus Bleu* (November), *The Vedānta Kesari* (November), *Museum of Fine Arts Bulletin* (December).

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SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th December, 1925 to 10th January, 1926, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Ireland, 115 members, per 1925, £3-16-8 ...	49	14	0
Barbados Lodge, T.S., Hastings, 2 new members, per 1926, 20s.	13	0	0
H.P.B. Lodge, T.S. (Canadian Federation), 10 new members, per 1926	36	5	0
T.S. in Denmark, 240 members, per 1925, £8	104	10	6
Hongkong Lodge, T.S., 7 new members, per 1926, £3-10-0	45	13	10
Swiss International Federation, Entrance fee of a new member, 5s.	3	4	0
Harmony Lodge, T.S., Canadian Federation, Charter fee, £1	12	14	8
T.S. in Yugoslavia, 122 members, per 1925 and 5 Charter Fees, £10	131	0	11
Captain B. Kon, Tokyo, Japan, per 1926	15	0	0
Mr. Manuk, Hongkong, per 1926	15	0	0
T.S. in Chile, 231 members, per 1925, £7-14-0... ...	100	10	7
Mr. W. C. Burrel, Manila, per 1926, £1	13	1	8
T.S. in England, 395 members, per November, 1925, £13-3-4	172	5	10
Mr. V. R. Menon, Singapore Lodge, T.S., per 1925 and 1926	6	10	0
Singapore Lodge, T.S., 1 member per 1925 and 2 new members, per 1926, 25s.	16	4	0
To be carried forward ...	735	15	0

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Washington Lodge, T.S., for Convention Expenses, £1 ...	13	1	8
"Anon" for Food charges of poor delegates	100	0	0
Ygdrasil Lodge, Minneapolis Lodge, and St. Paul Lodge ...	79	0	0
Singapore Lodge, T.S., for Convention	25	0	0
Mr. H. Frei, Colombo	200	0	0
Multan Delegates, T.S., for Convention	7	0	0
Baroness J. van Isselmuden, for Convention	25	0	0
	1,185	0	8

Adyar A. SCHWARZ,
11th January, 1926 *Hon. Treasurer*

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th December, 1925 to 10th January, 1926, are acknowledged with thanks:

DONATIONS

	Rs.	A.
...	65	7
Mr. Frank L. J. Leslie, Harrogate, £5	100	0
,, E. C. Flury, Madras	5	0
,, N. C. Bhavnani, Bombay	1,200	0
"A Friend," Adyar	1,370	7

A. SCHWARZ,
Adyar *Hon. Treasurer, O.P.F.*
10th January, 1926

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NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Bellevue, America ...	Everett Lodge, T.S. ...	13-2-1925
Cracow, Poland ...	Service „ „ ...	1-6-1925
Asheville, America ...	Blue Ridge Lodge, T.S. ...	26-6-1925
Inglewood, America ...	Inglewood „ „ ...	1-7-1925
Spokane, America ...	Eleusinian „ „ ...	8-7-1925
Cebu, P.I., America ...	Cebu „ „ ...	11-7-1925
Arden, America ...	Arden „ „ ...	9-9-1925
Aurora, Ill., America ...	Aurora „ „ ...	28-9-1925
Joliet, Ill., America ...	Joliet „ „ ...	12-10-1925
Wrexham, Wales ...	Y. Wen Fro „ „ ...	24-10-1925
Toledo, Spain ...	Adelante „ „ ...	7-11-1925
Vaslo, Poland ...	Vasanta „ „ ...	11-11-1925
Lodz, Poland ...	Dharma „ „ ...	15-11-1925
Warsaw, Poland ...	Wici (Relay) „ „ ...	23-11-1925
Riga, Latvia, England* ...	Anglo Latvian „ „ ...	27-11-1925
Abingdon, England ...	Abingdon „ „ ...	5-12-1925
London, England ...	Judge „ „ ...	5-12-1925
London, Canada* ...	Harmony „ „ ...	21-12-1925

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Constantinople † ...	Byzantine Lodge, T.S. ...	5-12-1925
Penzance, England ...	Penzance „ „ ...	„

Adyar
15th January, 1926

J. R. ARIA,
Recording Secretary, T.S.

ERRATA

We regret that in the December issue 3 Lodges, Saraswati (England), Aguarius (Spain) and Fraternidade (Portugal) were quoted as having "directly attached to Adyar Headquarters," they are attached to the National Societies in their respective countries.

* Directly attached to Adyar Headquarters.
† Directly attached to the T.S. in England.

Printed and published by J. R. Aria, at the Vasanta Press, Adyar, Madras.
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NOW READY

GLIMPSES OF MASONIC HISTORY

By the Rt. Rev. C. W. Leadbeater, 33° P.M., P.Z., P.M.W.S.,
Administrator-General of Co-Masonry in Australia, F.R.A.S.

Cloth and Gold. Pp. 380. With 12 plates and a frontispiece of the author in Masonic dress. **Price Rs. 7**

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Nor is it to Masons alone that these truly remarkable works appeal; every member of the Thoosophical Society, every student of inner side of life will find here matter of entrancing interest and of the greatest value. Send for the two volumes at once, and do not miss this unique opportunity.

OUR FORTHCOMING PUBLICATIONS

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THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

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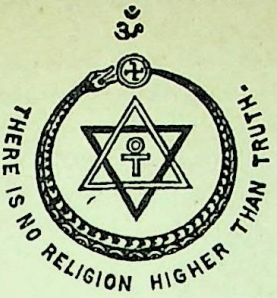

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EDITED BY

ANNIE BESANT, P.T.S.

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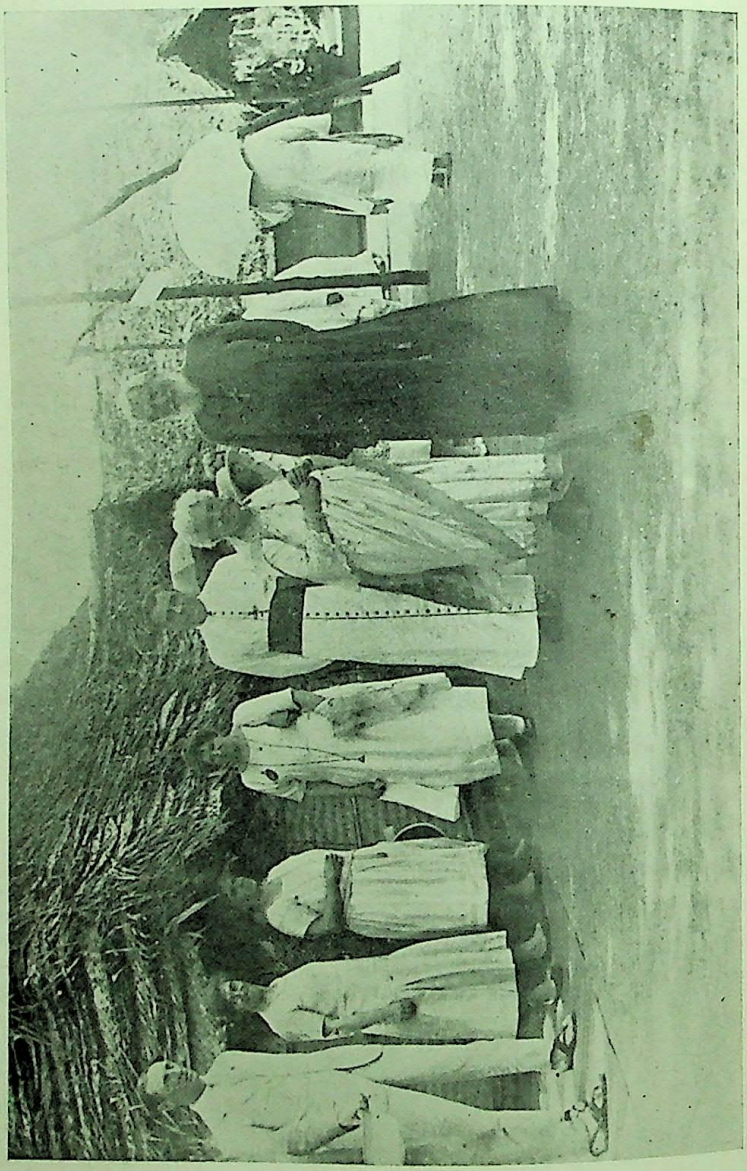

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THE THEOSOPHIST

ON THE WATCH-TOWER

On February 4, Miss Bright, Krishnaji, Rajagopal and myself left Adyar, after the ever-memorable Jubilee Convention, and soon afterwards the remaining visitors also went their several ways, so that the Adyar Headquarters resumed its ordinary routine, filled with new life and new energy. For the first time the Voice that spake as never man spake, had sounded again in our lower ways in the ears of the great crowd that sat beneath the Banyan Tree; it was on December 28, adding one more sacred memory to a day already sacred to many of us, and we knew that the waiting time was over, and the Morning Star had risen above the horizon, presaging the dawning of a new Day. Several have spoken of what they saw: one wrote of the golden light like a cloud in which the physical body was veiled, with waves of delicate rose-colour passing through and over it; another saw the figure of the World-Teacher floating above, or enveloping the tall slight form; another a great globe of light, too dazzling to look upon steadily. It recalled the words of the old Hebrew Prophet: "The Lord whom ye seek shall suddenly come to His Temple, even the Messenger of the Covenant, whom ye delight in." Then He was gone, and the

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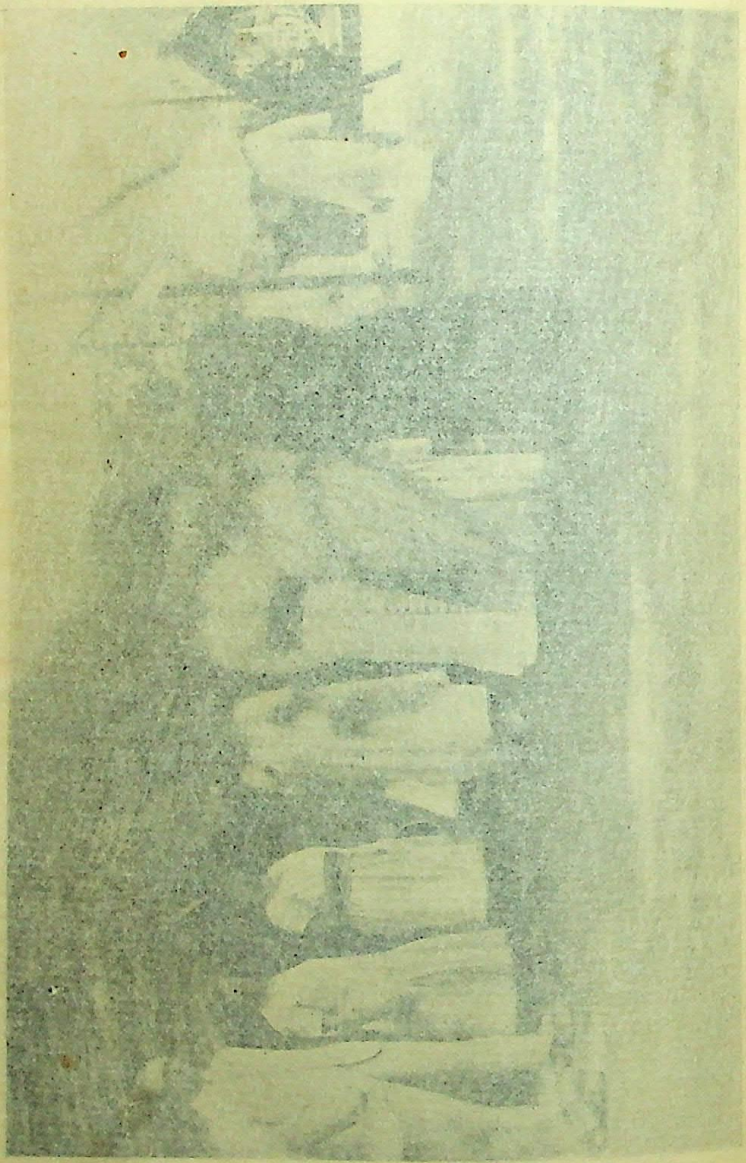

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Bishop Leadbeater, C. Jinarājadāsa

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wonderful moment was over, leaving a deathless memory. Many letters have come from those who soon afterwards went away from India, speaking of the change wrought in them, of an indwelling calm, joy and peace which remains with them; "all things look different; life can never be the same again." But the work of the world must be taken up again, as we come back to it, and the memory remains in our hearts.

***

An interesting paragraph reached me in India, cut from the *Christian Herald*, a London paper, dated November 26, 192

The Coming World Leader.—Mrs. Annie Besant, the Theosophical leader, is shortly leaving for India to take part in the celebration of the Jubilee of the Theosophical Society, which was inaugurated in New York on November 17, 1875. "The belief in the coming of another great world teacher figures in all the religions of the world," she told a reporter, "but a number of people believe that the time of his arrival is very near. This belief is partly based on the study of history and the observation of the sequence of events which have preceded the coming of a great leader."—It is remarkable how history repeats itself. Just before the first coming of Christ there was a widespread expectation of the coming of some "great one," and now when students of Bible-prophecy believe the second coming of Christ is near, we find a mysterious expectation, even among heathen peoples, of the coming of a great world leader.

"Heathen peoples" are presumably the Eastern Nations whose great religions were founded in the long ago. One of these has a Scripture in which Shrī Kṛshṇa, speaking, as he said later, "in a state of high Yoga," said: "Whenever there is decay of righteousness, O Bhārata, and there is exaltation of unrighteousness, then I myself come forth; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age."

His Coming is a recurrent, not a solitary, event. He came as the Christ, using the body of His disciple Jesus. He comes again, using the body of His disciple Krishnamurti. Many "of little faith" will doubt, as they doubted in Palestine.

***

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1926

We seem to be in a cycle of foundation-stone-laying and ening of new Lodges. I slipped out of the train at 1 o'clock m. on the 6th at Poona, to lay the foundation-stone of a ilding for the Poona Theosophical Lodge, on an admirable e given to it by a generous member in very pleasant sur-ndings, near the Servants of India Society and the Ferguson llege. Mr. Jamnadas Dwarkadas came from Bombay to eet me, and conveyed me on to Bombay in the afternoon, e stone-laying having been followed by a lecture on "The ming of the World Teacher" to a crowded audience in the e amphitheatre of the Ferguson College, and an interest-political conference, at the Servants of India Society, with e members of the old Mahārāṣhtra party. On February we motored to the land purchased at Juhu—a place on e sea-shore, a few miles from Bombay—for the Theosophical operative Colony, where a Foundation-Stone was to be for the Co-Masonic Lodge "Concord," which is to have building there. Bombay Theosophists made a holiday of the ole day—many of them are Masons—and when we arrived 10 a.m. we found a crowd awaiting us, the whole place gay ith flags, a regular festival. The stone was laid with Masonic s, and Bombay in general, apparently, took some interest in proceedings, for *The Indian Daily News* gave a very friendly unt of the proceedings, and nearly a page full of pictures. drove thence back to Bombay, for there was a political ussion in the afternoon, and a lecture on "Is a Coalition Political Parties possible and desirable?" There was a cked and very friendly audience in the Hall, and hundreds side in the compound and street; Mr. Jayakar, the leader the Swarāj party in the Bombay Legislature—who had just signed his seat, because he was elected on the Swarāj ticket Council obstruction, and had become convinced of the value Responsive Co-operation—in the Chair. The audience rongly supported my view that a coalition of parties on the

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basis of Home Rule, given in the Commonwealth of India Bill, was eminently both possible and desirable.

***

Monday, February 8, began with an E. S. meeting, followed by some political work, and much writing, in a vain attempt to overtake my belated correspondence. I must apologise for the many unanswered letters which lie in reproachful heaps. February 9 was occupied by another E. S. meeting, and more political discussion and more writing, until with 6 p.m. came the Baby Welfare Week Opening, a function performed by H. E. the Governor of Bombay, after some Gujerāṭi music, and two interesting speeches from prominent workers in the cause. There was a huge crowd, and "loud speakers" were provided but their use was somewhat marred by the powerful echo; the place of the meeting was surrounded by houses, and their walls threw back the sound waves. Sir Leslie Wilson made a very good speech, and my own address concluded the meeting. That same night I left for Hyderabad, Sindh, forty hours off, Mr. Shiva Rao meeting me at Ahmedabad and accompanying me on the way.

***

The visit to Sindh, long overdue, was a very successful one; its functions were various—Theosophical, musical, political, Scouting and Masonic. Hyderabad was reached at 1 p.m. on February 11, and thenceforward one scene of enthusiasm followed another, and we were smothered with flowers—most frequently the most fragrant of roses—not only in Hyderabad and Karachi, but by crowds at stations along the line as far as Multan. The Commonwealth of India Bill was evidently very popular in Sindh, and Theosophy very much respected. In the afternoon at Hyderabad there was a large Scout Rally, and 7 to 10.30 p.m. we spent in the consecration of the Vasanṭa Lodge, No. 1[illegible] and the installation of its officers. February 12 opened with

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the celebration of the Silver Jubilee of the Hyderabad T.S. Lodge; it began at 10 with the "Common Act of Worship," then an interesting account of the Lodge, and an address from myself. At 2 p.m. there was a Conference on Responsive Co-operation, and at 4 a Ladies' meeting. At 5 p.m. in the crowded Town Hall the Municipality presented me with an Address; in the evening I lectured on "The Coming of the World Teacher," and again the Hall was packed. Next day, we began with an E.S. meeting, and a members' meeting and admissions. Then came the unveiling of a portrait of the founder of the T.S. Lodge, and its President, who was also Principal of the N. H. College; this was done in the College grounds, and I gave an address to the students. We left Hyderabad by motor and drove to Kotri, where a Municipal address was presented, leaving Kotri by train for Karachi, where we arrived at 5.30. There was just time to dress and drive to the fine Public Gardens, where some 3,000 people had assembled to see the presentation of the Municipal Address, Mayor Jamshed R. Mehta, a good Theosophist, who had met us at Hyderabad, presided. The last function of a very full day was a lecture on the Commonwealth of India Bill. Sunday, February 14, was also busy. We began with an E. S. meeting at 9, and from 10 to 1 we had first a Committee meeting and then a Conference on the Commonwealth of India Bill. 350 delegates were present from all parts of Sindh, and Mr. Harchandrai Vishindas, M.L.A., the Chairman of the Reception Committee, presided, coming from Delhi for the purpose. It was a very interesting address, and at the end he placed me in the chair as President. There were four resolutions, unanimously passed and the speeches maintained a high level. One was from the Deputy President of the Bombay Legislative Council, another from the Principal of the local College. The resolutions were carried unanimously, one supporting the Bill, the others thanking the British Labour Party for accepting

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it as an official Bill (thus ensuring its passage when the Labour Party returns to power); thanking Major D. Graham Pole; Mr. Shiva Rao for their work in Britain; and myself for my work there and in India. The next day had another E. S. meeting, a members' meeting and 20 admissions, a lecture in Sindh National College on the World Religion, a big Scout Rally, and departure for Multan City, where we arrived at 3.30 p.m. next day. A telegram announced that Shikarpur also had passed a resolution by its Convention Sabhā, "whole-heartedly supports the Commonwealth of India Bill, drafted by the Convention and now before Parliament". Sindh, like Maharāṣhtra, seems to be solid for the Bill.

* * *

Multan City was duly reached on February 16, and there the first business was the laying of the Foundation Stone of building for the local T.S. Lodge. That made the third Foundation Stone since leaving Adyar, as well as the consecration of two Masonic Lodges in eleven days. Multan was in festival mood, and took me in procession through the gaily decorated bazaar. In the evening we had a packed meeting for a lecture on "The Coming of the World Teacher"; on the second day we had E. S. and T.S. meetings and a lecture on "The Bill," leaving late for Lahore. Lahore shewed, I am glad to say, a great revival of activity, on the one day we were able to give it. The train was an hour and a half late and we had to drive straight to the Hall. The lecture was on the "Coming of the World Teacher"; to the lecture to ladies a very large number came—a good sign. Then followed a talk to T.S. members and admissions. The lecture on the Bill in the Bradlaugh Hall was packed to an extraordinary extent with a keenly interested and enthusiastic audience. A very short E.S. meeting finished the day's work, and we left Lahore for Delhi at about half past nine.

* * *

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I have before mentioned the movement for substituting what is called "a humane method of slaughter" for the present shocking brutality and cruelty in killing animals for food. It is led by the Duchess of Hamilton and Miss Lind-Af-Hageby. For a vegetarian like myself, to whom the slaughter of sentient creatures for food is altogether abhorrent, the very words "humane slaughter" sound paradoxical. Yet if men will kill for food, it is certainly a good thing to lessen the hideousness of the butcher's track. The Archbishop of Canterbury expressed his "earnest desire that every effort should be made to render the killing of animals for food as painless as possible". A "Model Abattoir" is to be erected at Letchworth, the Garden City, and is "designed to deal with 20,000 animals a year". *The Daily News* calls it a "Temple of Justice," and remarks that it was "probably the first time in history that a dedicatory service has been held at the starting of such a building". I compel myself to recognise that it is a "work of mercy" to lessen the pain of our younger brethren when we kill them that we may eat their bodies, yet I cannot help an inward jar when I read of the corner-stone of an abattoir being laid with a prayer to Christ as "the Chief Corner Stone," and "laying this stone in Thy Name," the Name of the All-Pitiful. It must seem quite absurd to meat-eaters when I say that I should feel ashamed to say the following:

Dearly beloved in the Lord, we are gathered together here to lay the Foundation Stone of this Model Abattoir, which we humbly trust may in due time serve as an example of pity, and kindly treatment of animals. And first, let us praise God's Holy Name for the mercy and goodness with which He has so far prospered our work of love, extending mercy to our humble brethren, the animals; and let us reverently pray that He will of His good Providence, bless all who in any way help forward its completion; that He will protect from danger those who may be engaged in the building; and that He will send His blessing upon our undertaking. *Amen.*

O Almighty God, without Whose knowledge not a sparrow falleth to the ground, we pray Thee in Thy love to alleviate the suffering of Thy creatures. Bring to naught the devices of those who

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cruelly entreat them: and put into the hearts of men a spirit of humility towards them. Grant to us a truer and deeper understanding of the wonderful scheme of Thy creation. Reveal Thyself more fully as the Lord who savest man and beast; hasten the time when the creature shall be delivered from the bondage of corruption and when none shall hurt or destroy in all Thy Holy Mountain; through Jesus Christ our Lord. *Amen.*

After all, is it not perpetuating wrong treatment to speak of our "*brethren* the animals," when we are building a place for their slaughter? We do not kill and eat those whom we recognise as really our brothers. By all means lessen the suffering—that is good work; but do not let us blind ourselves and others to the crime of slaughter by calling the victims our brothers. *The Daily News*' queer heading for a place of execution of animals a "Temple of Justice," seems to imply that the animals are criminals.

***

A splendid piece of work is presided over and carried on by Hakim Hafiz Md. Ajmal Khan in Delhi—The Āyurvedic and Unāni Tibbi College. I received, by the kindness of the Congress President, cards of invitation to its Convocation and tea-party to meet H. H. the Mahārāja Bahādur of Bharatpur who was President of the Convention. The Hakim is trying to unite eastern and western medical science, that each may share its knowledge with the other. There is a magnificent range of buildings, and the widespread character of the work may be estimated by the fact that the Dawakhana (medicine-house, *i.e.*, pharmacy) received as income in the year under report Rs. 2,78,780, and handed over to the College as profits Rs. 96,291-13-0. It "supplies reliable Unāni medicines at reasonable prices". The Trustees have now started a pharmacy which will sell only Vaiḍik medicines, and it may hope, as it becomes known, to share its sister's success. The Young Mahārāja made an excellent speech in Hindi and appears to be a good Theosophist in his religious ideas.

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The beginnings of the work of the World University are seen—in addition to the paper on its principles and curriculum —in Four Extension Lectures to be given in the Hall of the Medical Association, London, by the eminent Professor Emile Marcault, late of Pisa University and now of Montpellier University, on "The Evolutionary Phenomenon in Psychology." Judging by the syllabus and the ability of the Professor, I should think they would be profoundly interesting. Three lectures are to be given on "The Basic Principles of the World University" in the Lower Mortimer Hall, London, by Captain J. G. Pape, F.R.A.I. These are to be followed by three on "Modern Psychology" by Chella Hankin, M.D. Then follow four on "Present Day Science," by W. R. C. Coode Adams, M.A., Ph.D. (Cantab.). The lectures are addressed to students.

* * *

It was decided, before we broke up at Adyar, that it was necessary for the successful working of the Theosophical World University to issue a series of Text-Books, and Dr. J. H. Cousins has been appointed as General Editor of the series. He will, if necessary, also act as temporary Registrar for the Adyar Centre of the T. W. U. Dr. Cousins brings to this very important work a quarter of a century's varied experience in education in both Europe and Asia. In Ireland he was head of the Civil Service Department of the High School, Dublin, and was demonstrator in physical geography and geology to such famous authorities as the late Professor Herbertson of Oxford and Professor Grenville Cole in a teachers' course in the Royal College of Science for Ireland. In 1916 he became lecturer in English at the Theosophical College, Madanapalle, India, and later was its Principal during the period when it was a constituent part of the National University. In 1919 he was invited to Japan as special Professor of Modern English Poetry by the Keiogijuku University of Tokyo for a year. His work

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there attracted much attention not only in the University but also in China and America, where the press reported his public lectures *in extenso* from the Japanese newspapers. The University rewarded him with the degree of Doctor of Literature. Dr. Cousins was the first, and is still the only, foreigner to be given that distinction. After his return to India he was transferred to the National University at Adyar. He was appointed in 1922 the Principal of the Brahmavidyāshrama, in which his contact with both East and West enabled him to develop a curriculum of synthetical study of great educational value. To this close interest in education Dr. Cousins adds a natural gift of literary expression. As a poet and dramatist of the Irish renaissance his works are regarded as second only in quality to those of the great leaders of the movement, Yeats and A. In India he is also known as one of the chief advocates of the revival of pure Indian art and literature. Dr. Cousins has always been a favourite lecturer on Theosophy and philosophy. He looks at everything from the point of view of spiritual idealism, and is unremitting in labour for the uplift of all creatures. This triple quality of idealism, educational experience and literary expression he will now unite in the immense but inspiring task of bringing into existence a library of school and college texts of a unique order. Dr. Cousins will shortly publish a statement of the principles governing such books and an invitation to educational writers in all countries to rise to the occasion and help to put education on its true foundation as a drawing forth of the highest nature of the student.

***

The interest felt in America in the Coming of the World Teacher is shown by a letter received from the Theosophical Press, Chicago. It writes :

We thought perhaps you would be interested to see our American edition of your London lecture on The Coming. More than

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5,000 have already been sold these three weeks in December, and the demand has just started, it seems.

Headquarters staff personally sent out approximately 1,300 to Chicago ministers hoping they would have ears to hear the great message. Vyasa Group of the Order of the Star in the East, New York, plans to send it to ministers in their city, and so it goes.

***

I am very glad to hear good news from Burma. The difficulty there has been that the movement was led more by Indians than by Buddhists. Now nine Buddhist Theosophists have come forward and have accepted Councilships in the T.S. in Burma, and the President is a Burman. There are four Indians, and one whose name looks like that of a Dutchman. That is a great improvement. Our young and promising brother Maunji has gone over there by invitation, and we hope much from his work, as the Lord Manu of the Fourth Race gave him His blessing when he was a boy.

***

I have just heard of the passing to the Peace of a member of the T.S., Dr. Mahendranath Ganguli, an old friend of Colonel Olcott, mentioned on p. 428, *Old Diary Leaves*, Vol. III. He left his body in December last. There may still be some who remember him, and for them I write these words. May Light eternal shine on him.

***

ZULVAKALFE

[This musical blessing is claimed to have been received from Mars. I do not know where it was first published, but the Order of "Children of the Silver Star" is not unknown to some.—A.B.]

Peace be with you, near and far
Children of the Silver Star;
Love unfailing, conscience clean,
Strength assured and life serene.
By the Light that knows no flaw,

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By the Circle's perfect law,
By the Serpent's life renewed,
By the Wings' similitude,
Peace be yours no force can break,
Peace not death hath power to shake;
Peace from passion, sin and gloom,
Peace of spirit, heart and home;
Peace from peril, fear and pain,
Peace until we meet again
Meet—before yon sculptured stone
Or the All-Commander's Throne.

* * *

The young Roumanian National Society has suffered great loss by the passing away of its General Secretary Madame Fanny Seculici, at Port Said on her return to Roumania, after visiting the Jubilee Convention at Adyar. After Aden, heart trouble developed, and affecting digestion grew steadily worse. At Port Said she was removed to the English Hospital, and in spite of the best care passed away after four days. May Light perpetual shine upon her.

There passed away, at Adyar, soon after Convention, Captain Evert Meuleman, a very old Theosophist of Holland. He was an old friend of Colonel Olcott. He passed away in his arm chair. He had been suffering for a considerable time from an affection of the heart. He was a member of the Supreme Council of Universal Co-Masonry. His body was cremated at Adyar, and all Masons present accompanied the body in full Masonic clothing, but with reverse regalia, and sang one chant, "Lord, now lettest thou Thy servant depart in peace." The President then set fire to the pyre. May Light perpetual shine upon him, and may he return soon to the Great Work.

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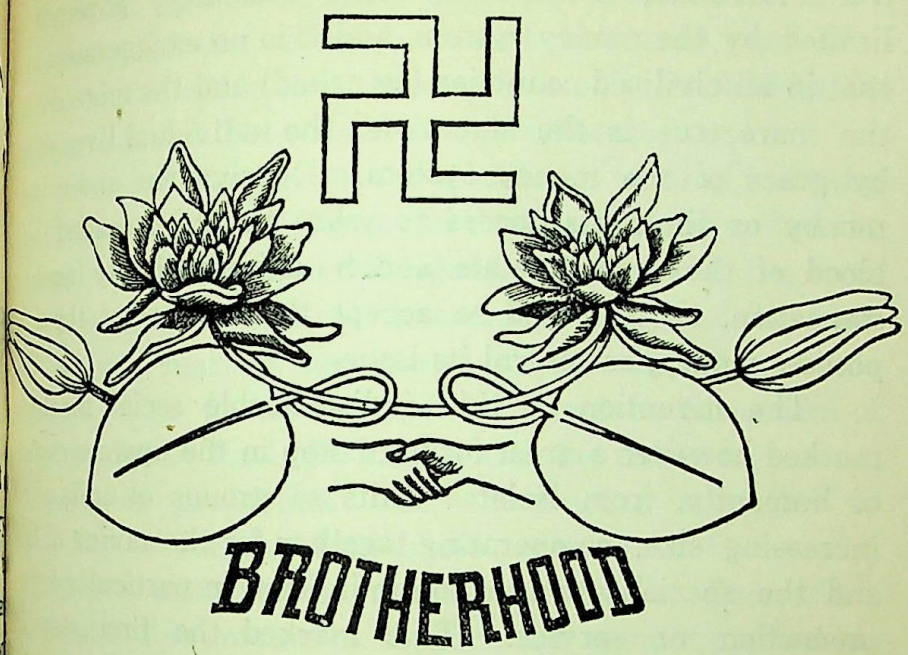

THEOSOPHISING COMMERCE[1]

By T. KENNEDY

IF we are to define commerce as any transaction in which money is used as a means of exchanging goods or services, our task is seen to be that of applying Theosophy to almost

[1] Throughout this article the following words are to be interpreted as under:

Real Credit is the estimate of, or belief in, the capacity of a community or individual to deliver goods or services when, where, and as required.

Financial Credit is the estimate of the capacity of a community or individual to deliver money when, where, and as required.

Wealth is the rate at which a nation or any other corporate body or individual can deliver goods and services esteemed conducive to well being.

The Objective of an industrial system is to deliver goods and services to the whole of the individuals included in the Nation, or other corporate body, to which the system is approached, with the minimum amount of trouble to these individuals.

Money may be defined in the words of Prof. Walker ("Money, Trade and Industry") as "any medium which has reached such a degree of acceptability that no matter what it is made of, and no matter why people want it, no one will refuse it in exchange for his product".

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every phase of human activity. In every detail of the life of the individual, his activities are absolutely governed and limited by the money system, and it is no exaggeration to say that in all civilised countries (so called) and the more civilised the more true is the statement, the individual lives entirely by grace of the money system. Deprive the individual of money or limit his access to what has been called the life-blood of the modern state and he is immediately faced with starvation, or is forced to accept the control of those who possess money, or control its issue.

The invention of this indispensable social mechanism marked however a great forward step in the upward evolution of humanity, from isolated units to groups of units of ever increasing size, co-operating together for the saving of labour and the specialisation of the individual in particular forms of production or service. This marked the first step from primitive barter, and the first forms of money were in themselves valuable, *i.e.*, they possessed intrinsic value. But soon the development of civilisations, and especially the development of the use of machinery, made the use of valuable commodities, such as gold quite inadequate, and in comparatively recent years, the dealers in money, *viz.*, bankers and financial houses, have developed an elaborate system of cheques, or promises to pay, in order to cope with the ever increasing flow of production induced by modern invention and initiative. The result has been the development and building up in one country after another, Great Britain leading the way—of a huge power of production, which has multiplied the amount of production per individual engaged by 2,000—3,000 per cent, as compared with one hundred years ago.

Such wonderful results were eagerly sought after by nation after nation, especially as their possession was obviously a great source of power and traders proved the advance agents

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of these industrialised nations. But soon it was obvious that this wonderful power of production was not benefiting the vast majority of the citizens of such countries, and soon industrial strife within their borders was only checked by the growing antagonism between the nations themselves.

A whole philosophy of social conduct sprang from this dilemma in which humanity found itself, and if the end of the eighteenth century may be distinguished as marking the birth of the new idea of political democracy, the end of the nineteenth century marked the birth of the new idea of economic democracy. This found its chief exponent in the school of thought headed by Karl Marx, in which the nationalisation of the means of production was the means suggested to improve the obviously inadequate reward of those who were so largely instrumental in production itself. These ideas won a considerable amount of support, and even of application in various countries but it was not until the Great World War (itself the result of our present financial system)—had broken up the existing social organisations, that Socialism was tried on a national scale.

The most thorough example of the conception of the nationalisation of the means of production, is that of Russia, and although it is true that the experiment has been carried on under very adverse conditions, the result of this and of other (partial) experiments has produced disillusionment amongst many thoughtful people, who formerly believed that the application of Theosophy to commerce could be best effected along such lines. In recent years, however, the money system itself has been subjected to increased scrutiny, and a rapidly growing number of students believe that it is in the money system itself, and not in the faulty humanity using that system, that the chief fault and the danger to Western civilisation lies. The astonishing spectacle of an almost unlimited ability to produce goods and services; with idle men,

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idle plant, idle raw materials, all confronted with poverty, want, and a growing lack of economic security amongst ever widening circles in each nation, demands the earnest attention of every lover of humanity, and particularly the attention of a body such as the Theosophical Society, charged with the spreading of brotherhood.

I shall assume it as proved that to-day the problem of producing enough of everything to give every citizen of the majority of nations throughout the world an ample sufficiency has been solved. In the words of a brilliant exponent of the new economics:

> The problem is no longer that of making supply equal demand but rather that of making effective demand equal an almost unlimited supply.

But under modern conditions, demand, to be effective, must be expressed by the possession of money tokens. The power to issue money is, in most countries, exercised by the State to only a very limited extent, and the vast bulk of the money or financial mechanism is issued and withdrawn by tiny groups of private individuals in each State, acting as bankers and financial houses. This is done in accordance with a system, one of the dominating features of which is to keep money scarce, and the supply thus bears no scientific relationship to the production it is supposed to represent, much less reflects that wonderful potential flow. This deficiency which is largely the result of our financial (or distributive) system not having kept pace with modern production, results in the whole productive and commercial system of each nation being diverted to the object of capturing these elusive financial counters, rather than producing goods and services. In fact the main object of the industrial system has become that of controlling and curtailing production, so as to correspond with the very limited supply of money. The enormous potential flow of modern production is choked and strangled by the

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narrow neck of the antiquated financial system, through which it must flow from producer to consumer.

This fact was observed long ago by Proudhon in France, and Chartist writers in Birmingham, whilst Arthur T. Fonda of Colorado, Professor Frank Parsons, Silvio Gesell, Michael Flürscheim, Alfred Russell Wallace, and Ruskin, have all discussed the continual sacrifice of humanity on the altar of a faulty financial system. Before beginning to discuss the growing contribution of a modern man of genius to the work of a long list of thinkers, I wish to mention three more, quite recent, contributions to this problem, which has baffled humanity for so long.

In his little book, *The Flaw in the Price System*, C. W. Martin, writing from Switzerland, makes a very lucid examination of one cause of the increasing failure of the volume of financial credit in the hands of consumers to equal the volume of prices. Here the evil economic effects of the non-investing of savings is illustrated, and all the virtues attributed to careful saving by the copy-books of our youth, are proved to be anti-social in their effect. As a matter of scientific fact, wealth is a flow, and cannot be saved, as proved by Professor Soddy, F.R.S., in his very interesting pamphlets *Cartesian Economics*, and *The Inversion of Science*. Here we have a scientist with a world wide reputation, forced to investigate the present financial system, because of its continual effect of depriving humanity of the benefit of most of the marvellous inventions and improvements contributed by scientists. In these works, Professor Soddy relates economics to physics, and shows how finance is causing the principles and ethics of human law and convention to run counter to those of thermo-dynamics.

But perhaps the most exhaustive proof that, underlying the present financial system, there is a fundamental mathematical error, is provided in the works of Foster and Catchings.

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W. T. Foster was formerly President of the Reed College, U. S. A., and is now Director of the Pollak Foundation for Economic Research, and W. Catchings who was formerly President of the Central Foundry Company, and of the Sloss Sheffield Steel and Iron Company, is now a member of Goldman, Sachs & Co., and a Director of numerous industrial Corporations. In their book entitled *Money*, and more particularly, in their book on *Profits*, Foster and Catchings present statistical proof that industry does not disburse to consumers enough money to buy the goods that are produced. The following is a summary of their conclusions:

> Progress towards greater production is retarded because consumer buying does not keep pace with production. Consumer buying lags for two reasons: first, because industry does not disburse to consumers enough money to buy the goods produced; secondly, because consumers, under the necessity of saving, cannot spend even as much money as they receive. There is not an even flow of money from producer to consumer, and from consumer back to producer. The expansion of the volume of money does not fully make up the deficit, for money is expanded mainly to facilitate the production of goods, and the goods must be sold to consumers for more money than the expansion has provided. Furthermore, the savings of corporations and individuals are not used to purchase the goods already in the markets, but to bring about the production of more goods. Under the present system, therefore, we make progress only while we are filling the shelves with goods which must either remain on the shelves as stock-in-trade, or be sold at a loss, and while we are building more industrial equipment than we can use. Inadequacy of consumer income is therefore the main reason why we do not long continue to produce the wealth which natural resources, capital facilities, improvements in the arts, and the self-interest of employers and employees would otherwise enable us to produce. Chiefly because of shortage of consumer demand, both capital and labour restrict output, and nations engage in those struggles for outside markets and spheres of commercial influence which are the chief causes of War.

As the Pollak Foundation offers a prize of 5,000 dollars for the best adverse criticism of this book, I am glad to bring it to your notice. I have also quoted this summary at length because it offers an admirable presentation of the deadlock confronting the world at the present time, which we, as Theosophists, must solve, if we are to make brotherhood

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the guiding principle of the New Age which is rushing towards us.

We have now established the following factors of the problem:

1. The world possesses an overwhelming power of producing goods and services.

2. These are distributed by a financial system, the outstanding feature of which is its failure to distribute purchasing power, in the shape of wages, salaries and dividends, at anything like the rate at which prices, or claims on that purchasing power, are built up.

To the superficial thinker, the obvious remedy is to increase wages and salaries, and it is astonishing, after the history of the past fifty years, and particularly after the experience of the past ten years, to find responsible labour leaders advocating and fighting for mere additions to wages, oblivious of the fact that such additions, must, under the present system, automatically re-appear in the prices of the goods produced, unless the capitalist is to go bankrupt. The indiscriminate multiplication of financial counters is also no solution of our problem, as has been amply proved during the past ten years in Europe, although the first result of such increases of the counters or tokens of exchange has been widely diffused prosperity amongst the majority of citizens in the economic area affected.

It has been reserved to the genius of an engineer, Major C. H. Douglas,[1] to provide the key to our problem, and to outline technical proposals which, if adopted, would usher in an age of prosperity and harmony such as the world has never known. Essentially scientific, Douglas would base financial credit in each economic area, on the real credit of such area, and takes the statistics of the total production and the total consumption of goods for that basis. Board of Trade returns already furnish most of the necessary statistics, and when the

[1] See *Economic Democracy*; *Credit Power and Democracy*, *Social Credit*, etc.

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total values of imports are added to those of production, and exports to those of consumption, a true picture of the essential position of such an economic area or country is obtained. As the real cost of producing anything is represented by the goods and services consumed by the producers during production together with the materials, machinery, buildings, etc., used and depreciated during that time, the statistics of total consumption represent the real cost of the total production.

In modern nations, this real cost of production is very much lower than the value of the total production, and merely a fraction of the possible total production which modern machinery and methods are capable of delivering. The just price is therefore much lower than the financial price arrived at under the present system. Of course, the real credit of the whole community, being a communal possession, the issue of the corresponding financial credit would be controlled by a branch of the Treasury, using existing banking organisations for its issue and technical supervision. It would probably be found desirable to have a bank for each of the main industries of the country, but one great advantage of this whole conception is that it could be applied to the existing social organisation of any country without any dislocation such as a wholesale nationalisation of the means of production would entail, particularly if these were expropriated.

This brings us to the three technical and financial provisions of the Social Credit Theory:

(*a*) That the cash credits of the population of any country shall at any moment be collectively equal to the collective cash prices of consumable goods for sale in that country (irrespective of the cash prices of such goods), and such cash credits shall be cancelled or depreciated only on the purchase or depreciation of goods for consumption.

(*b*) That the credits required to finance production shall be supplied, not from savings, but be new credits relating to new production, and shall be recalled only in the ratio of general depreciation to general appreciation.

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(c) That the distribution of cash credits to individuals shall be progressively less dependent upon employment. That is to say, that the dividend shall progressively displace the wage and salary, as productive capacity increases per man.

For a fuller discussion of these provisions those interested must be referred to the extensive and increasing literature on the subject. Suffice it to say here that the application of these ideas, by any country, would injure no section of their community, if we except the loss of power to control their fellow-men citizens by that tiny fraction of the community represented by leading bankers and financiers. If we take Great Britain as an example, wages, salaries, and dividends would be maintained at existing levels, whilst the prices of goods bought for individual consumption could be immediately reduced 25 per cent. This could be done without loss to the holders of stocks by making an issue of credit from the National Treasury to make up the difference, on presentation of duly audited accounts. One of the essential features of Major Douglas's scheme is the control of prices, (which is not the same as fixed prices) and every manufacturer and retailer, working under the system, would be working on an ascertained and agreed margin of profit. Needless to say, this would remove the principal cause of industrial disputes, which together with the increased effective demand of the home market, and resulting increased turnover, would promptly direct the attention of manufacturers to the true objective of modern industrial system, *viz.*, the production of goods and services with the least possible effort.

The justification for the issue of the Treasury Draft of 25 per cent towards reducing retail prices is found in the increased credit of the community, which accrues from the increased trade which is assured by the lowering of prices. This would, of course, be checked by the periodical statistical investigation, and such investigations already made, show that much greater reduction than 25 per cent is easily possible.

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It has not been the object of this paper to enter into explanations, necessarily highly technical, of the detailed mechanism by which the wonderful potential production of modern science and invention can be induced and distributed. Rather has it been my task to outline the problem confronting Western civilisation, and to indicate a solution which offers more hope than many of us, in our most optimistic dreams, had imagined possible. As a result of a close study of these ideas, since first they were presented to an incredulous world some seven years ago, and checking that study by the experience of a life-time spent as manufacturer and merchant, I can recommend the Social Credit Movement as the most effective technical means of Theosophising commerce that is known at the present day.

If we, the members of the Theosophical Society, are to carry out that magnificent programme set out in the wonderful "Message from an Elder Brother," which is thrilling our members throughout the world, we must have a social form, a mechanism, which will make Brotherhood a living reality in the world. We have to cause the warring classes, castes and nations to cease from their quarrellings, but we cannot do so if they continue to use a financial system for every commercial transaction—be that merely the buying of a box of matches—which embodies a fundamental arithmetical error. I therefore commend the study of these ideas to all those of our members who wish to do immediate, practical, and most effective work in leading humanity out of the maze of trouble surrounding us, into the New Era.

Study then, but study first that which will most help you to help others . . . because only the wise man can be wisely helpful. However much you wish to help, if you are ignorant, you may do more harm than good.

And there is only a very limited interval of time, if indeed one of the inevitable results of our present financial system in the shape of another war, is not already unavoidable.

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It is the Law that we pass into a New Age, but the mode of that passing remains to be determined. Three paths appear before us. We can continue along the plutocratic path, to the servile State, where we have almost arrived. The natural reaction to that condition is the uprising of primitive man, in the form of bolshevism and revolution. Thanks however to these ideas, which have been thus beneficently sent into the world to meet this dire need, at this present time, we can, by their adoption, pass by a rapid stage of evolution, into a golden age of peace, harmony and leisure, such as the world has never known. Seldom have a body of earnest men and women, animated by a noble ideal, had such an opportunity to realise it, as that which is presented to you at the present time.

Great alchemists shall ye be, if you will, transmuting ignorance into wisdom, hatred into active love, suspicion into trust, separative pride into loyal comradeship.

If further inducement were necessary, surely we have it in the wondrous period we are living in.

It is the Law that Our Blessed Lord comes among you, be His welcome what it may, though even He may not outstay His welcome.

The essential condition of that Blessed Presence is Peace, particularly peace among the nations and by reforming our financial system we remove the chief cause of modern wars.

Let us then dedicate ourselves to these studies, to this task, facing, with dauntless courage, the tremendous opposition of the Dark Forces acting through high finance; knowing that Truth must prevail, and that we are guided by Those Great Ones Whom we desire to serve.

T. Kennedy

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THE DESTINY OF EUROPE

By A. KAMENSKY

Some day I shall sing to Thee in the sunrise of some other world
I have seen Thee before in the light of the earth, in the love of man.

R. TAGORE

WHEN a period of cosmic manifestation has come to
end and a new one is preparing for birth, then t
world goes into an epoch of transition which is dark a
chaotic; the Spirit no longer animates the forms, and th
are in dissolution. But the germs of life are safe, waiting
the period of the next manifestation. These "golden seed
contain all the previous experience of the period achieved a
when the day of new manifestation comes, they then w
send out shoots and leaves, and out of them will grow th
world of to-morrow. These periods of rest and activity a
rythmical in the Cosmos. It is the same with all periods
activity on earth. Before a new era begins, there is a tran
tion period, a sort of human *pralaya*, which is always da
and chaotic. But the Spirit of God broods over the gre
waters and the golden seeds are there.[1] Sometimes lightni
breaks the night, and then, for a moment, the golden see
are seen. The darker the night, the nearer the dawn. It
God's plan for His Cosmos that Day should succeed Night, a
that with every day we should be drawn a little nearer

[1] They are taken care of by the Manu.

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Him. For, that is the real meaning of evolution: Divine Light, union with perfection, bliss.

So the victory of Light is sure. Even when the night is at its darkest, we know that the real Sun, the Essence of all visible light, is always shining, only we cannot see it with our imperfect physical vision, "The Seers of the Essence of things, they see it."[1]

This accounts for the interesting fact that the great ancient religions have taught of two suns, one visible, one hidden. You find it in the Veḍic hymns, you find it in the sacred books of Egypt.

In the *Veḍas*, Sūrya, the visible sun, is led by the mysterious power of the God of light, Saviṭar; and the prayer of the Hinḍū, the sacred Gāyaṭrī goes to this Spirit, the radiant Saviṭrī. The Ṛṣhis speak also of this hidden sun, as Rohita, which is the source of light and the power of evolution, which builds "the bridges and the degree". In Egypt we find the same mysterious source of light and power in Ra, which is the hidden sun, in whom all evolution begins and to whom all returns. Osiris sets in Ra.

For us, on the earth, the will of the Divine Universal Spirit unfolds itself in the Law He has given to His universe; this is the beautiful *Rita* of the Veḍas, the "heavenly harmony" of Pythagoras. And its melody sounds in the plan of the Manu, in the revelations of the Avaṭāras, in the *ḍharma* of the race.

The *ḍharma* of the Āryan nations is beautifully defined by our President in this manner:

"God has given to each nation on earth a special word, coming from the Eternal, which the nation must pronounce. Looking at the history of nations, we can hear this word, issuing from the collective mouth of the people, pronounced by its actions, and this is the contribution

[1] Bhagavaḍ-Gīṭā.

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of that nation to the achievement of the ideal and perfect humanity."[1]

We are in the middle of the fifth race and the dawn of the sixth race will begin, while traces of the sixth sub-race of the Āryan race appear already in different parts of our globe. In Europe we feel the battle field between the mentality of the ruling race and the ideals of the coming one. Of course, the struggle is going on everywhere in the world, above all in India, America and Australia. In Europe we feel it perhaps in a very special and acute way, because here "separativity" and individuality have found extreme expression and the fight is going on everywhere, on all planes between nation and nation, creed and creed, class and class, sex and sex, etc. On the other side, Europe is tired of fighting. She is athirst for peace. She is dreaming of unity she wants fervently to realise the kingdom of heaven on earth. Great are her sins, but great also is her dream. And her destiny is in the scales of heaven. Will she be true to her dream? Will she rise and achieve her divine destiny? Or will she shut her eyes to her great mission and remain heavy and blind to the Light?

In the first case, her future is glorious, for great souls will come and bless her toil, and the sun of the coming Day will shine on her, as on a large international family, where collaboration will be a joyous necessity, freedom the condition, happiness the natural state.

In the other case, if she fails, then she will enter an epoch of decadence instead of a period of glory. Great souls will not be born to her. Primitive souls will be attracted to her, to learn their first lessons in citizenship and she will slowly sink to the low condition of a continent occupied by children and barbarians. This cruel fate awaits her in the event of her failure as surely as magnificent achievement

[1] See *Dharma*, by Annie Besant.

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hers, if she succeeds. Her destiny is on the scales to-day, is in her own hands. It depends on her being true, or true to her *ḍharma*, to her part.

But how may she know her *ḍharma*? How can we, Theosophists, help her to fulfill her destiny?

It seems to me, that we can find all the necessary indications if we study Theosophy, the great Light of the world.

Theosophy is that Ancient Wisdom, which shines in all the great religions of the world. Theosophy reminds us of the real Code of Manu, which lays down the scheme of Āryan evolution. Those who have studied the Code of Manu, know that not only the individual and the family receive great help from its wise regulations and laws, but that also a splendid and ideal social organisation finds its basis in those teachings.[1] It was an ideal plan for the evolution of the fifth race. But has the race understood it and fulfilled it? In ancient days, in India, something of the Divine Plan was realised. It has been again and again been proclaimed at the dawn of great religions, under the direct inspiration of a great Teacher. But then it has been forgotten. The separative tendencies of the lower *manas* and the incredible pretentions of the growing personality have led humanity to spoil and distort the plan. The creation of many forms, mental, astral and physical, have induced each nation to think itself different from every other, and that each had to create its own road. Naturally, with evolution, forms must become more complex and rich, but Divine Law is the same for the whole race. We have all lighted our torches at the one Āryan Altar and, lighting it, we have made our vow to be true to it.

Now, what says the scheme of Manu? His ideal Plan takes for model the organisation of the family. Human society is composed of elder and younger members, bound together by love, confidence and duties. The elder must give

[1] See *The Science of Social Organisation*, by Bhagavan Das.

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their force, their knowledge, and experience to support, to help and protect the younger ones. The younger must give their trust and readiness to follow the wisdom of the elders. The result will be a joyous collaboration. The mutual duties and obligations will blend with the feeling of responsibility and the loving feeling of self-sacrifice. The elder must serve the younger. The younger must trust the elder. Mutual loving help will give a healthy and happy basis for social life as well as for family life.[1] This wise co-operation is the safe-guard of civilisation. Wherever it is ignored, there is failure and misery. Wherever something of this healthy basis remains, we see success and prosperity, but because the wise Plan of Manu has been disregarded, and distorted, the world has, in our days, to go through such terrible trial and suffering. The East is the guardian of the treasures of the race, therefore it is so important that the West should know the East, that it should learn to value the priceless jewels of Wisdom, that it should begin to realise anew the great Plan of the Lord. Hence the necessity of recognising our Āryan mother, India.

This simple and wonderful scheme, the family order, can be applied not only to small human groups, but also to big states and even to international bodies, such as Federations of Nations, Parliaments of religions, Brotherhood of Races. Indeed we see already its germ in the League of Nations to-day. For one of the problems is the "problem of minorities". And something very important is stated, that:[2]

> To peoples who are not yet able to stand by themselves under the strenuous conditions of the modern world, there should be applied the principle that the well-being and development of such peoples form a sacred trust of civilisation.[3]

[1] It is said that a man ought to look on old people as on his parents; on all equals in age as on brethren, on all younger ones, as on his children.

[2] In § 11 of "The Covenant of the League of Nations".

[3] Permanent Mandates Commissions.

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and some good work has been done on this new principle of responsibility and protection. This is a sign of the times, a sign of real progress for humanity. No more irresponsible ruling and exploitation of the weak, but a motherly care and protection given to them by the strong.

It is time Europe should study deeply Manu's Plan for the race, for the transgression of the Law carries with it terrible reactions: earthquakes and catastrophies on all lines. The protest of the weak and the oppressed are threatening the whole civilisation of to-day; for so great is our solidarity (we may be unconscious of it, but it is there), that any trouble in one country causes disturbance and misery in almost all others. Just as on the physical plane, an epidemic threatens the health of all beings, so it is with political and social diseases. We see it plainly in economical crises: but we should see it as well in psychological ones. The growth of neurasthenia, the mania for suicide, the loss of equilibrium by many forms of intoxication from the wildest theories, all this shows plainly that men are not in a healthy condition and that we are surrounded with dangers and diseases. Changes must come to relieve suffering mankind and we should not be afraid of them; on the contrary, we should help, wherever we can, to overstep the old forms, which have become too narrow for the unfolding Spirit and to build beautiful new forms, bigger and better than the old ones. Thus shall we avoid the catastrophic changes, brought on by revolutionary earthquakes. Indeed never has the world been in such sore need of wisdom as to-day; never has the vanguard had such a tremendous responsibility. But those who are to be the vanguard, must not run into extremes. They must not be carried away by a wave of opinion however popular; they must not think that the race can be ruled by the mob or by the man in the street,

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for the State should be ruled by wisdom; quality, not quantity, should form its basis.

If we wish to be guarded against tyranny in any form, we must remember that the new Era, which we are entering, must be built by constructive, not destructive methods, by love and wisdom, not by hate and violence. Destructive methods are the weapons of the past, doomed to failure. The weapons of the new civilisation will be the weapons of the Spirit. Its methods are free and joyous co-operation, based on mutual trust and brotherhood. Duties, not rights, must be the sacred formulas of our new programmes; responsibility, and not personal hopes and demands. Democracy is coming to the front and we must greet her lovingly; we must enlighten her views, spiritualise her ideals; but we must not blindly follow her, we must temper her passionate cravings, we must help her to understand her responsibility in face of the rising generation. We recognise heartily her rights, but we do not wish to see her establishing a new tyranny. If Democracy wants to rule, let it not forget the experiences of the past, let it not be blinded by illusory formulas and tempting programmes. For a new civilisation to be born, it is not necessary to crush all the values of the past, to abolish the best of traditions, to be opposed to religion and literature, to demoralise children. Every thing which is good and beautiful should be carefully preserved. For instance, there are old and new methods of education. We must not rush from the old to the new, rejecting the old entirely. We must take the best of both. (There are precious things in the old experiences; there are some very mischievous ones in the new one.) Let us be wise and not lose the smallest jewel for the crown, which we wish to place on the head of a liberated and redeemed humanity. If we throw away too lightly all our inheritance of the past, we shall run the danger of great loss and of winning nothing.

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Transitional epochs are naturally chaotic and difficult, but we must do all we can to help chaos to evolve into cosmos. This we can only do with the help of Wisdom and there we come to our second point.

We have spoken of Manu's Plan. Now let us look at the Plan of the Boḍhisaṭṭva.

We have been given beautiful and great religions, each one striking the keynote for the civilisation it was building. Each one has taught us the Law of Love, the Unity of God and the Brotherhood of Man.[1] But have we followed it? How many of us have remained true to it? Have not the majority of us fallen into superstition or atheism? Has not religion rejected science? Has not science negated religion? Has not love been forsaken? Has not hate of class, of race been preached? Have not selfishness and competition taken the place of friendly co-operation? Have we not seen enough bigotry, fetishism and intolerance? Orthodox religions are weakening every day and churches are dying; and science is starving from want of spiritual insight. Both are weak alone. United, they will become strong and great. But they must recognise each other as sisters and walk together, East and West, two poles of civilisation, Mary and Martha; they must learn to understand each other, for the synthesis of science and religion will never be achieved as long as East and West continue to stand apart. If Europe wishes to realise her great destiny, she must clasp hands with India, our Āryan motherland, and through her—with the whole East. From India came the scheme of Manu; from the East came all great religions. There is still a greater gift which the East has in store for us and this is the Knowledge of God, the path to the Masters of Wisdom and of Compassion. It lives in all great religions as the hidden knowledge, but churches and priests have lost the keys. Who knows to-day the great mystic symbolism, the heaven

[1] The special *Dharma* of each religion. (*Dharma*, by Annie Besant.)

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language of all teachers and saints? And so it remains in the depths of Sacred Scriptures, sealed and unrecognised by the mass. Especially is it so in the West, where Christianity is chiefly cultivating the exoteric aspect of the teaching.

Not so in the East, and above all in India. There the treasure-house of Esotericism has always been known, studied and applied to life. The doctrine of the Immanence of God has helped man to feel his identity with the Divine Spirit of the Universe. Religion in the East has built a heavenly bridge for the soul that it may cross it and return to God. In the *Upanishads* it is said:

> In the cave of the heart is the true Self, the Divine Spirit in man, the golden bird, which will unfold its wings and soar to its home, the heavens, as soon as man will have recognised his divine kinship with his Father above. The Knowledge of the Self reveals the highest home of Brahman. Purified by the serene light of true knowledge, man sees and is happy . . . When the sages have reached him, (the Self) they become satisfied through knowledge, they are conscious of their Self, their passions have passed away, they are serene and peaceful. The wise, having reached Him, who is omnipresent, devoted to the Self, enter into Him wholly . . . who knows that highest Brahman, becomes even Brahman . . .

That is the secret of the ages, which the saints and the wise keep for us as is said in *Light on the Path*. And this the West must find, before it can achieve its great destiny.

Europe can be helped on all planes by the Wisdom of the East:

(*a*) on the physical plane, for her social organisation, by the plan of Manu.

(*b*) on the plane of the soul (astral-mental) for her fraternal relations by following the Law of his Religion;

(*c*) on the plane of the Spirit, by the exoteric teaching, which opens to man the Nivṛtti Path and brings him to the feet of the Masters.

If Europe understands and learns the ḍhārmic lesson, then great will be her fate. Her social organisation will be based on the wise principle:

> To everybody according to his needs; from everybody according to his capacity. [1]

[1] And it will be clear that no social problem can be solved, unless the interests of all classes and all individuals is taken into consideration.

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Freedom and tolerance will be the best protection of minorities. Joyous co-operation will make class war impossible. International law and supra-national spirit will be the true basis of peace. Individuals as well as nations will know and work out their Divine destiny. Science will no more stand proud and alone; churches and creeds will cease to fight, for man, realising his divinity, will know that there is only one Religion (where all are brethren) and one God. And he will learn to build the One Temple of humanity, where all creeds can pray together, bowing to the One Holy Power, who is the Source of all. Religion will be the Sacred Science, and Science—the twin-sister of Religion. Out of their holy union will stream new waters of life, quenching the thirst of all human souls. Strengthened and inspired by these drops of *Amṛta*,[1] the wine of the Gods, men shall learn the real Art, which is not only a fragment of music, or painting, or poetry, but which is above all the art in life, in which all the Muses take part, which expresses itself in their synthesis as the harmony of human life. Then beauty will rule the world, and so music, painting, architecture, etc., all arts must help her to shape the new world. And they will, for Devas will co-operate with man when he has purified himself; ceasing to wish for mere animal delights, he will rise to the happiness of the Gods. Beauty will bring divine joy, for every man will recognise the God in his brother and bow in reverence, as do the children of the East, when they greet each other. I finish with the Eastern greeting:

"God is in Thee; God is in Me. God is in every living creature. I bow with reverence to the God who is in Thee."

A. Kamensky

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[1] The elixir of immortality.

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RE-INCARNATION

[On the Isthmus of Panama where once stood a tropical forest is now Gatun Lake, a part of the Panama Canal; only dead tree trunks now emerge from the water with great numbers of orchid plants hanging from them.]

I AM the Spirit of a thousand trees—
Old dying trees with orchid-hanging boughs—
Now standing stark with cold and slimy limbs.
Once they were warm with my strong moving life;
Once little dawn winds frolicked from the seas
And romped in laughter with my baby leaves.
Soon I shall leave this worn old house I've loved . . .
My sacrifice, that ancient seas may meet.
A body is a wondrous thing to have—
It gives one work with friendly fellow-things;
Gives one the chance to yield unto that deep,
Deep longing to reach up—and ever up!
This is the spectacle of life and death . . .
The mystery that I, the Spirit, know,
Yet never whisper to my outer self
(My house—the body part that holds me so)
Lest this might shatter it in disregard.
Now I am going . . . I shall rest awhile
And brood on life itself—untouched by death—
Then I shall find a far off, sunny hill
Where little sleeping seeds are waiting me.
To them I'll whisper warm eternal thoughts
Of wakening and all expanding life,
As they prepare for me another home.
Then I shall rise again, and work,—and show
The ever flowing bliss of life, expressed.

CLARE L

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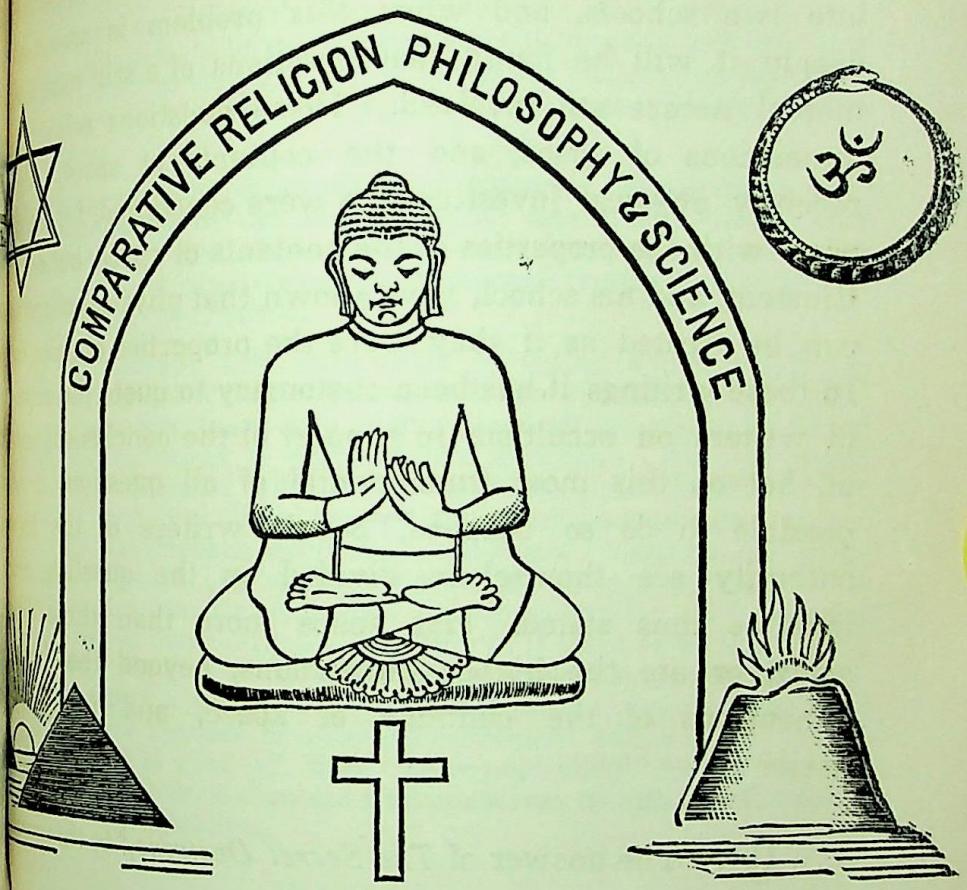

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(*Continued from p. 607*)

XII. THE DIMENSIONS OF MATTER AND SPACE

166. It was shown in the preceding article that one of links between the mass of the electron, and the mass of

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the atom of *Occult Chemistry*, depended upon the interpretation of a fundamental problem which has divided physicists into two schools, and when this problem is probed more deeply it will be found that questions of a still more fundamental nature are involved. These questions relate to the dimensions of space, and the contents of space. Up to recently physical investigations were concerned, for the most part, with the properties of the contents of space, but recently Einstein, and his school, have shown that physical phenomena can be treated as if they were the properties of space itself. In these writings it has been customary to quote the authority of writers on occultism in support of the conclusions arrived at, but on this most fundamental of all questions it is not possible to do so because, occult writers of the highest authority are themselves divided on the question, which may be thus stated. Has space more than three dimensions, or are the higher dimensions, beyond the third, the dimensions of the contents of space, and not of space itself?

167. The answer of *The Secret Doctrine*,[1] to this question is clear and emphatic:

> The processes of natural development which we are now considering will at once elucidate and discredit the fashion of speculation on the attributes of *two*, *three*, and *four* or more *dimensional* space, but, in passing, it is worth while to point out the real significance of the sound, but incomplete, intuition that has prompted—among the matter of that—the use of the modern expression, the "fourth dimension of space". . . . The familiar phrase can only be an abbreviation of the fuller form—the *fourth dimension of matter in Space*. . . . So long as there are foot-rules within the resources of cosmos, to apply to matter, so long will they be able to measure in three ways and no more; just as, from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions . . . no more.

[1] Vol. I, pp. 271-2.

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168. On the other hand Bishop Leadbeater writes : [1]

Many persons have come to suppose that the fourth dimension is an exclusive appanage of the astral world. A little thought will show that this cannot be so. Fundamentally there is only one kind of matter existing in the universe, although we call it physical, astral or mental according to the extent of its subdivision and the rapidity of its vibration.

Consequently the dimensions of space—if they exist at all—exist independently of the matter which lies within them ; and whether that space has three dimensions or four or more, all the matter within it exists subject to those conditions, whether we are able to appreciate them or not.

It may perhaps help us a little in trying to understand this matter if we realise that that which we call space is a limitation of consciousness, and that there is a higher level at which a sufficiently developed consciousness is entirely free from this. We may invest this higher consciousness with the power of expression in any number of directions, and may then assume that each descent into a denser world of matter imposes upon it an additional limitation, and shuts off the perception of one of these directions. We may suppose that by the time the consciousness has descended as far as the mental world only five of these directions remain to it ; that when it descends and moves outward once more to the astral level it loses yet one more of its powers, and so is limited to the conception of four dimensions ; and then the further descent or outward movement which brings it into the physical world cuts off from it the possibility of grasping even that fourth dimension, and so we find ourselves confined to the three with which we are familiar.

169. We thus find that advanced students of occult science are as clearly divided on the fundamental problem we are discussing as are the leaders of western science. Those that we may term the Maxwell-Lodge-Blavatsky school holds that space has only three dimensions, and that the higher dimensional properties are due to the contents of space, whilst the other, the Heaviside-Einstein-Leadbeater school holds that these higher dimensions are the property of space itself. It is not therefore possible to decide this question on authority only, as the authorities on each side appear about equally weighty. Madame Blavatsky is particularly emphatic

[1] *The Hidden Side of Things*, Vol. I, pp. 26-28.

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on her side of the question for in one of her letters to A. P. Sinnett,[1] she says :

It made Master always laugh when he heard the "knots" made on a sealed rope or the *passage* of *matter through matter* referred to as the result of the action of a "four dimens. space," when "dimension" has nothing to do with it, and that such "dimension" is a faculty of *our* matter—as the physicists and chemists know it, and not anything pertaining to one of the "Worlds".

170. It may be well to point out here that to the student of occultism life and force are but two aspects of the same thing. What we feel as consciousness welling up within us is on the life side what on the form side we study as the forces pouring through the atoms of our bodies.

Each of these Forces has a living *Conscious Entity* at its head of which Entity it is an emanation.[2]

The atom can scarcely be said to be a "thing," though it is the material out of which all things physical are composed. It is formed by the flow of the life-force and vanishes with its ebb. When this force arises in "space" . . . atoms appear; if this be artificially stopped for a single instant, the atom disappears; there is nothing left. Presumably, were that flow checked but for an instant, the whole physical world would vanish, as a cloud melts away in the empyrean. It is only the persistence of that flow which maintains the physical basis of the universe.[3]

171. It follows from the above that whatever can be said of consciousness can be also predicated of forces, and this may be of help in our attempt to solve the fundamental problem of dimensions, since we have direct experience of consciousness from within, but can only study forces from the outside. With this identity in our minds let us inquire why there should be two such distinct schools of interpretation covering the same range of facts. This can only be because

[1] *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 249.

[2] *The Secret Doctrine*, Vol. 1, p. 313.

[3] *Occult Chemistry*, pp. 21-2.

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both interpretations equally fit the facts. The equations of Einstein can be applied either to the elements of space or to the elements of space-contents without affecting the correctness of the mathematical treatment, and we shall see that this interchange applies equally to the logical reasoning of Bishop Leadbeater. So long therefore as this condition lasts there will be two schools of interpretation. It is only when new facts are added which are covered by one interpretation and not by the other that we can discriminate between the two. Now this is what has happened in our investigations. By means of the Maxwell-Lodge-Blavatsky interpretation we can make the link between the facts of occult chemistry, and the facts of western science, whereas by means of the Heaviside-Einstein-Leadbeater interpretation we cannot do this. Thus the Blavatsky interpretation covers the larger range of facts, and by the rules which govern rival hypotheses it is the one that for our purposes should be adopted.

172. The position may become clearer by means of an analysis of Bishop Leadbeater's statement. With characteristic frankness he takes us into his confidence both as to the experiences and as to the reasons why he interprets them in the way he does. The experiences of higher dimensions are the direct testimony of consciousness, and as such cannot be gainsaid. They are moreover in accord in both schools of occultism. But the reasons given for the interpretations are subject to the ordinary laws of logic, and the laws of logic may be applied to them. Let us attempt to do this.

Bishop Leadbeater says:

> The dimensions of space exist independently of the matter which lies within them; and whether that space has three dimensions or four or more, all the matter within it exists subject to those conditions, whether we are able to appreciate them or not.

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This is quite true, but the next statement introduces controversial matter. He proceeds as follows:

> It may perhaps help us a little in trying to understand this matter if we realise *that which we call space is a limitation of consciousness*, and that there is a higher level at which a sufficiently developed consciousness is entirely free from this. We may invest this higher consciousness with the power of expression in any number of directions, *and may then assume that each descent into a denser world of matter imposes upon it an additional limitation, and shuts off the perception of one of these directions.*

Of the above it might be said, that the words are the words of Bishop Leadbeater, but the voice is the voice of Madame Blavatsky. It is true that we may assume that each descent into denser matter shuts off perception in one direction but this is to give away the whole case, for it is an illustration not of space imposing a limitation in accordance with the statement put in italics, but of the contents of space imposing such limitation, which is exactly the teaching of H.P.B., and quite contrary to the interpretation adopted by Bishop Leadbeater. The illustration chosen makes the dimensions of consciousness a function of the material vehicle in which it operates, and quite independent of the properties of space. We have only to reverse the operation to obtain any number of dimensions whilst space itself remains unchanged.

173. It is possible, perhaps, to describe a process of expanding consciousness from a lower to a higher dimension by means of a simple illustration. Let us suppose ourselves at the bottom of the verticle shaft of a coal mine looking up to the night sky. We should observe a small solid angle of the sky containing one or two stars. We should feel as if living in a linear universe in which all the forces operating upon us were along one line, the line between ourselves and the few visible stars. If now we slowly ascend the shaft of the mine, the small solid angle of the sky first visible to us would gradually enlarge until when we reached the surface

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portion of the sky visible would be from horizon to horizon, or half the sphere, which in mathematical measure is a solid angle of 2π units. By continuing our ascent along the same line until the earth became small the whole sphere of the stars would be visible to us which in mathematical measure is a solid angle of 4π. At the beginning of the operation our consciousness was a line consciousness, at the finish it is a surface consciousness. It has acquired an additional dimension. Transformed into terms of force in accordance with what is said in para. 170, we have been transported from a line-force universe into a surface-force universe, and viewed mathematically it would constitute a transformation from a force along a line to a flux of force through a spherical surface, and this transformation would be expressed by multiplying the line force by 4π. The process above illustrated is identical with that by means of which Maxwell[1] obtains an induction $4\pi e$, from an electric charge e, which has given rise to the rational units controversy in which Heaviside took such a leading part, and which is partially treated in para. 168, and the succeeding paragraphs.

174. The way in which a line force is transformed into surface force through a spherical surface may be illustrated by a simple relation which shows how the line force multiplied by 4π, becomes a surface force.

A field of H units means one where there would be H dynes per unit pole, or H lines per square centimetre. *It follows that a unit magnetic pole will have 4π lines of force proceeding from it:* for there is unit field at unit distance away, or one magnetic line per square centimetre; and there are 4π square centimetres of surface on a sphere of unit radius drawn round the pole. A magnet whose pole-strength is m, has 4πm, or 12·57 X m, lines running through the surface and diverging at its pole. The above mentioned rule is the reason of the 4π symbol which comes in so often into electro-magnetic

[1] *Electricity and Magnetism*, Vol. 1, p. 88, para. 76.
[2] *Elementary Lessons in Electricity and Magnetism*, by Silvanus Thompson, p. 331.

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It will be seen from the above that the 4π factor arises from the method of measuring forces, for this method ensures that a force along a line shall be always numerically equal to the surface force through unit surface of a sphere of unit radius, and as such a sphere contains 4π units of surface, the complete surface force is always 4π times the line force. Nevertheless the forces are not of the same character, for the line force is one dimensional and the surface force two dimensional. The method of measurement merely imposes the condition that the number representing the line force when multiplied by 4π, shall give us the number representing the surface force. If in a cargo of fruit, we always arrange that the number of apples should be 4π times the number of oranges, then if we knew the number of apples we could always ascertain the number of oranges, and vice versa, but by multiplying the oranges by 4π, we should not transmute them into apples. But what the school of rational units does is to multiply the number of oranges by the square root of 4π, $(4\pi)^{\frac{1}{2}}$, and divide the number of apples by $(4\pi)^{\frac{1}{2}}$, thus making the number of apples equal to the number of oranges.[1] In this way they draw a veil over a fundamental operation of nature and bury one of the keys which opens the door between the facts of occult chemistry and the facts of western science.

175. We will now attempt to penetrate this fundamental problem in the light of what is said above, and show how it gives a possible solution not only of the dimensions of consciousness on physical and higher planes, but also of the corresponding electromagnetic forces and the interchange of matter or substance between the planes.

In paras. 163-164,[2] of the preceding article we showed how the mass of hydrogen and its 18 atoms could be built up

[1] *Electromagnetic Theory*, by Heaviside, Vol. 1, p. 124.

[2] Pp. 605-6.

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by placing the electronic mass m′ in each of its 302,400 spiral turns. Since hydrogen is now considered to be the mass unit out of which all the other elements are composed, it follows that m′ is the small element of mass out of which all physical plane matter is constructed. Let us therefore concentrate attention on the mass element m′, and try to analyse its properties. Now mass is the measure of inertial force, so that our element of mass is also our element of force, and from what is said in para. 170 about force being identical with consciousness, it is also our element of consciousness. Let us first tabulate such observations as bear upon the subject we are studying, the references to *Occult Chemistry* being to the second edition. An enlarged drawing of the positive and negative atom will be found on page 21, Plate II.

Force pours in the heart-shaped depression at the top of the whorl, and issues from the point, and is changed in character by its passage; further, force rushes through every spiral and every spirilla, and the changing shades of colour that flash out from the rapidly revolving and vibrating atom depend on the several activities of the whorls. (P. 10.) Positive bodies are marked by their contained whorls setting their points towards each other and the centre of their combination, and repelling each other outwards; negative bodies are marked by the heart-shaped depressions being turned inwards, and by a tendency to move towards each other instead of away. (P. 11.)

In the negative triad of hydrogen the three atoms are symmetrically arranged round the centre of out-welling force. (Ibid.). The forces which flow in the ten spiral whorls of which the atom is composed come from the astral plane or flow to the astral plane. (Pp. 21-22.) Atoms which pour force from the astral plane are positive. Atoms which receive force from the astral plane are negative. (P. 21.) Atoms exposed to an electric current arrange themselves in parallel lines, and in each line the depression at the base receives the flow, which passes out at the apex into the depression of the next in the line. The atoms always set themselves to the current.

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(P. 23.) It seems probable that what modern science calls an electron, we (Bishop Leadbeater),[1] call an astral atom.

The atom is in reality a vortex, formed by the flow of the divine life-force.[2]

These ultimate physical atoms pervade all space of which we know anything.[3]

The Breath of the Logos is the force which fills these spaces:

They are full of His Life, of Himself, and everything we call matter, on however high or low a plane, is instinct with divine these units of force, of life, the bricks with which He builds His universe, are His very life scattered through space.[4]

176. We see from the above that Bishop Leadbeater considers it probable that the astral atom is identical with the electron, which is exactly the conclusion to which the researches have led us. The observation that the atoms form in a line when exposed to an electric current, the stream of force passing into the base of one atom and out of the apex into the base of the next is in full accord with the modern theory of the electric current if these streams of force are streams of electrons, for modern science regards an electric current as a flow of electrons along a wire from atom to atom. With this point clear in our minds, let us trace this flow from the point in space where it emerges until it reaches the third atoms of the negative triad of atoms in hydrogen above described. The individual electron whilst in this line of passage will have the charge and the mass given to it by the measurements of western science. It will be in open space, the volume occupied by hydrogen being as large relatively to the volume of the electron as the orbit of Neptune is to the volume of the sun. Its forces can therefore

[1] *The Science of the Sacraments*, p. 533.
[2] *Ibid.*, p. 532.
[3] *Ibid.*, p. 530.
[4] *Occult Chemistry*, Appendix, p. v.

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operate all round a sphere, as in our coal mine illustration after we had been translated into outer space at an enormous distance from the earth. Its forces would not be linear but surface forces, and its electric charge a surface charge.

But when it enters the spiral of the atom this condition is changed, it has descended the shaft of the coal mine, and its forces can only act along the axis of the spiral. The surface force has become a line force, and has lost a dimension. Translating these forces into the equivalent consciousness, if the element of consciousness it possesses was previously four-dimensional, it will now be three dimensional, and translated back into electric charge, if in open space where the men of science measure it the charge was e, the charge becomes $4\pi = e'$, as given by our equation (43), and as shown in para. 163, this will have the effect of changing its mass from the mass m, as measured by science, to the mass $= m/(4\pi)^2$, and our construction out of it of the mass of hydrogen and the mass of the atom of *Occult Chemistry*, will follow as a consequence.

G. E. Sutcliffe

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WORLD-RELIGION AND WORLD-SACRAMENT

By A. F. KNUDSEN

IS there not too much artificiality in religion? Without doubt there are some that are quite out of touch with actuality and with the facts of the higher planes of Nature and of human consciousness. Much of this is due to the interpretations, much to superstition, and some to moral cowardice. Can we find a perfectly natural religion? Where is the boundary between man's natural function, and man's artificiality, and the third factor nonsense. What act pleases a fairy or an elemental? What makes no impression on any other intelligence? What attracts a Great Intelligence? What act is pleasing to the Great Guardian of Evolution? In answering these questions we get at the root of the efficacy and value of all Religion.

Is a World-Religion possible? It is all around us; what then is its ritual, and what its Sacrament? Is the "ancient sacrifice" of a humble and a contrite heart all-sufficing?

The Christ, when he taught the world as Jesus, evidently tried to give the world a deeper insight into Nature, and to stimulate man's respect for natural law and processes, as well as for the more mysterious and subliminal laws and aspects of the Ineffable. All His teaching, parables and similes are taken from everyday life and from household tasks. He links thus the known and the Unknown in one complete scheme. All is nature, all His Life; what is then this of which man is a

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heart? One can see the Master-naturalist in all his words. He strove to make man realise the immensity of his own nature, of his future growth, of the magnificence of just being man.

The Immanence of God in that what is, was accepted, but He strove to make men see that they were inseparable parts of the whole, both physically as flesh, and spiritually as Gods. All through His teachings you find the emphasis on the value of nature, the dignity of natural function, the sacredness of natural existence, of LIFE. He certainly saw God Immanent in all things, especially in the human heart: "Know ye not that ye are sons of God?" He asks it in despair of awakening the intuition of the colossal fact of which He is the example.

And He did not ignore the child. No, He exalted the child. It has been taken as symbol. He is pictured as the child. But to the Christ the child is no mere emblem or symbol, but a wonderful actuality; a demonstration of the truth He came to impress on mankind. "Be as a little child." Recollect and return to and be as a little child—the child you were three, thirty, or seventy years ago; be the child in outlook, get back to the beginnings. Drop your sophistication.

Start life over again! What a sweeping condemnation of what we are when we grow up in the way our parents and priests and teachers want us to grow up. Because He knew the Immanence of God, the Presence of God in the child's consciousness—guilelessness and the demand for truth. The child questions, but it questions in full faith.

Then He took a little child and set it in their midst. He told them plainly: "of such is the Kingdom of Heaven." Could they comprehend? That was His first sacrament.

There are few that can see it even now, but there you have it. It is Horus again on the stage, it is Bālakṛṣhṇa. The god-made image in His own likeness, the temple; it is the latest and most up-to-date manifestation of Himself in

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matter. But none could take it in. There, in each child amongst them was the Presence of God: none could believe Him. Outwardly it is the brat, inwardly it is God; can you grasp the Mystery, and the significance?

The Light that lighteth all men that are born into the world, the very cause of their Being. A truth too mighty for sophisticated minds—and all grown-ups are sophisticated. A mighty truth—yet so simple; no man cared to receive it; was too intimate.

Thus He tried to make men reverence themselves by reverence for the child, for the Life in the child. But He failed. Centuries later some few men, artists, began to realise that Jesus as a child had been sacred, and his Mother too, and painted Him as divine. But the great wonder of Human-nature they do not yet see.

THE CHILD; THE HEART OF THE CHILD; that is THE HOLY GRAIL.

Every man should see God in every child; in every boy and girl, yes, and in every man, and every woman. This Christ tried to make it clear. Our point of view blinds us!

In every man it is disguised, lost, buried in sophistication. But in the little child is the way to GOD open, the temple is not yet commercialised. The child has direct intuition of Truth, of Justice; no child cares for deceit. It is dismayed when it finds later that deceit is the rule, cultivated and organised. When it uses deceit later, it is in self-defence against the stupidities of the grown-ups. As a child, as an infant, the human being is guileless, candid. No child likes pretence, sham and substitution, this comes later by experience; they are all trained to it, in all lands.

So the child, for a short three years, is the repository of Truth, the shrine of veracity, trusting, real. Oh how it is shocked, heart-broken, when it finds that truth is not wanted

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its own adult environment, nor by anyone else. So the ord is broken from the start, the human chord ceases to rmonise with the Infinite. That child-heart, every child-eart, is "The Sacred Heart" of mystic symbolism; That art is the Holy Grail. The child is the Grail-bearer of iviour's Grail. It is the Presence, the Chalice, the Temple . Think of it for a while.

But when men saw it not, were blind to actualities, saw symbol and no value, no inspiration and no sanctity; when was evident that the child awakened no awe, no reverence, pity; when it failed as fact and as symbol to stir adoration; en that which God had made was rejected, then the Lord rist turned to artifice. From the temple of the Divine and e cup not made with hands, he turned to the vessel made man. Then came the second choice.

The chalice man-made, of gold; the bread man-handled; e wine man-pressed; the garments man-sewn; the words ered by man, the ritual, the formality, the genuflections, h and every item man-made. Artificial like all its pre-essors. Ah! Then men and women too could understand, worship, thrilled, stirred to their depths. This was some-g that appealed to the imagination, it gripped and held, it cinated. It put a bar between man and priest, it put a between man and God, and man was comforted. That r, the living Symbol, the god-made Child, that was the this was a real sacrament. And man raised up his rt to God, and Christ could pour his Power, Himself, into and "man was saved".

By stooping from the real to its semblance, He won. Man s saved by using his own incompetency as far as it was ible. A Great Faith was established that has helped man, d man, won man to Christ, to God, to the God that is Him-it. For salvation is but the saving of man, raising of him, to own Higher Self.

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And for many a long century to come this ceremony, with many another, will help men on and on to being That which they are, Christs in embryo—Gods in the making.

But there are souls who see; seers of the essence of things, Truth-seekers. They worship the Real in every Manifestation, they will see the Light in every child; the Christ-child in every baby; the God possible in every impossible man. How many such seers have we now amongst us? Hundreds, yes thousands. Will they respond to the call: "World-religion?" The call is a challenge to every Ego. Can it sense the Truth within itself?

See the world-significances, the Universal Symbols? See the World Sacraments. Clothe birth and marriage and death as you will, but see to their magnificence. See GOD in the harvest and the air you breathe; see God in the forest, see God in the silence of the desert and in the marts of men. See God in the storm and in the thunder of the cataract. See God in the nursing mother's breast and in the suckling babe.

Awaken to the wonder, penetrate to the marvel, back of the obvious. Notice and ponder. Wondering is the beginning of Wisdom. Make your devotions when you are in the Presence. Be your own priest. Walk with bated breath all times. The reverential breath is so seldom awakened because we are so breathless in seeking the obvious. Give inspiration a chance to touch you, aud it will come.

See in every child that which we have lost:
Simplicity; Directness; Reverence; Truth.

A. F. Knudsen

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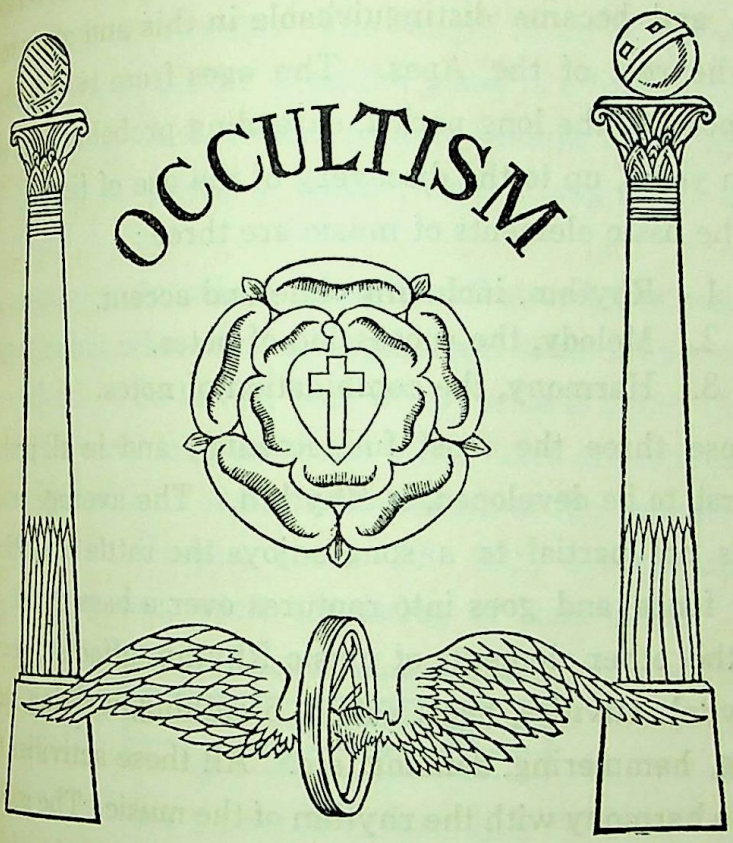

THE EVOLUTION OF MUSIC

By T. Proctor Hall

THE first rude beginnings of music antedate history. We are therefore driven to either speculation or inference to how or when music began. It is true to some extent that the development of a child is a key to the development of the race; but, bearing in mind that the unborn child is subject to musical culture, it is evident that the parallel will be less exact in music than in general development. At the age of two

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years the development of the child corresponds roughly to the development of the human race when it attained the power of speech and became distinguishable in this and other respects from the rest of the Apes. The ages from two to six years correspond to the long period, extending probably over several million years, up to the discovery of the use of fire.

The basic elements of music are three:

1. Rhythm, including time and accent.
2. Melody, the succession of notes.
3. Harmony, the combination of notes.

Of these three the most fundamental, and in all probability the first to be developed, is Rhythm. The average small boy who is not partial to a song enjoys the rattle of a stick on a picket fence and goes into raptures over a bass drum. More than the other elements of music Rhythm affects directly the basal vital activities, heart action, breathing, walking, running, rowing, hammering, dancing, etc. All these activities tend to get into harmony with the rhythm of the music. The popularity of ragtime is due not to the relative absence of melody and harmony but to the presence of strongly pronounced rhythm. Rhythm is the skeleton of music. We prefer to see the skeleton well clothed, but we seldom admire a spineless body with bones too soft to give it a distinctive form.

The beginning of Melody is also pre-historic. As a form of emotional expression it must have arisen very early, possibly before articulate speech. In contrast with this, the third element, Harmony, is quite modern. It was all but unknown to the ancient civilisations, and most of the development of modern harmony has taken place within the last three hundred years.

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A musical note, as distinguished from a noise, consists of ...es of waves of equal length. The length of the wave deter... ...ines the pitch of the note. The length in air of the wave of ...e note known as middle C on the piano is a little more than ...ur feet (1·3 m.). A wave half as long belongs to the note one ...ctave higher in pitch, a wave twice as long to the note an ...ctave lower.

A musical scale, which underlies all attempts at melody, is ...eries of notes whose wave-lengths bear some simple relation ... each other. The lowest note of the scale is called the key... ...te, and the wave-lengths of the other notes are conveniently ...pressed as fractions of the wave-length of the keynote.

Among the Greeks, about 700 B.C., several different ...les were in use, each consisting of four notes. These

FIG. I. DORIAN TETRACHORD

...etrachords" were afterwards combined in various ways,

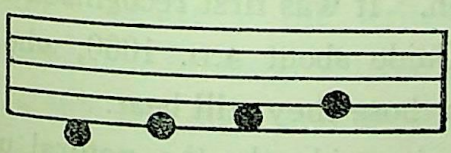

FIG. II. PHRYGIAN TETRACHORD

...ning a most bewildering variety of scales. Pythagoras is

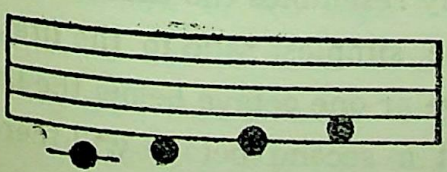

FIG. III. LYDIAN TETRACHORD

...d to have brought from Egypt an octave scale which had

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been in use there for nearly a thousand years. The Chinese are said to have used for 5,000 years a simple octave scale of

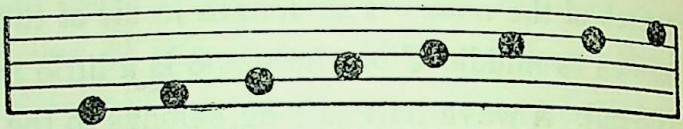

FIG. IV. PYTHAGOREAN SCALE

five notes, which is identical with the scale formerly used in

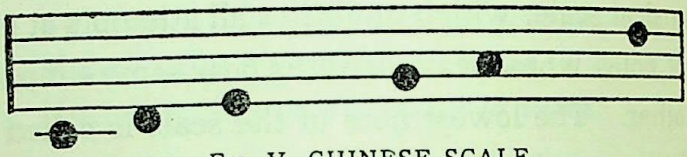

FIG. V. CHINESE SCALE

Scotland and which persists in the airs of "Auld Lang Syne," "Ye Banks and Braes," etc.

The modern "diatonic" scale is the Chinese scale with two notes (fa, ti) added; or it is two Lydian tetrachords with

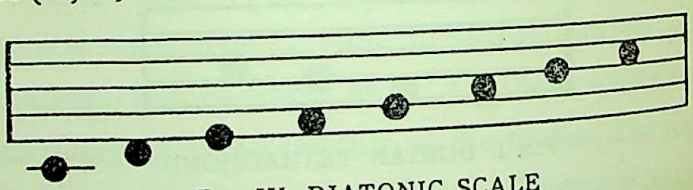

FIG. VI. DIATONIC SCALE

full tone between. It was first recognised as a distinct entity by the monk Guido about A.D. 1000, who gave to the notes names similar to those they still bear.

The octave is evidently the natural unit of a scale, for whatever effect is produced by a given note, the note whose effect most nearly resembles the first is the note whose wave-length bears the simplest ratio to the first, namely, the note one octave above or one octave below the first. The effects of all the notes of a second octave will therefore be to a large extent a repetition of the effects of the corresponding notes of the first octave.

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The relation of each of the notes of the diatonic scale to the keynote is shown in the following table:

Note . . .	do	re	mi	fa	so	la	ti	do'
Wave-length	1	8/9	4/5	3/4	2/3	3/5	8/15	1/2
Ratio . . .		8/9	9/10	15/16	8/9	9/10	8/9	15/16

The last line in the table shows what fraction the wave-length of each note bears to the wave-length of the note below it; thus measuring the interval between the notes. These intervals are of three sizes. The first two, 8/9 and 9/10, which are nearly equal, are called whole tones. The third, 15/16, which is a little more than half as large as the others, is called a half tone. The Chinese scale avoids the half tone intervals by omitting fa and ti.

NOTATION

A thousand years ago musicians assisted their memory of a song by placing lines, curves and dots beside the written words. These marks which were called Neumes gradually evolved, the lines being placed regularly as a staff and the dots becoming notes. At first the notes were placed in any position on the staff at the pleasure of the writer, but it was soon found to be advantageous to assign a fixed pitch to each line and space. When this was done another difficulty appeared. If the notes of a harp or organ were tuned to the scale beginning with the letter C, and a tune written on that scale proved to be too low or too high for the voice of the singer, the organ could not be used as an accompaniment when the pitch of the tune was altered. It became necessary to extend the scale by adding a new note in every whole tone. One of these new notes proved rather discordant unless their pitch was varied a little with each change of key. The

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difficulty of writing twelve notes in each octave on a staff constructed for only seven was partially overcome by the

Neumes

Century—	9th	11th	13th
Fall (punctum)			
Rise (virga)			
Up-down (clivis)			
Down-up (podatus)			
Ascent (scandicus)			
Descent (climacus)			
Circumflex (torculus)			
Concave (porrectus)			

FIG. VII

cumbrous device of using sharps, flats and naturals to raise or lower the pitch of a line or space by a half tone.

Attempts to write the scale so that it would be accurately different positions on the staff gave rise to so much complexity

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and confusion that Bach, a little over 200 years ago, proposed the "Tempered Chromatic Scale" which was soon adopted and is now in universal use in the western world. Bach

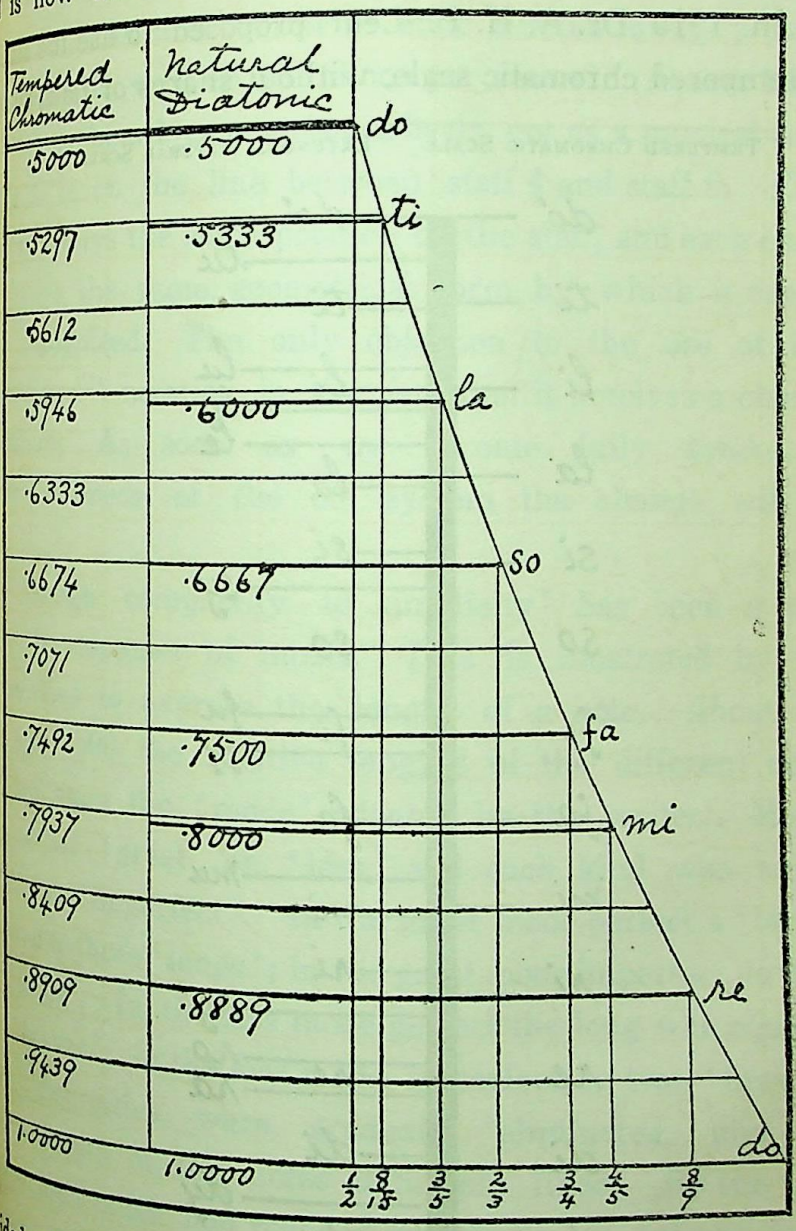

FIG. VIII.

divided the octave into twelve equal intervals, each of which is approximately a half tone. While the tempered scale makes some sacrifice of exactness the practical conveniences

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resulting are held to more than balance this defect. The diagram (fig. 8) shows both geometrically and by numbers the degree of exactness of the tempered notes.

In 1910 Dr. A. H. P. Leuf proposed to use the staff for the tempered chromatic scale, without sharps or flats, by using

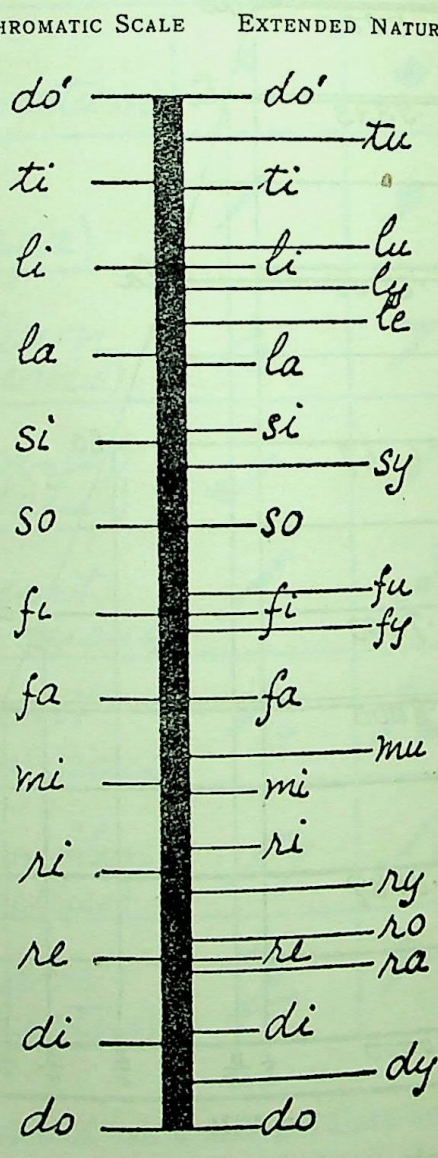

Fig. IX

one line or one space for each chromatic note. With middle C remaining where it is, on the added line, there are just

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welve positions on the staff for the twelve notes of the scale. Professor Huntington proposes also to replace the staff signature by the numbers, calling the lowest possible staff 1, the next 2, etc. At the bottom of staff 1 is the lowest possible musical note, C, with 16 vibrations per second. A note lower than this is heard as a series of beats, not as a musical note. Middle C is on the line between staff 4 and staff 5. Each note has always the same position on the staff, and each chord has always the same geometrical form by which it can be easily recognised. The only objection to the use of this "Normalised" notation is the fact that it involves a change of system. As soon as we become fully awake to the wastefulness of the old system the change will be made.

'Through complexity to simplicity' has been a rule of the development of music. This is illustrated by the devices used to express the length of a note. About the year A.D. 1500 the relative lengths of the different notes depended upon the 'mode' adopted by the writer. Modes were either 'great' or 'less,' and each kind was either 'perfect' or 'imperfect'. In the great mode perfect a 'large' was equal to three 'longs'; in the great mode imperfect, to only two 'longs'. In the less mode perfect the long was equal to three 'breves'; in the less mode imperfect, to two 'breves'. These absurdities were gradually eliminated, and the relative length of the notes definitely fixed. By the year 1600 written music had reached practically its present form. The step that still remains to be taken is to agree upon the absolute value (say one second) for the note of unit

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HARMONY

It is hard for us, who all our lives have been accustomed to the piano, the pipe organ and the orchestra, to realise that previous to the discovery of America by Columbus harmonies in music were practically unknown. In such accompaniments as the drum or the drone of the bagpipes, harmonies are accidental. The notes of the lyre, the harp and the flute were in unison with the voice of the singer; and all the singers, when there were more than one, sang in unison. The difference between the male and female voices may have first suggested the advantages of harmonic accompaniment. At any rate the harmonic intervals first used were octaves and fifths. Counterpoint and fugue also no doubt prepared the way for the development of harmony, a development which during the relatively short space of three hundred years has attained to a remarkable degree of perfection. This rapid progress is due in part to the fact that the mathematical theory of harmony, which was thoroughly worked out, became an aid to the instrument makers and to the composers in their work. The ground has been so well covered that little that is new or startling is to be looked for in this direction.

The alphabet of harmony is the intervals between the notes of the scale. In a full octave there are only twelve chromatic intervals, which are given in the table below in the order of simplicity of the wave-lengths of their notes. The simplest ratios correspond to the most complete concords, the less simple ratios to the milder concords, and the complex ratios to the discords. Each interval, whether concord or discord, may be used by the composer as he sees fit; but

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Outside of these twelve and their extensions he cannot go. The possible combinations of these intervals is therefore strictly limited, and composers who are ambitious for novelties must turn their attention elsewhere.

Chromatic Intervals	Relative Wave-Length (Approximate)	Character of Interval	Name of Interval
12	1:2	perfect concord	Octave
7	2:3	strong ,,	Perfect Fifth
5	3:4	,, ,,	Perfect Fourth
9	3:5	mild ,,	Major Sixth
4	4:5	,, ,,	Major Third
3	5:6	minor ,,	Minor Third
8	5:8	,, ,,	Minor Sixth
2	8:9	borderland	Major Second
10	9:16	,,	Minor Seventh
11	9:17	discord	Major Seventh
1	17:18	,,	Minor Second
6	12:17	,,	Augmented Fourth

The three discords are seldom used. Thus the number of musical intervals is reduced practically to nine, out of which are to be formed all the chords of music.

Oriental Music

While western Europe and America were leading up to and developing harmony in music, the older civilisations of Asia continued with rhythm and melody alone. Having no reason to vary the notes of their scale from the exact harmonic positions, no such reasons as came from both notation and instrumentation in the west, and resulted in the tempered scale, they developed a delicacy of appreciation of changes in both pitch and quality of tone which leaves us far in the rear. The Eastern potentate, referring to the applause at a grand opera in Paris, said, "These people must have ears of horn."

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Much of the oriental music is beyond the comprehension, or at least beyond the full appreciation of the occident. For a thousand years these two branches of the musical world have travelled along diverging lines. The flower of the western branch is the rosy richness of harmony. The flower of the east is a delicate lily of melody. Is it possible to unite these two, and from the union develop a world music that shall combine the vigour and the bloom of both? If this is not done there is danger that the flower of the east will be destroyed and lost, crushed by the overwhelming force of western machinery. Our printed page of music will easily overcome a vocal melody that cannot be written on our scale; and our machine-made pianos and organs with their fixed and relatively crude scales tend to relegate to oblivion all music that cannot be at least approximately expressed on those instruments.

Several of the oriental scales contain from 22 to 25 notes in each octave. These have developed naturally, as did the diatonic scale in the west, and can therefore be understood by following out the mathematical principles of scales.

Extended Music Scale

In building a scientific scale let us first write down all possible simple fractions whose values lie between $\frac{1}{2}$ and 1. Then if the wave-length of lower *do* be taken as 1, and therefore that of upper *do* $\frac{1}{2}$, the other fractions will represent the wave-lengths of all the notes within the octave. It is an open question how far this table of fractions should be extended—how many of the fractions are really "simple". Tentatively must be included because in ordinary music we have the ratio 9 : 10 between some of the notes and find it in many cases a useful interval. Elevenths and thirteenths are excluded

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because they are prime numbers and have no simpler relation to any of the rest of the scale, and to include them would be in effect to include two new and independent sections of the scale unrelated to the rest. Fourteenths, fifteenths, sixteenths, and perhaps eighteenths, might be included. The limit is found, not in the figures, but in our ability to appreciate subordinated harmonies.

TABLE

all simple fractions whose values lie between $\frac{1}{2}$ and 1, representing possible notes within a single octave of the Extended scale. Elevenths, thirteenths and seventeenths are excluded.

														$\frac{1}{2}$
									$\frac{2}{3}$					—
							$\frac{3}{4}$							$\frac{2}{4}$
					$\frac{4}{5}$					$\frac{3}{5}$				—
				$\frac{5}{6}$					$\frac{4}{6}$					$\frac{3}{6}$
			$\frac{6}{7}$					$\frac{5}{7}$			$\frac{4}{7}$			—
		$\frac{7}{8}$					$\frac{6}{8}$			$\frac{5}{8}$				$\frac{4}{8}$
	$\frac{8}{9}$					$\frac{7}{9}$			$\frac{6}{9}$			$\frac{5}{9}$		—
	$\frac{9}{10}$				$\frac{8}{10}$			$\frac{7}{10}$			$\frac{6}{10}$			$\frac{5}{10}$
	—				—			—		—			—	—
	—			$\frac{10}{12}$			$\frac{9}{12}$			$\frac{8}{12}$		$\frac{7}{12}$		$\frac{6}{12}$
	—			—			—			—		—		—
	—	$\frac{12}{14}$		—			$\frac{10}{14}$			$\frac{9}{14}$		$\frac{8}{14}$		$\frac{7}{14}$
	$\frac{14}{15}$		—			$\frac{12}{15}$		—		$\frac{10}{15}$		$\frac{9}{15}$	$\frac{8}{15}$	—
	$\frac{15}{16}$	$\frac{14}{16}$		—			$\frac{12}{16}$		—		$\frac{10}{16}$		$\frac{9}{16}$	$\frac{8}{16}$
	—	—		—		—		—		—		—	—	—
		$\frac{16}{18}$	$\frac{15}{18}$		$\frac{14}{18}$		—		$\frac{12}{18}$	—		$\frac{10}{18}$		$\frac{9}{18}$

The next step in forming the new scale is to arrange all of the fractions in this table which (after each is reduced to its lowest terms) have an odd number in the denominator, into a single line in the order of their concordance. To the discords is added the middle note, *fi*, of the tempered chromatic

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scale, and a note midway between *ti* and *do* since this interval is much larger than the others.

PERFECT	STRONG	MILD	MINOR	BORDERLAND	DISCORDS
$\frac{1}{1}$	$\frac{2}{3}$	$\frac{3}{5}$ $\frac{4}{5}$	$\frac{4}{7}$ $\frac{5}{7}$ $\frac{6}{7}$	$\frac{5}{9}$ $\frac{7}{9}$ $\frac{8}{9}$	$\frac{8}{15}$ $\frac{14}{15}$ $\frac{12}{17}$ $\frac{1}{3}$
$\frac{1}{2}$	$\frac{3}{4}$	$\frac{5}{6}$ $\frac{5}{8}$	$\frac{7}{8}$ $\frac{7}{10}$ $\frac{7}{12}$	$\frac{9}{10}$ $\frac{9}{14}$ $\frac{9}{16}$	$\frac{15}{16}$ $\frac{15}{28}$ $\frac{17}{24}$ $\frac{3}{3}$

In order to make a scale that is symmetrical from the two ends, the second line is obtained from the first by inverting each fraction, then multiplying it by $\frac{1}{2}$. These two lines include all the fractions in the former table. The second discord in each line is almost identical with the first pair; for example 8/15 = ·5333 and 15/28 = ·5357. The second pair may therefore be omitted. Also 17/24 is practically indentical with 12/17 in the middle of the scale.

As thus completed the new scale consists of 24 notes to each octave; or, if upper *do* be included, 25 notes, which are symmetrical about the centre of the scale, and which include

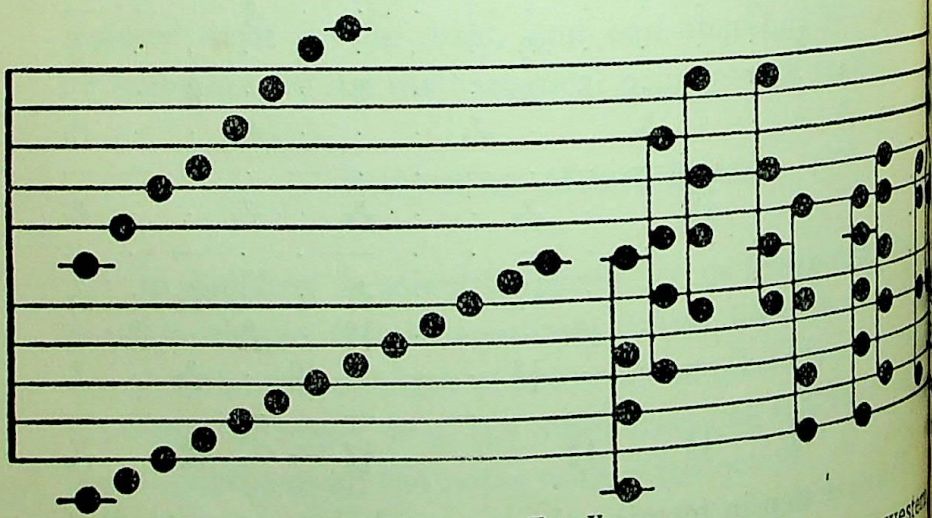

FIG. X

all the notes which are likely to be acceptable to a western ear for many years to come. If at some future time the scale requires further extension, the same principle is applicable to any required degree.

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By a perfect interval is meant an interval whose lower-note impulses all coincide with certain of the impulses of its upper note. The octave in an example. An interval whose numerator is some power of 2 is potentially perfect, that is to say, can be made perfect by raising the upper note one or more octaves. The following intervals are potentially perfect: 2:3, 4:5, 4:7, 8:9, 8:15, 16:31.

Inspection of the new scale shows at once its superiority over both the diatonic and the chromatic scales. In the list of Minor intervals are six notes whose ratios to the keynote contain the number seven, all of which are entirely absent from the older scales. These six notes represent a large number of harmonies which are abundant in nature, in the sighing of the wind, the murmur of the waves, in bird and insect life, but which are altogether absent from western music.

The number of intervals possible in one octave of each of these scales is as follows:

Chinese scale, tempered	10
Chinese scale, natural	13
Diatonic or Chromatic, tempered	12
Diatonic, natural	19
Extended scale, natural	132

Equipped with a working knowledge of the Extended Scale western musicians will be prepared to receive from the East its wealth of folk-songs, and in return give back the same sweet melodies enriched with the fulness of harmonies of which we are all as yet strangers.

Extended Notation

The old staff notation carried a heavy burden when it was overloaded with the chromatic scale which placed

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twelve notes where there was room for only seven. The twelve additional notes of the extended scale would be for it an impossibility. But without some sort of notation the extended scale is almost useless. Any device of the same general character of sharps or flats is objectionable because it involves the use of two signs to express a single note.

Until some better plan is devised I suggest the use of triangular marks to represent the new notes, reserving the rounded or oval forms for the notes of the diatonic natural scale and for the notes which closely approximate the

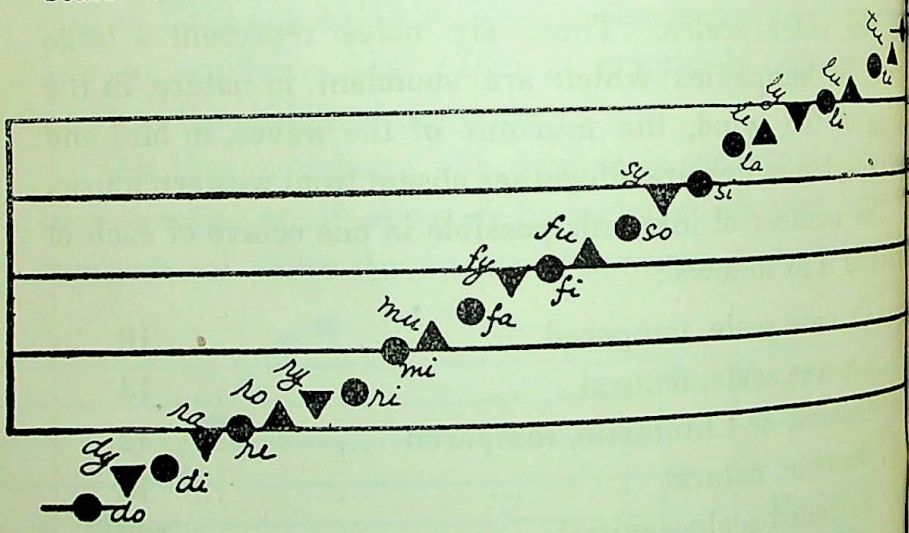

FIG. XI
EXTENDED SCALE. NORMALIZED NOTATION
(The new notes are triangular)

chromatic. When these triangular marks are used with the Normalised notation a reasonable clearness is attained. A new note is represented by a triangle whose base is on a line or the mid-space of the nearest of the old-note positions. If the new note lies above that base, the vertex of the triangle points upward; if below, downward.

In naming the chromatic notes I have followed the usual practice of calling the note that is one chromatic interval

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ove *do, di,* and so on with the rest. Then, selecting the llowing order of vowels from their occurrence in that scale,

Vowels, a e o y i u

Pronounced ah, (g)ay, oh, eye, ee, (b)oo.

e new notes are named from the old, as shown in the agram below. This order is invariable. If, for example, e note *fy* is named, it is known at once that it lies between and *fi*; if *tu* is named its position is indicated as being ove *ti*, that is to say, between *ti* and the *do* above it.

TABLE OF WAVE-LENGTHS

EXTENDED NATURAL SCALE				TEMPERED CHROMATIC	
Tones above Do	Note	Wave-length		Tones above Do	Wave-length
12	do′	1/2	·5000	12	·5000
11·45	tu	16/31	·5161		
10·9	ti	8/15	·5333	11	·5297 (9/17)
10·2	lu	5/9	·5556		
10	li	9/16	·5625	10	·5612
9·7	ly	4/7	·5714		
9·3	le	7/12	·5833		
8·8	la	3/5	·6000	9	·5946
8·1	si	5/8	·6250	8	·6300
7·7	sy	9/14	·6429		
7	so	2/3	·6667	7	·6674
6·2	fu	7/10	·7000		
6	fi	12/17	·7071	6	·7071
5·8	fy	5/7	·7143		
5	fa	3/4	·7500	5	·7492
4·3	mu	7/9	·7778		
3·9	mi	4/5	·8000	4	·7937
3·2	ri	5/6	·8333	3	·8409
2·7	ry	6/7	·8571		
2·3	ro	7/8	·8750		
2	re	8/9	·8889	2	·8909
1·8	ra	9/10	·9000		
1·1	di	15/16	·9375	1	·9439 (17/18)
0·55	dy	31/32	·9688		
0	do	1	1	0	1

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In the Extended scale are twenty common chords, ten major and ten minor :

MAJOR COMMON CHORDS

Ratio 15 : 12 : 10, or 1/4 : 1/5 : 1/6

GROUND NOTE WAVE-LENGTH	CHORD	
1	do mi so	
2/3	so ti re	
3/4	fa la do	
5/6	ri so lu	
5/8	si do ri	
7/8	ro fu le	
8/9	re fy la	(approximate)
7/12	le di mu	„
8/15	ti ry fy	„
9/16	li ra fa	
	— — —	
	— — —	

MINOR COMMON CHORDS

Ratio 6 : 5 : 4, or 1/10 : 1/12 : 1/15

GROUND NOTE WAVE-LENGTH	CHORD	
3/5	la do mi	
4/5	mi so ti	
9/10	ra fa la	
1	do ri so	
3/4	fa si do	
	— — —	
8/15	ti re fy	(approximate)
7/10	fu le di	„
9/14	sy ti ry	„
	— — —	
2/3	so lu re	
6/7	ry fy ly	

A number of other chords are here given, all of which are minors :

Ratio 9 : 7 : 6

9/10	ra fu la
9/14	sy do ry

Ratio 8 : 7 : 6

1	do ro fa
2/3	so le do
4/5	mi fu la
4/7	ly do ry
8/9	re mu so

Ratio 7 : 6 : 5

1	do ry fy
7/8	ro fa si
7/9	mu so lu

Ratio 7 : 5 : 4

1	do fy ly
7/12	le ri so
7/9	mu lu re

Ratio 1/6 : 1/7 : 1/8

2/3	so ly do
3/4	fa sy li
5/6	ri fy sy
7/12	le do ro

Ratio 1/6 : 1/7 : 1/9

2/3	so ly re
5/6	ri fy lu

Ratio 1/6 : 1/8 : 1/9

6/7	ry sy ly
7/12	le ro mu

Ratio 1/8 : 1/9 : 1/12

1	do re so
7/8	ro mu le

The last two of these ratios are really the same.

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A chord consisting of three notes, A the lowest or ground note, B the intermediate and C the highest, derives its strongest character from the interval A-C, its second from the interval A-B, and its weakest from the interval B-C. In a chord consisting of four notes the interval from the ground note to each of the others is of much greater importance than the intervals between the upper three.

For the purpose of becoming practically acquainted with the Extended scale it must be constructed in permanent form. Wires or strings do not retain their pitch and are therefore unsuitable. Reeds are not easily tuned, but are fairly permanent. Metallic bars are permanent as to pitch, but the note is of short duration. Metallic tubes are better. Pipes are equally good. Whatever material is selected for the notes, the method of obtaining the correct pitch is of first importance. My plan is to take two pieces of the same wire, brass or steel, and mount them on the same sounding board with a vibrating length of one meter. Both wires are tuned to the lowest note of the scale, *do*, and are kept tuned until the pitch is fairly permanent. The 1 meter length is divided into centimeters, and a moveable knife-edge support is placed under one wire. The support has a knife-edge above as well as below the wire which it holds firmly without sensibly stretching it. The moveable support is placed in the position indicated by theory, which gives a close approximation to the correct position, and the exact note is obtained by ear, by sounding both wires together until the concord is obtained. Then the note of the wire is tuned to the shorter wire.

For example, to obtain the note *fy*, whose wave-length is six-sevenths the wave-length of *do*, set the moveable support

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at 71·4 centimeters, tune it exactly to chord with the other wire then tune the note of the scale to it.

Some progressive orchestral leaders are already trying to obtain results that are outside of our musical scale, but in the absence of an extended notation are finding it uphill work. Their efforts show the need for some musical advance, and show that the time for it has come.

T. Proctor Hall

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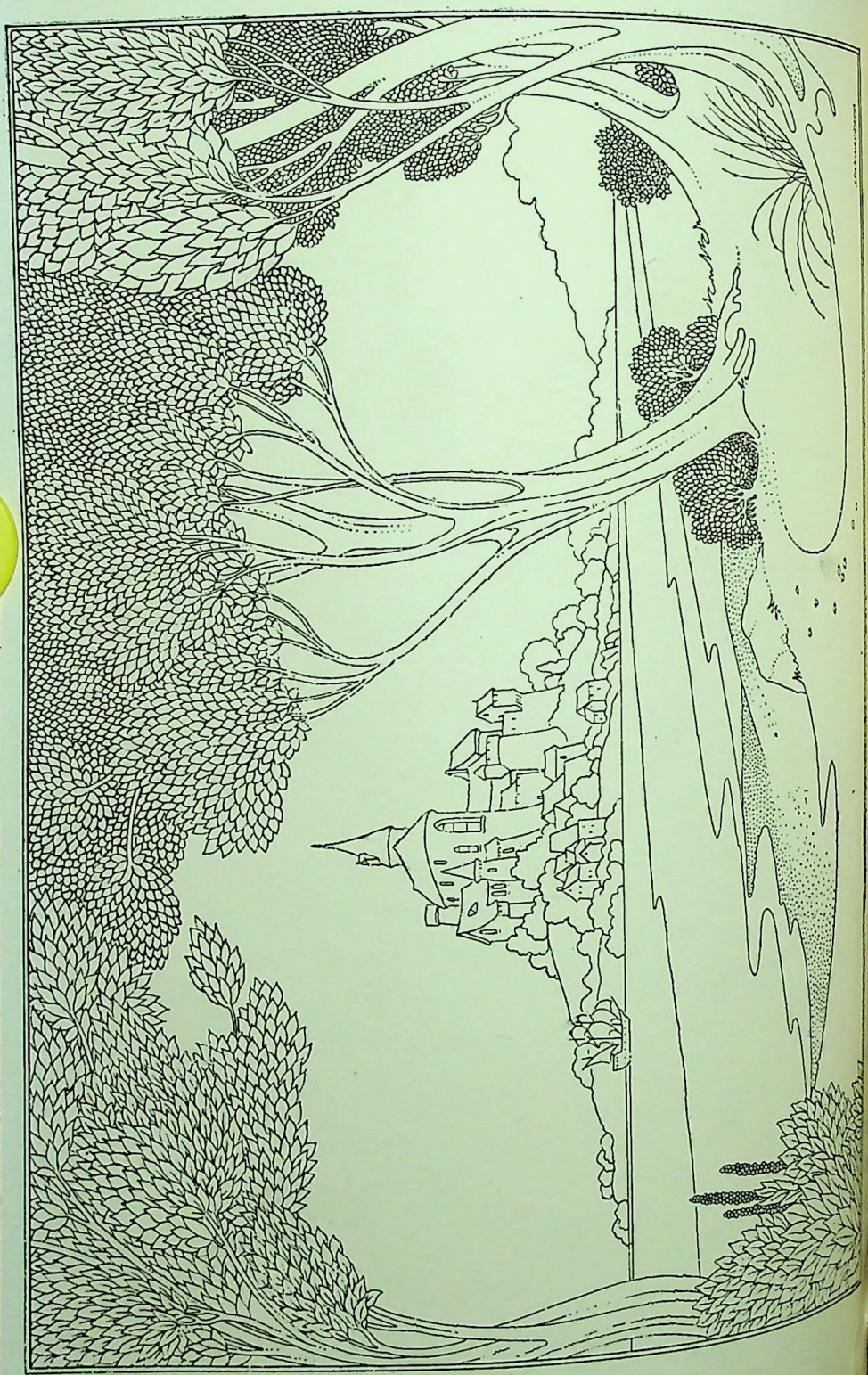

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THEOSOPHY AND BEAUTY[1]

By STANWAY TAPP

THE place of Art in the Theosophical Society is the same as in the outer world; but with this difference: the Theosophical Society is a Society of Ideals and Idealists. Therefore, Theosophists should understand art far better than the people in the world; they should be able to see below the surfaces, and understand the hidden side which is the real side. The trouble is that, in the life of the world, art is regarded in the same way as sugar, (or as men's lives)—as a commodity, a thing to be brought and sold.

Art is not a thing—there is no such *thing* as art. You might have a gallery of the world's most beautiful pictures and not possess one scrap of art. You might possess examples of the finest sculpture in the world, and yet possess not a hint of art. Art is a spirit; it is an indescribable something like a force of electricity. It lies in a work of art like the current

[1] An address to an Australian Lodge of The Theosophical Society.

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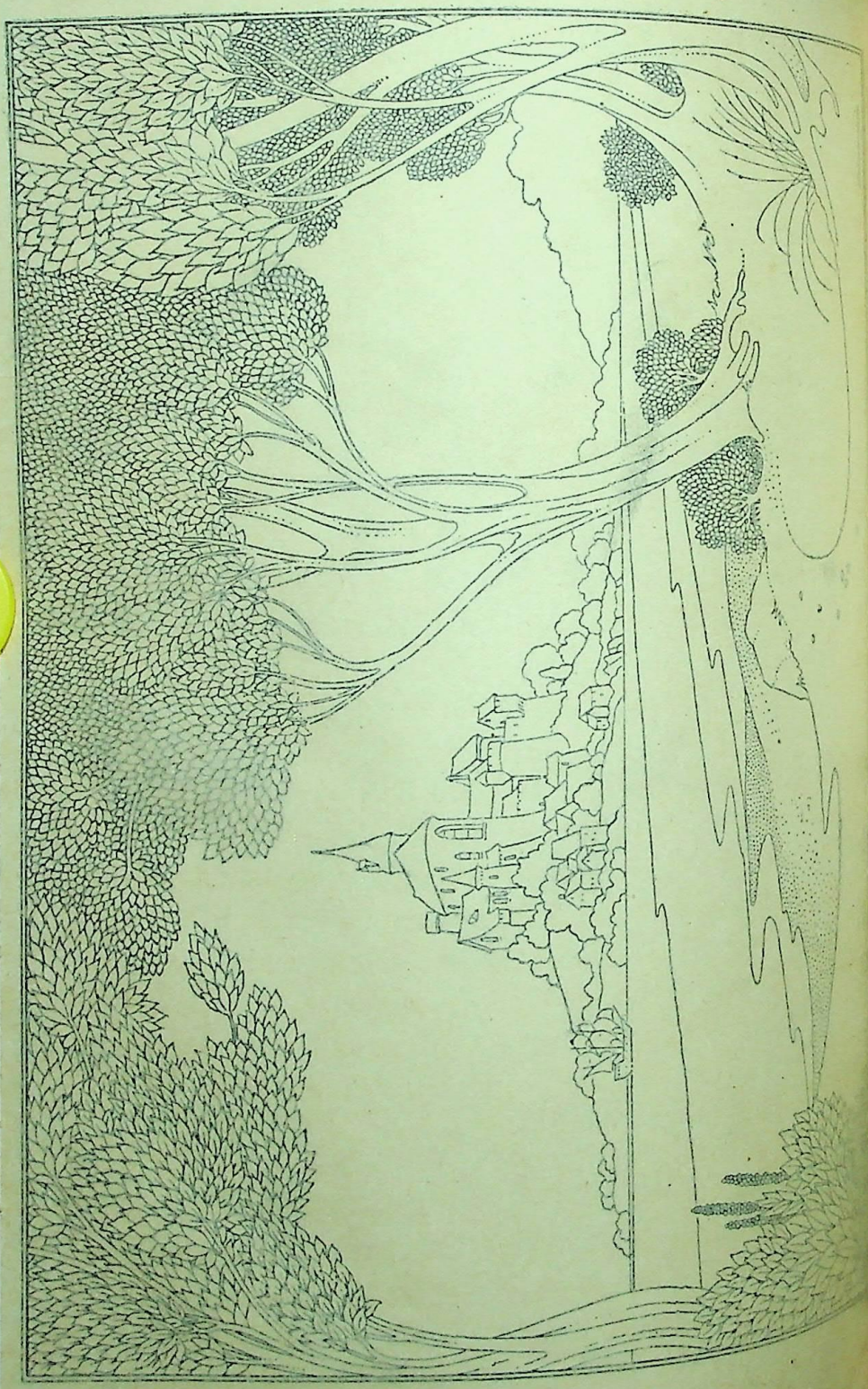

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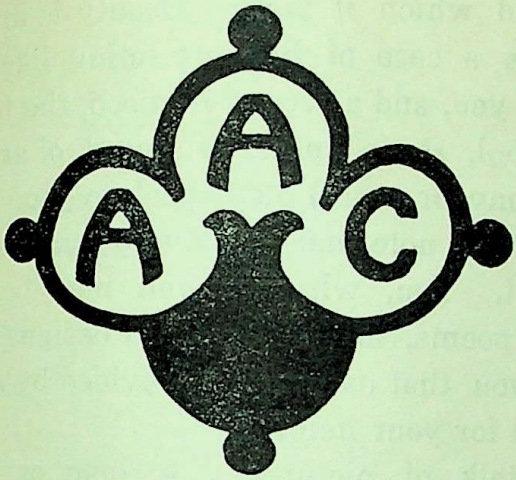

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in the wire round a bar of soft iron; if you are of the right type it will magnetise you just as the current magnetises the soft iron round which it runs. Beauty is in the eye of the beholder; it is a case of like attracting like. If you have beauty within you, and a receptive mood, the beauty that lies hidden, the soul, so to speak, of a work of art (a painting, a musical harmony or poem) may speak to you. I say "may," not "will". Please note that—for every man has not the same keynote in art. You, whoever you may be, will not find beauty in all poems, all pictures, all designs—only in those that *belong* to you, that nature has provided by some known or unknown hand for your helping.

Let me talk of pictures. A man or woman thinks out a picture and paints it. That picture exists because of the individual temperament of the artist. The birth of a real picture is like the birth of an advanced ego—unique, the result of the focussing of a number of forces in one place. The actual work of production may take years; the learning to produce may take many many years of previous study. My assistant wrote a letter lately in scrip copper-plate. He told me afterwards that he was practising six or seven years before he could do even that. It is as well to remember this sort of thing. I myself have been trying to understand the two words "colour" and "composition" for thirty years; I *don't*; I know enough to get along with; there are formulæ I can use; but I don't understand, and perhaps I never shall in this life. So I would ask you when you look at a picture to remember the thought that went into it—if it is a good picture. Remember the agony of soul, the weariness, the keen, critical attention too, and balancing of infinite subtleties. I think people hardly realise that many a work of art is painted with the life-blood of the artist. Possibly that is why so many of us never do anything worth while; we have not the courage to make the necessary sacrifices. We are like the horse

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in the wire round a bar of soft iron; if you are of ... type it will magnetise you just as the current magnet... soft iron round which it runs. Beauty is in the ey... beholder; it is a case of like attracting like. If yo... beauty within you, and a receptive mood, the beauty th... hidden, the soul, so to speak, of a work of art (a paint... musical harmony or poem) may speak to you. I say "m... not "will". Please note that—for every man has not the ... keynote in art. You, whoever you may be, will not ... beauty in all poems, all pictures, all designs—only in th... that *belong* to you, that nature has provided by some known ... unknown hand for your helping.

Let me talk of pictures. A man or woman th... out a picture and paints it. That picture exists becau... the individual temperament of the artist. The birth of a ... picture is like the birth of an advanced ego—unique, the r... of the focussing of a number of forces in one place. The ... work of production may take years; the learning to pa... may take many many years of previous study. My ass... wrote a letter lately in scrip copper-plate. He told me ... wards that he was practising six or seven years before he ... do even that. It is as well to remember this sort of thing ... myself have been trying to understand the two ... "colour" and "composition" for thirty years; I *don't*; I ... enough to get along with; there are formulæ I can use ... I don't understand, and perhaps I never shall in this life. ... I would ask you when you look at a picture to remem... the thought that went into it—if it is a good picture. Re... ber the agony of soul, the weariness, the keen, ... attention too, and balancing of infinite subtleties. I ... people hardly realise that many a work of art is painted ... the life-blood of the artist. Possibly that is why so ... us never do anything worth while; we have not the co... to make the necessary sacrifices. We are like the ...

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STANWAY-TAPP

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between the shafts. The public harnesses us and drives us down the road of banality—of cheap commonplaces; and, as long as we flatter it, feeds us. So we sell our souls for the chance to pay our bills and avoid being a public nuisance.

If you want to understand a work of art you must, absolutely *must*, avoid the usual attitude—"I like this: I don't like that—" of the general public. That is why I am talking like this. Theosophists are *not* the general public. As long as any one approaches art in a dictatorial spirit, art vanishes. Once you tell an artist what he *must* do, he becomes a mechanic. One writer says: "A work of art is the unique result of a unique temperament. Its beauty arises from the fact that the author is what he is. It has nothing whatever to do with the fact that other people want what they want." Please remember that, and you will be on the way to seeing something of what art means. When you approach art you should be negative and receptive—"What message has this for me?" If it has no message that does not prove it wrong—it merely proves that you do not understand. You must excuse my labouring this point, but it is the key to the whole situation. If you cannot look at art like this, art can have no meaning for you, and no place in the Theosophical Society. The public are not to be blamed for their attitude; politicians lie for them, flatter them, farm on them; merchants alternately cajole and bully them; shop-keepers flatter their whims and supply the needs of every silly idea that enters their mind. Why then should not authors pander to their lowest tastes, musicians to their jangled vibrations, and artists prostitute their art to flatter their absurd vanity—to tell them things easy of understanding, to make them feel "artistic"? Have you not seen advertisements—"Art in 12 lessons" or words to that effect? My dear people, you cannot absolutely *cannot*, in a blue moon or any other period of time, teach art. You can teach drawing; you can teach how

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to see, and to put down what is seen; but art is a matter of the soul. *This* is what Theosophists should understand. It is the creative instinct on the mental plane, the drive to self-expression. It is the surging of the great Universal Life compelling the imperfect brain and hands of man to tell something of nature's mysteries. It is the whisper of the angels filtering down to earth. It is the overshadowing Divine Archetype compelling a human attempt to express It.

I am not rhapsodising; I am merely trying to tell people who *should* understand, what art *really is*; what art *actually might be*. Bishop Leadbeater has published a book about the forms created in subtle matter by the Service of the Church. Those of you who have seen his book will realise that in those forms is a hint of type after type of human architecture.

Every work of art is but a poor imitation of the thought-form behind it. What may be behind the thought-form only an occultist may say; but you may, if you adopt the right attitude to the physical thing, possibly get in touch with its far more glorious archetype.

Look what this means. Art—sound, colour, form, the ideas and the rhythm of poetry, the appeal of good acting—they are all there as a means, a vehicle, for the transmission of forces which, if you choose them carefully, may help your evolution. Take colour. White light contains all colour. It is the One within which all things lie hidden. When it manifests, immediately the three qualities appear: the red of action, the blue of inaction, the yellow of harmony. If you are slothful, try red in your surroundings. If you are easily roused, if action dominates you, try blue; but if you would have harmony, peace and mental stimulation, let yellow predominate, and throw in a little red and blue for flavouring so to speak—not crude, except as points of emphasis, but as orange or green. That is roughly put; but you will see the idea.

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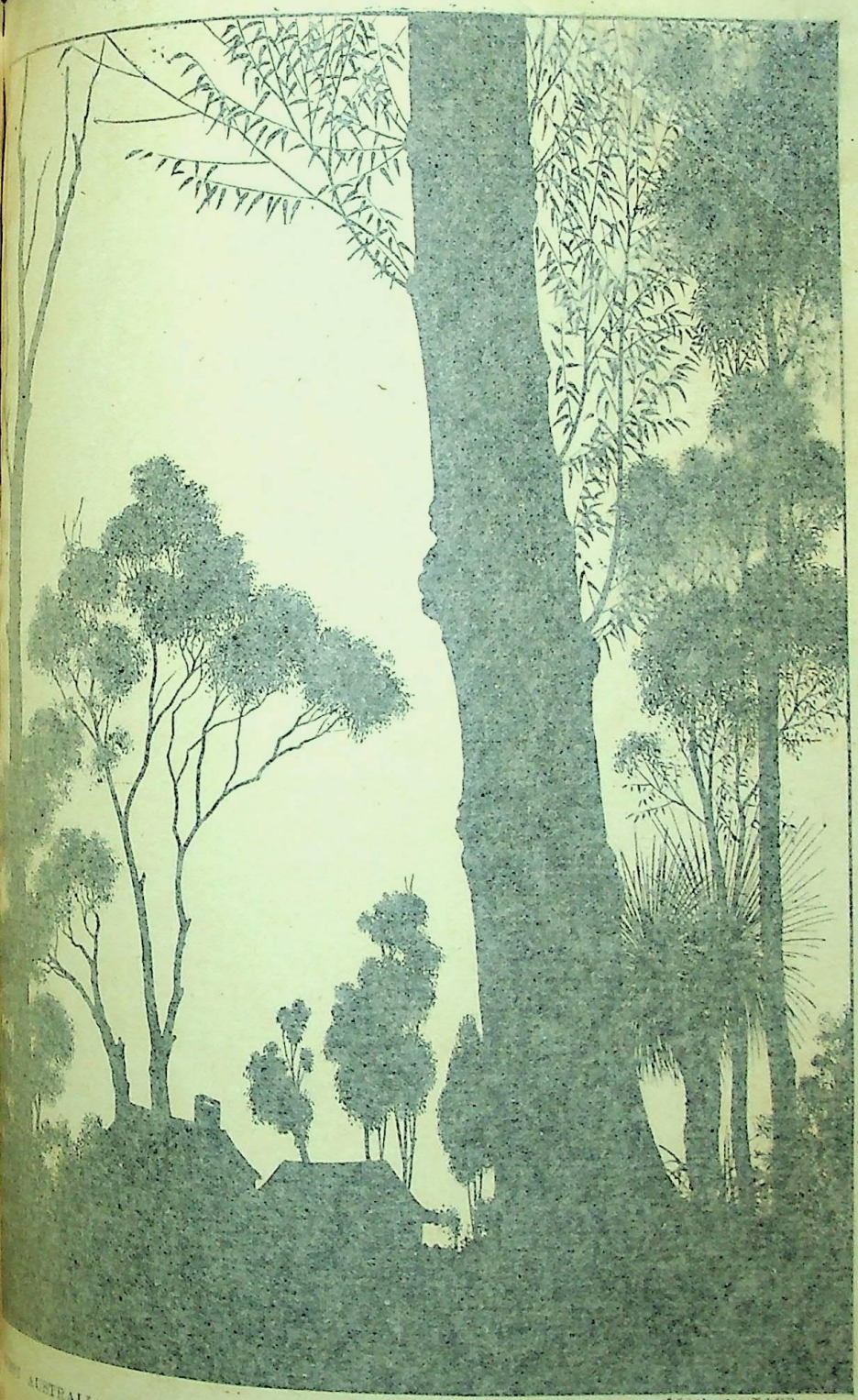

AUSTRALIA

STANWAY-TAPP.

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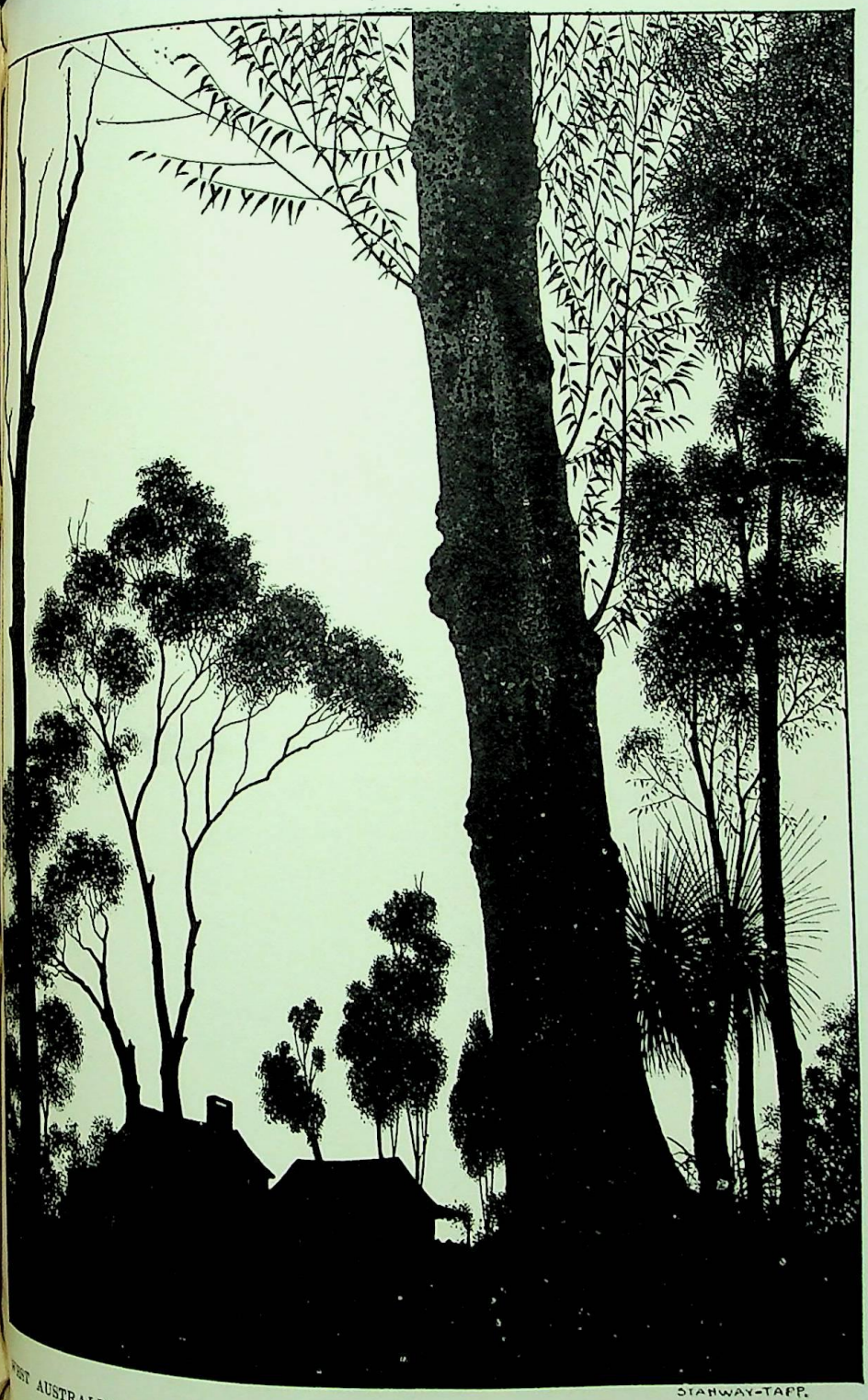

WEST AUSTRALIA

STANWAY-TAPP.

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Take lines. If you understand them, you can create any quality, any atmosphere you like. You can select furnishings that will make your house (or town for that matter) as irritating and petty as a jazz dance-tune, or you can give it a breadth and dignity that will raise you unconsciously to a higher level of living. The very panelling on your doors matters, yet we all generally leave it to chance. Even veranda posts matter.

It is difficult for me to say all I would like to without going into a great deal of detail; but you will see that if we believe in the hidden side of things; if we believe in action and reaction; if we believe that everything is a manifestation of divine energy which is raying out upon us, then we should try, as far as we can afford it, to make the lodge-room artistic, artistic in the sense that its colour and fittings will all be of the type to appeal to our own and other people's highest emotions and qualities, to rouse the best in them. There should be no "near enough" and no superfluities. This does not necessarily mean that we should always be trying to produce violent reactions. Often it means that we should be subduing and restraining reactions. Not only that, but we should try to carry this idea of the importance of art into the outside world. We should always be on the side of honest work; we should fight shams and "near enoughs"; we should try to understand art, to surround ourselves in our homes with dignity and refinement; with a few good books rather than a lot of inferior ones; a few good pictures; two or three good vases if we must have ornaments. We should avoid irritating patterns on the walls. Keep them subdued . . . a background to the pictures and people. We can only educate the higher sensibilities in ourselves by living in an atmosphere of refinement. Do not mistake the modern tendency to "freakiness" for high art. It is merely an irruption. Close up it looks big, like a volcano; at a little distance it is merely one of many roughnesses.

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You may say this is all very general. Yes—but art is of importance to The Theosophical Society because it is a modi of life; it refines our perceptions; it enables us to live more graciously; it increases our range of life. It seems to me that all these are included in the work of The Theosophical Society.

Some people say they cannot see the colours an artist puts in his pictures. Very often, of course, an artist will fake his colours, because it enables him to sell his pictures better. But allowing that he is true to himself and nature, if he sees more than his fellows it is for the same reason that a tea taster has a keener taste than the ordinary man. The artist has focussed his consciousness on colour vibrations, and so is able to recognise more of them. The same reasoning applies to every form of art. The place art occupies in The Theosophical Society is simply the position of one factor, a very powerful one—in the helping of man's higher evolution.

And as to the duty of Theosophists to art. I would say that we should be open-minded, intelligent students of it, and missionaries of a better understanding; that we should be in the fore-front of every attempt to put examples of classical art before the public; that we should help as much as we can to educate people out of banal commonplaces, but always from the Theosophical point of view. Let me explain this. Art is a matter of degrees of subtlety. If a man can appreciate no flowers except cauliflowers, we can at least make his dinner table artistic. A salad may be a thing of beauty. If he can only appreciate pretty girls, introduce a classical head occasionally, and so on. A *child* can be taught to appreciate almost anything. If you stimulate its ideas with halfpenny comic papers its taste will be vulgar. If you use reproductions of antique statuary and Japanese prints its taste will be subtle. Unlimited photographs will probably make it common place. Again, we should not *condemn* the *outré*, the unusual; we should not even *condemn* bad work—merely look for its

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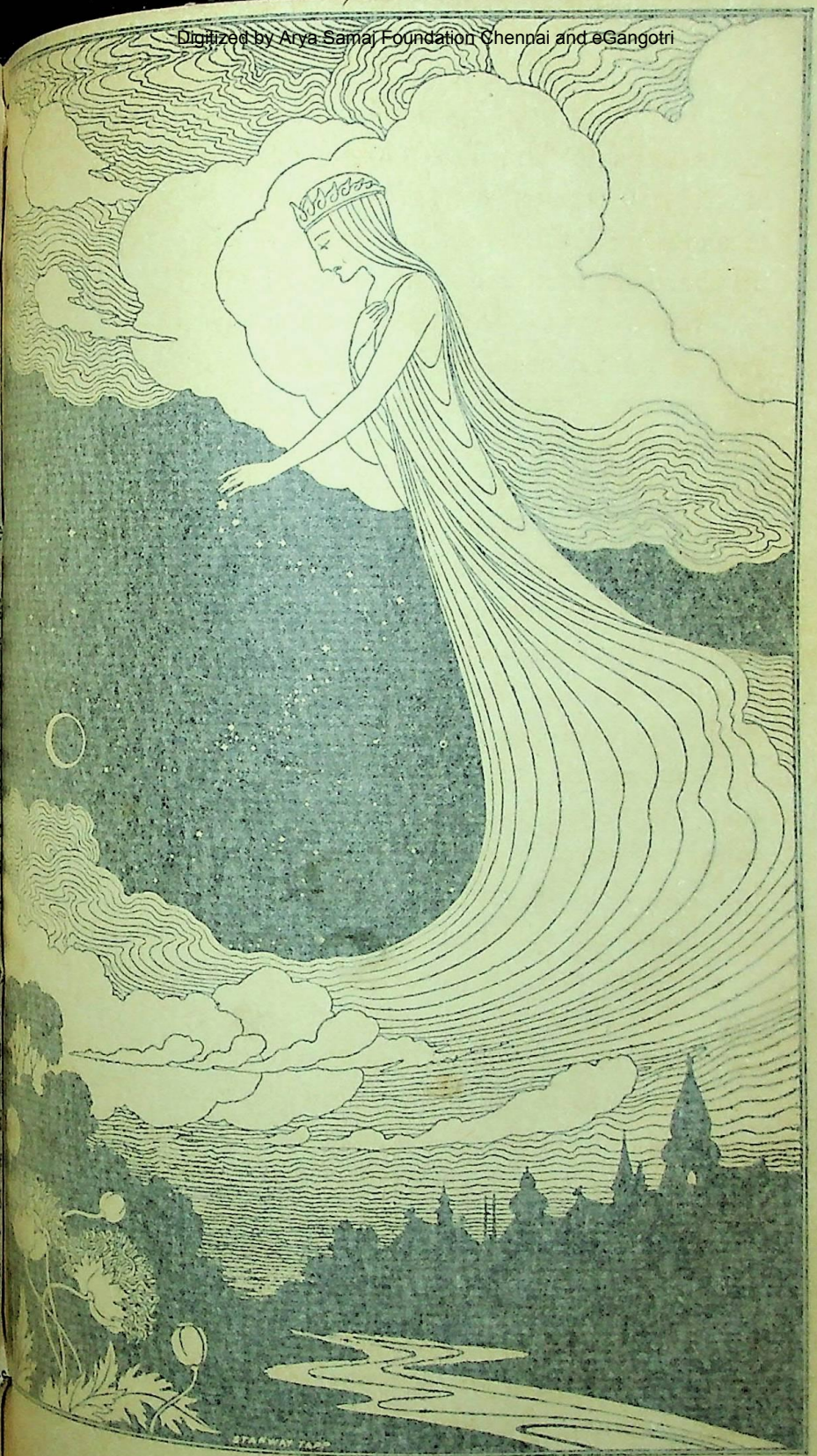

TWILIGHT

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TWILIGHT

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ed points and pass on. Nature is grotesque at times. usual or even vulgar things are useful. We may learn m them; but it is not safe to take them as staple food, any ore than we should live on ripe cheese and chocolates. We ust throw ourselves on the side of sanity and honest work. is curious how many of the beautiful things of life are the sult of that combination—sanity and honest work; and how any more are produced by the addition of a third quality—e play tendency in man. You see this in Scandinavia, gland, Denmark, Russia, and in the art of the Middle Ages. st of us are sophisticated; we have forgotten how to play. e only amuse ourselves; it is not spontaneous, but almost business-like a thing as our business itself.

Art, like everything else that counts, is a paradox; every m of it is both right and wrong; wrong if you are capable appreciating something better, right if you are below the ndard. It is at the same time your slave and your master. u can dominate your surroundings. Select them, and they ll retort by dominating you, quite unconsciously to yourself. ture sets the standard of art, and art replies by teaching n to see nature with new eyes—by showing him a nature at he did not know existed. You cannot buy art. You can rely buy something which stimulates the art within you; if you do not buy that something, the art within will lie rmant: you must feed it. You can never hope to under-nd art; but if you once fall under its spell, it will domi-e and alter your life, rendering it far more vivid and cious. You cannot value a picture; a unique work of art any kind is priceless because it *is* unique. The first time e artist produces that unique something it *is* priceless. The cond time, it is worthless, or only of the value of a colour-

Stanway Tapp

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STANWAY TAPP

THE article on "Theosophy and Beauty" in this issue, and its accompanying illustrations, adds another figure to the gallery of Theosophical artists.

Stanway Tapp was born in Yorkshire forty-nine years ago into an environment of God-fearing dullness relieved by parental interest in art. His inborn art tendencies showed themselves at an early age but had no chance of development until, after a period of schooling useless from the point of view of art, he entered the Bradford Technical College. Here he passed every examination he entered either first class or with honours. Incidentally in his noon rest-hour he made the acquaintance of Indian and Japanese art in the museum. Having to earn his living, he had to put his training to practical use in lithography, scene-painting, and drawing for lantern slides—with excursions into imaginative drawing when not otherwise engaged. He removed to London, but followed the same routine. He married and went to Australia to make his fortune in art and journalism. But the fortune was not brilliant—a navvy was regarded in West Australia as a little lower than the angels (at eight shillings a day) but an artist (at five shillings) was regarded as a good deal below the navvy. However, Mr. Tapp learned, through necessity, the extent of his own versatility in art, and ultimately became the manager of the art and engraving department of a West Australian newspaper.

Our illustrations show some of the fine mental and emotional endowment that Mr. Tapp brings to his true work of expressing his own soul and the soul of nature. "Rhythm" gives us the melody quality of line, as though the artist were composing a tune with his brush while nature brooded over him rather than he over nature, and his sense of balance built a mount of spiritual aspiration and stability in the middle of the flux of water and leaf—but not quite the middle, for Tapp knows the artistic peril of a dead centre. The treatment of the leaves of the trees is probably a carry forward from his study of Indian painting in Bradford Museum. There is much beauty in the mediæval buildings on this hilltop of the imagination, and in the path that marks the wake of the homing ship. "West Australia" is a twilight conjured by silhouette. Little breezes scamper about the tree-tops, but there is no general direction—save the constant movement of the eye upwards from the comforts of home to the lure and adventure of the eternal skies. "Twilight" is a striking personification of the passage from daylight to darkness that, to the true lover

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1926

ture, is, in some moods, the passage from exile to the beneficent pre-
ce of the Mother Night. Technically this drawing is a combination
the first two—of the melody of flowing line and the harmony of mass.
e particularity of the sleep-flowers in the left-hand bottom corner,
e languorous curves of the river, the ingathered repose of the human
bitations, and the gracious Presence in the cloudy vastness, are the
mpact elements in a work in which conception, feeling and crafts-
anship are happily combined. "Aspiration" is in a quite different
anner from the foregoing. As a study of distance and height, of
reground detail and background generalisation, it is a gem. But it
something more than an artistic *tour de force*; it is a moulding of
ure to the temperamental expression of an artist who is also an
stant. The impossible hills rise from no land on any map:
y are, in fact, the hills of impossibility, in the country of the
agination, that every true artist strives perpetually to climb in the
ovocative exhilaration of assurance that they are eternally
climbable. In this work, as in the others (and still others that we
e seen in his portfolio that came with him on his Jubilee
vention pilgrimage to Adyar) we see the motion of ascension; and
note in these four pictures a subtle artistic paradox in the fact
Mr. Tapp has placed the weight of significance at the top of his
ures, and not at the bottom. The plane of the earth is, with
fect accord with the aspirational temperament of the artist, but the
nt of departure into celestial amplitudes. Mr. Tapp is also a
ter of delicate colour.

Mr. Tapp found Theosophy in a search for illumination on the
blems of life. Theosophy has entered into the essence of his art;
his desire (as seen in his address here published) is to bring art
co-operation with Theosophy in the labour of beautifying life.

JAMES H. COUSINS

AN IMPORTANT PUBLICATION. The Theosophical Publishing
se has brought out *Two Great Theosophical Painters* by Dr. Cousins.
booklet contains the studies of Jean Delville and Nicholas
ich, two world-famed artists who are also earnest Fellows
e Theosophical Society. (See THE THEOSOPHIST October and
ember, 1925). Every Lodge should take pride in having a
on its table. The booklet is charmingly got up, with large
ographs of the artists and reproductions of some of their works.
rice is only Re. 1-4-0.

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TO H. P. B.

A NAUGHTY child, resists his mother's will
But older grown, and wiser, he obeys
'Twas so with me, and you, in former days
Dear mother, who with changeless patience still
Taught Truth, I was too foolish, then to see
But later learned, and by it, was made free.
I to your noble memory, pay my due,
Brave, passionate to help our blundering race
Gracious and loving, fearing no disgrace
If but your Masters' business called for you.
The Prophets, still we persecute, but they
In dying, guide our feet into the Way in expiation

F. H. ALDHOUS

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H. P. B.

[*After the Coulomb conspiracy against H.P.B. in 1884, Mr. A. P. Sinnett considered it advisable that a life of H.P.B. should be written, to help those who believed in her integrity to understand something of her complex nature. Part of the material for this book, which appeared as* Incidents in the Life of H. P. Blavatsky, *was supplied by H.P.B. herself. She wrote out page after page, and they were handed to Mr. Sinnett to utilise. A small part of this manuscript of H.P.B. was given to me a few years ago by the late Miss F. Arundale. During the Jubilee Convention, Mrs. Violet Christie has carefully collated H.P.B.'s manuscript with Mr. Sinnett's book, and the article which follows is a short summary of what she has noted. The principal fact which is interesting is that, as H.P.B. wrote her autobiography, she referred constantly to her link with the Masters. Mr. Sinnett evidently thought it more judicious after the Coulomb attack to say as little as possible on this aspect of H.P.B.'s life. The manuscript is not worth printing in its entirety, as most of it has been utilised almost verbatim by Mr. Sinnett.—C.J.*]

READERS of *Incidents in the Life of Madame Blavatsky*, by A. P. Sinnett, will remember that the biographical details of H.P.B.'s early life were taken from a book of memoirs written by her sister, Madame de Jelihowsky.[1] These were copied from her sister's journal by H. P. B. herself, who also

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added many footnotes explaining the methods used in the production of occult phenomena. Some of these footnotes were incorporated by Mr. Sinnett in the text of his book and some were entirely omitted—while others were "amended or edited". These omitted and amended footnotes and unpublished material form the matter for this article.

We must remember that when Madame Blavatsky returned to Russia and her family after her travels in India and elsewhere, she excited a great deal of attention because of the extraordinary psychic happenings that took place around her. (We refer the reader to *Incidents in the Life of Madame Blavatsky* for an account of these.) At that time —1857-8 there was hardly any knowledge of psychic phenomena—spiritualism was also practically unknown in Europe or only beginning to be in evidence. We can therefore understand how puzzled were H. P. B.'s family and friends and their eagerness to understand Madame Blavatsky's strange powers. Madame de Jelihowsky writes[1]: "We very soon arrived at the conviction that the forces at work, as Madame Blavatsky constantly told us, had to be divided into several distinct categories. While the lowest on the scale of invisible beings produced most of the physical phenomena, the very highest among the agencies at work condescended but rarely to a communication or intercourse with strangers."

To this H. P. B. adds a footnote (which she evidently expected Mr. Sinnett to use as editor of her sister's memoirs): "This looks as though some of the living *Chelas* if not the Masters themselves had been at work around Madame B. so far back as in the year 1857-9. She also explained that the lowest on the scale of such invisible beings—were elementals, of course, for we know Mm. B. will have naught to do with shells or the elementaries." Again when quoting her sister's memoirs which read as follows: "It is said that harmony

[1] *Incidents in the Life of Madame Blavatsky*, p. 105, 1886 Ed.

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helps wonderfully toward the manifestation of the so-called mediumistic force; and that the effects produced in physical manifestations depend but little on the volition of the 'Medium'." H. P. B. adds: "Quite the contrary we believe. And if so, then how about the best physical phenomena produced during the hubbub and confusion in the room, as the author tells us a few pages before? Had Mm. B.'s will nothing to do in the production of the manifestation then would harmony and quiet be the chief requisites, as well as complete passivity on her part—which was only as learnt later—only apparent. It is evident that while she could exercise a power over the Elementals, she had but to sit passive and quiet when the 'higher intelligencies' *or as* the author calls them agencies, *i.e.*, the will of the living Chelas or their Masters was the means by which the phenomena were produced."

A curious omission made by Mr. Sinnett occurs when he quotes Madame Blavatsky's explanation of the difference between: "Mediumistic or spook raps—or the raps by clairvoyant proxy"—"she never made a secret that she had been, ever since her childhood, and until nearly the age of twenty-five, a very strong *medium*, though after that period owing to a regular psychological and physiological training—she was made to lose this dangerous gift"—he omits the words "under her Master" after regular psychological and physiological training.

Describing her dual consciousness—when she was "somebody else" she would never say "who she was . . . not give any more explicit details—she only said she was with her MASTER during that time" Mr. Sinnett[1] omits this fact.

Referring to her writings—whether Russian or English[2] Madame de Jelihowsky elaborates: "For us it was evident *whence* and by *what* caused. But H. P. B. was sincerely

[1] *Incidents in the Life of Madame Blavatsky*, p. 148.
[2] *Ibid.*, pp 205-206.

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convinced from her very youth of the existence of some far away, *living* people who *helped her*, and that all her work was produced through the 'indirect help and influence' of some beings at *a great distance*, nay, that even the best pages of her *Isis Unveiled* were written 'under the dictation' of her Tibetan Guru or Master! During the very time of her writing this so very complicated erudite work, so full of abstract and most difficult philosophical subjects, so full, as she herself says of quotations from and references to several hundreds of authors of all nationalities and epochs—this is again what she wrote to her sister. (The letter is preserved and may yet prove of service.)" A footnote adds "Most assuredly it will especially be a proof that Mm. Blavatsky credited *Isis* from the first to her Tibetan Masters and has not—as alleged by our opponents—invented the *Brothers* later on.—ED."

The following extract has also remained unpublished. "We have said she was a true Russian at heart, though she may sympathise as little with the Russian government as she does with every other. This was proven during the Russo-Turkish war. No sooner had it broken out than she began showing her warmest sympathy towards the Russian Army in every way she possibly could. In the New York papers one found her—during those days—ever fighting for her country by defending it tooth and nail, from its calumniators and enemies. In those days she had not yet begun writing for the most prominent journals of Russia, as she does now. Her articles were published only in the *Tiflis* and the *Odessa* daily papers. And we know that every penny she has ever received from the *Tifeinsky Vyestuik* office she gave it away for the benefit of Tiflis Barracks of the wounded."

We conclude with some extracts from the *MS.* which quotes an article called *Science et Theosophie* in the *Bulletin Mensuel des Sciences Psychological* of Paris—written by Monsieur C. Fouvety—editor of the paper.

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"Says this well-known author: 'Their aspirations (of the Theosophists) to unite Europe with Asia in the same intellectual bonds has a grand humanitarian sense . . . To place their two civilisations in intellectual communication . . . Such is the plan, such the aim and object of an enterprise, the initiation of which comes from Madame Blavatsky.' Thus it is a *woman* who planned and undertook to achieve the execution of this grandiose project of a future union in an intellectual Brotherhood, of all the members of the human family and the realisation of its spiritual alliance! . . . Further on while describing Mm. Blavatsky's active work, he reminds the readers of a historical fact dating over half a century back and points out a strange coincidence between a prophecy of the St. Simonists and what Mm. Blavatsky calls her *second* birth. This is what he says in connection with it: "The world needed a woman so highly gifted as Madame Blavatsky (thanks!!!) to rise to the eminence of such an enterprise . . . and thus reminds me that the St. Simonists so far back as 1821 had begun announcing to the world the advent of a woman from the East, who shall unite the two populations of the East and West, and shall become the *Mother of the reformed society*. Deceived by their impatient fancy, some of the St. Simonists started and went in 1831 to the far East in search of that *woman-type*. Vain were their travels over Egypt, Syria and Asiatic Turkey: They found not what they had gone in search of . . . They had started on their journey too early: had they gone East 50 years later and pushed further on to India—they would have found in Madame Blavatsky—a Russian woman (from the East).'" A footnote adds "Mm. Blavatsky was born and bred in the East" . . . "in the process of realising the grand idea of that spiritual and intellectual union they had been so long dreaming about . . .' It is with this view of the French philosopher and scientist that we conclude our truthful narrative about H. P. Blavatsky.

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We had recently the means of ascertaining personally how many Hinḍūs feel for her an affectionate veneration, and prove it by regarding and even calling her their wise and affectionate Mother."

The MS. is characteristically concluded by these words: "End of Flapdoodle."

VIOLET M. CHRISTIE

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THE HOLY LAND

THE Holy Land is everywhere:
In all the world no rood of earth,
But angel-feet have trodden there;
And every land boasts of the birth
Of gentle saint and prophet wise,
Reflecting godhood in their eyes;
Who came the scourge of sin to break,
And make of earth a paradise;
And always paid with cross and stake!

The Holy Temple's everywhere:
Its mighty dome the hollow sky,
Where candle-stars burn glimmeringly;
The meadows breathe faint incense there,
And bird-choirs fill the sacred air,
With their ecstatic orison,
And everywhere His priest the Sun
Comes robed for morn and even prayer,
And breathes on all his benison!

And trees are holy every one,
As the cedars of old Lebanon;
And sacred every mountain height,
As Sinai's mystic mount, whereon
God's thunders trembled and His light!
Each city like Jerusalem
Is holy; sacred is the ground,
Not less than that in Bethlehem,
Where-e'er a babe and mother's found!

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God's Chosen Race is all mankind;
And every land's The Promised Land,
Where people peace and joyance find,
In loving Him and His command.
To every race He sends His Son,
A gentle, holy Messenger,
To show that God and Man are one,
By love and peace and service spanned.
Rejoice, rejoice, the Holy Land,
And the Chosen Race is everywhere!

LEON PICARD

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THE PURCHASE OF ADYAR HEADQUARTERS

A REMINISCENCE OF H. P. B.

By G. SOOBIAH CHETTY

ONE evening in April, 1882, as I was returning from office, I noticed a large crowd near Pachiappas. There were many carriages waiting, amongst them was my father's also. On enquiry I learnt that a lecture was to be delivered by an American gentleman on "The Common Foundation of Religions". My father's presence assured me that the lecture must be worth hearing. I made up my mind to have the benefit of it. Though the crowd was "crushing," I managed to secure a position sufficiently good to hear every word spoken. The lecture was, as I expected, very interesting and illuminating. H. P. B., some time after, told my father that parts of it had been dictated by one of the Masters.

On returning home, I found that my father was one of the few who had invited Colonel Olcott and Madame Blavatsky to Madras, to form a branch of the Theosophical Society in this city. My father's permission having been obtained, my brother and I put in our applications for membership the next morning (27-4-1882). There were already over 20 applications received. Next evening, while addressing the applicants, Colonel Olcott made a reference to the Great White Lodge and said that, within a hundred miles of Madras, there lived one of this august Fraternity.

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Three days after, my father directed my brother and me to go to Tiruvellum to make proper arrangements for the reception of the founders and the few friends who had been selected to accompany them. The object of the visit, we were told, was to pay respects in person to the Master who lived somewhere near this village. On the morning of the Sunday following they all arrived. A procession with music escorted H. P. B. and H. S. O. to the place assigned for their lodging. We waited for some time to be told when to get ourselves ready to go to the Āshrama, but to our disappointment we were told, after a long waiting, that we could not go, as the Great Ones do not appear before a crowd of layman, like ourselves. It was afterwards rumoured that only H. P. B. and Subba Row, had the privilege of going there. Even Colonel Olcott could not go.

At about five o'clock in the evening, H. P. B. came out. We walked around the village and a visit to the Old Temple was proposed. It is on a river bank. H. P. B. said it is an historic one, and is likely to become a centre of learning at some future time. It was a fine moonlight evening. We sat on the river bed, which was quite dry, till about 8 p.m. H. P. B. talked about several matters, her talks were very interesting. We dispersed to meet again at 10 p.m. We met in the open veranda in front of the lodging. A discussion arose as to who should be chosen to take up the presidency of the Madras Branch, when suddenly H. P. B. got up and held Subba Row's two hands in hers. There was silence, for a few minutes; then a rustling noise like the moving of a paper was heard; we then noticed a paper falling from the roof.

It was a Communication from Master M., I read it; I do not remember now the exact words; but there was a reference in it to Dewan Bahadur Naghanadhan Row, who was afterwards elected President of the Madras Branch.

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We returned to Madras the next morning [Monday].

On the Wednesday following, H. P. B. drove into town; she met me while passing in Mount Road; she stopped her carriage, as I also mine. I got down immediately and went to her. She told me that she was leaving for Nellore and Guntur on Saturday, and desired me to accompany her. I said it might be difficult for me to obtain leave and that my going would depend upon this contingency. She insisted on my going and said it was Master's wish. I applied for leave the next morning and it was refused, and I communicated this to her and not having heard from her till Saturday morning, I thought I was not wanted. No, it was to be otherwise. She, on her way to the Boat Basin station—where a boat was waiting to take her to Nellore—called on my father and requested him not to stand in the way of my going with her. After some hesitation, he yielded and gave his permission. I could not at once go, as I was taking my dinner. H. P. B. went promising to wait for me at the Boat Basin. I left soon after and joined her at about midnight. We sailed within about 15 minutes.

The journey to Nellore was not particularly eventful. We reached Nellore on the evening of the third day. Next morning I was not feeling well, due to want of proper food during the journey. She advised me not to be particular about little things, and suggested that I should go to the well opposite and draw water and pour it over my head. I did as advised, though Colonel Olcott objected. I felt all right soon after.

Colonel Olcott had much writing to do and he was busy at his table. H. P. B. was talking to friends who had come to see her. She wanted to know what date it was. I said a calendar would be helpful. She looked at me for a minute or two; then a noise was heard as if something had fallen from the roof; due to the fall on her table—which was about

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15 to 20 feet from where we were talking—of a diary for 1882. I picked it up. She tried to precipitate the name of the person for whom she intended it. She did not succeed.

That evening the Colonel spoke to a small audience on mesmerism. Next day about 40 members were admitted.

As far as I was concerned, this day was rather unwelcome. I received a telegram from my office, directing me to return at once. I telegraphed back asking for permission to resign. It was refused, and the next message was from my father advising me to return and not be foolish. H. P. B. permitted me to return remarking that she would not encourage disobedience to parents.

I returned, but only to get back again as soon as I could. No sooner did I join the office, than I applied for leave; it was granted, but without allowance, and I left Madras that very evening, travelling by train to Renigunta, and thence to Nellore by quick marches. I was in time to join the party of friends, who were preparing to go to Muthukur to meet H. P. B. and H. S. O., who were expected to return from Guntur. She was glad to see me back.

I sat with her while going to our lodging at Nellore, and she related to me what had happened during my absence and made a special reference to a Communication she had received from her Master. Without waiting for her permission, I requested Mr. V. V. Naidu to show it to me. He had it in his purse. I was not permitted to see it, nor to know anything about its contents. This was a lesson to me.

While in the carriage, H. P. B. asked me how it had happened that I was able to go to Madras, and come back to Nellore so soon. I told her that I had taken the overland route. We reached Nellore at about midnight.

Next evening a Brāhmaṇa Yogī—Brahmānanda Swāmy—came to see H. P. B. A long conversation was held. He was

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a good Samskṛt scholar, but not an Occultist. We stayed at Nellore for two days. Then we started for Madras not by the Coast Canal, but via Renigunta and thence by rail. We left Nellore after dark. Next morning we had to cross a wide stream; it was dry and the bed was very sandy. The carriages were hard to pull. H. S. O. and I got down from our carriages and helped the coolies to drag H. P. B.'s carriage to the other side. The Colonel remarked that I was responsible for this change of route, and said I should not henceforth sit with her in her carriage, she however heard this and as hitherto, made me sit with her in her carriage. We talked about many matters. Her talks were edifying and I benefited considerably by them.

The conversation turned on the Bombay residence, "Crow's Nest". She said it was a rented house; then I asked her if she would make Madras the Headquarters of the Society, if a suitable place could be secured. She said she would consider my suggestion, and communicate her decision to me after reaching Mylapore.

We reached Renigunta rather late for the train to Madras. We waited till next morning in the station waiting-rooms. At the station an incident happened: H. P. B. came where the scales were and wanted to be weighed. I put her right after weight, she weighed heavier than any and all of them. Then she weighed lighter as weights were removed. We arrived at Madras the next morning by the Bombay mail, where friends were waiting to receive the party.

A meeting of the Madras Branch was called for that evening. The Colonel was asked by H. P. B. to put the proposal regarding the transfer of the Headquarters to Madras. While doing so the Colonel said that if sufficient inducement were offered the proposal could be considered. Three friends came forward, promising to contribute Rs. 250 each in case a suitable place were secured. This was rather a good start.

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I was encouraged to go ahead. No time was wasted in making a search and before next evening, I had information about the Huddleston Gardens—Adyar; our Headquarter Bungalow was then known by this name.

Details were then obtained as to the price, owner, etc. It was found that it had been mortgaged for Rs. 7,500. The owner was willing to sell the property for Rs. 1,000 subject to this lien. After the price had been fixed, my brother and I requested H. P. B. and H. S. O. to inspect the property. On the 31st of May, the founders, my brother and myself drove to Adyar. As soon as we reached the main building, H. P. B. got down and went straight upstairs. The rest of us went about inspecting the riverside bungalows, out houses, godowns, etc. H. P. B. after a few minutes, sent for me. I ran up to her; she said: "Soobiah, Master says buy this." Before leaving for Bombay, she was pretty certain that there would be nothing wanting on our part to secure the property for the Society, and see Master's desire carried out.

June and July passed without much being accomplished though several attempts were made to obtain contributions. I received a letter from H. P. B. in August and I wrote to Mr. Iyalu Naidu to know exactly what he would do. He said he could lend Rs. 3,500 only and the remaining Rs. 5,000 should be secured elsewhere. Mr. Iyalu Naidu a few days later came to see my father and tried his best with his old friend whom he had known for nearly half a century, but with no result.

The parting of the friends was rather unpleasant. A fortnight after, I entreated my father not to let slip a very good opportunity of doing some service. He refused to do anything beyond contributing Rs. 250 towards the purchase. At about three in the morning (the next day) he called me and said he would give me Rs. 1,500 as soon as the day dawned. I could not sleep further, but waited anxiously for

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the sunrise. He, then, gave this sum with instructions as to how the receipt should be worded. The advance was made and the property secured.

On the 17th of November following, the remaining Rs. 7,000 was paid, and the purchase completed. H. P. B. and H. S. O. entered the Headquarters as their permanent abode on the 31st of December, 1882.

G. Soobiah Chetty

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A RETROSPECT

By DOROTHY M. CODD

To speak of the Convention as a whole is difficult—it was som
thing so big, of such vast import, of such a far-reaching scope; we
could scarcely grasp it intellectually while it was still in progress, bu
afterwards in retrospect it is like a landscape gradually becom
visible through a morning mist that the rising sun dispels. Certa
landmarks stand out prominently, and the mass impressions tak
shape and fall into perspective ; insignificant objects that had appeare
first in the foreground are seen to be the *mis en scène* of a centr
structure that shews itself more and more to be the outstandi
feature of the picture.

The dominant theme of the Convention was an outpouring
splendid power, a royal power, the spirit of Power-and-Love. Th
channels were almost surcharged, and the force generated seemed
be so great that every soul and personality required to act as a medi
for it, whether small or great; it was like a highly charged electri
machine ready to spurt or fuse, and one was sometimes scared at th
unexpected reactions of one's own temperament to the abnormal stra
put upon it. In some it raised the keynote of their being, in others
stirred unawakened depths ; some were gladdened with newly fou
beauty in their heart, and others were faced with a startling visio
inner discrepancy. It was as though a great and glorious battle ha
been fought—and won—and now we go, perchance with a wound or
scar, yet laughing warriors from the field ; or it was as though the flo
of life had swelled to a flood, and we had proved strong in
channelling to the world.

Like great lightships borne on the bosom of this mighty tid
certain thought-forms have been sent out as pilots of the world's hop
dynamic with the same superhuman inspiration, pregnant with th
pure wisdom, and with the spirit of Love-and-Power, and will hav
surely changed for all time the spirit of our earth's dreaming.
deeper, grander realisation dawned upon us of the meaning of religio
It was not that we learned something of the teachings of Muhamma
ism, or of Hinḍū ceremonial, nor was it indulgence of the delicio
sense of fading boundaries and enlarging our intellectual horizon
impartially attending at church and temple, but the awareness that
Religion itself, above all religious systems, is a thing that is real, living

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Standing: C. V. Shah, T. Kennedy, A. Peña Gil, G. D'Amato, Miss Bright, Prince Mirsky.
Dr. Lilly Heber, C. D. Wilson.

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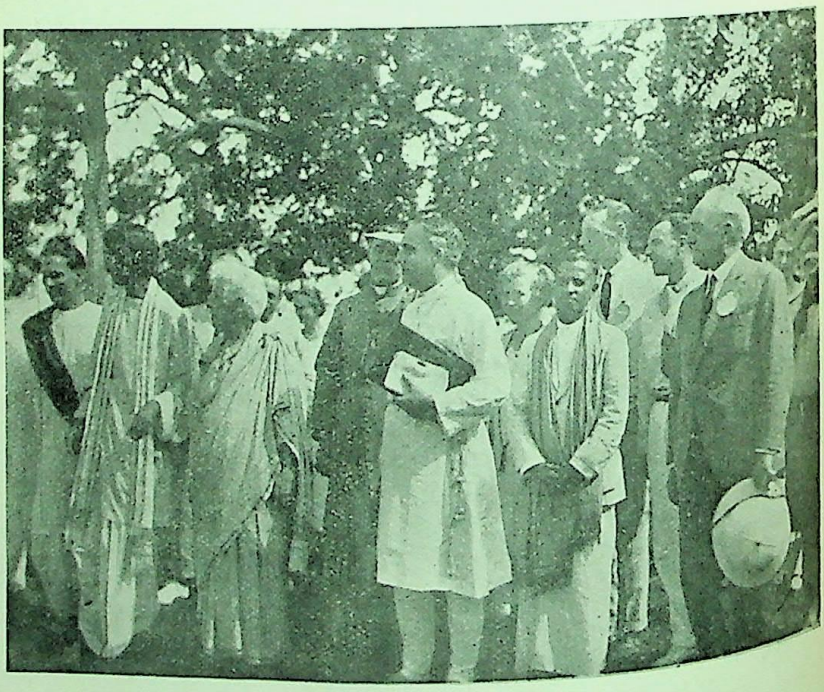

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that out of it alone evolves right education, right culture, points, and right behaviour; and that Religion and no other ures from century to century, from age to age, defying time, norance, superstition, materialism. And why? Because it use it is based on the unity of all life, seen and unseen, and is concerned with every subject of human and non-human. Thus we see that out of this the first great thought emerges ers. Out of the One Religion emerges the one true education spirituality, that education which is above creeds and ities, and seeks to train world citizens for world service; also, gher" form of education which takes into pupilage those souls have long been schooled in the outer world and have shed its and are now ready for life's deeper lessons; which teaches work with angels, to handle Nature's finer forces, to look the veil of illusion and penetrate to the treasures of reality ed in life's eternal heart. The promise of that return to us of time Mystery Schools, where men and the angelic orders draw into closer touch, was perhaps the item of most pulsating in the whole wonder-filled message.

ly, there was the manner of the Coming of the Lord of Love, rtain way similar to the beginning of His Ministry when last e—gently, almost imperceptibly, "like a thief in the night." e did a simple act of kindness, making more wine when it had ort at a wedding feast; this time with a few compassionate of promise for the suffering heart of man. A sweet awareness into the faces of many as the rare and subtle influence made known with the few phrases; but some also appeared un- unconscious, thinking merely some beautiful passage had quoted; only as the day wore on, did many grow into the on that a blessedness, an unutterable sweetness, lay upon so delicate that all too quickly the clouds of earth could blot and yet it would return gently insistent. One's thoughts fly back over the centuries to that deserted Figure of old to satisfaction of His own followers that He had not come with p and power of an earthly potentate; to the pathetic arguments apostles when He had departed from their midst, persuading lieving crowds: "We have not followed cunningly devised when we made known unto you the power and coming of our Christ, but were eye-witnesses of His majesty." Even so then; how will it be with us in the days to come? Shall we be nesses of His glory or, having ears, shall we hear, and not and?

Dorothy M. Cook

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universal; that out of it alone evolves right education, right culture, right view-points, and right behaviour; and that Religion and no other thing endures from century to century, from age to age, defying time, defying ignorance, superstition, materialism. And why? Because it is, because it is based on the unity of all life, seen and unseen, and is vitally concerned with every subject of human and non-human interest. Thus we see that out of this the first great thought, emerges two others. Out of the One Religion emerges the one true education based on spirituality, that education which is above creeds and nationalities, and seeks to train world citizens for world service; also, that "higher" form of education which takes into pupilage those souls which have long been schooled in the outer world and have stood its testings, and are now ready for life's deeper lessons; which teaches them to work with angels, to handle Nature's finer forces, to look behind the veil of illusion and penetrate to the treasures of reality concealed in life's eternal heart. The promise of that return to us of the old-time Mystery Schools, where men and the angelic orders would draw into closer touch, was perhaps the item of most pulsating interest in the whole wonder-filled message.

Lastly, there was the manner of the Coming of the Lord of Love, in a certain way similar to the beginning of His Ministry when last He came—gently, almost imperceptibly, "like a thief in the night". Then He did a simple act of kindness, making more wine when it had run short at a wedding feast; this time with a few compassionate words of promise for the suffering heart of man. A sweet awareness stole into the faces of many as the rare and subtle influence made itself known with the few phrases; but some also appeared unchanged, unconscious, thinking merely some beautiful passage had been quoted; only as the day wore on, did many grow into the realisation that a blessedness, an unutterable sweetness, lay upon that day, so delicate that all too quickly the clouds of earth could blot it out, and yet it would return gently insistent. One's thoughts leap involuntarily back over the centuries to that deserted Figure of old, to the dissatisfaction of His own followers that He had not come with the pomp and power of an earthly potentate; to the pathetic arguments of His apostles when He had departed from their midst, persuading the unbelieving crowds: "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty." Even so was it then; how will it be with us in the days to come? Shall we be eye-witnesses of His glory or, having ears, shall we hear, and not understand?

Dorothy M. Codd

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MORE SNAPSHOTS OF THE JUBILEE CONVENTION

JUST in time for this number a few more photographs have been handed in and we take advantage of them so that all may enjoy them. We must however repeat that as illustrations they are not first class but as reminders of the Jubilee Convention they are of great value.

As far as possible we have added the names to the larger groups. All will enjoy the Frontispiece because all there look so exceedingly happy. The Vice-President leaving the rest of the party to be the bearer of happiness elsewhere.

We are glad to have No. V, it is very good of the President. Taken at the meeting of the T. S. Order of Service under the banyan tree. We must recall for ourselves the face of the Vice-President as the photographs fail to produce it clearly. Mr. Arthur Burgess and Mr. Ralph Thomson on the left, have done a great deal of work for this Order in England.

No. VI shows somewhat of the crowd under the banyan tree but not adequately, it is however a good photograph of a very difficult picture and shows, to a certain extent, to those, who do not know anything of banyan trees, something of their growth and many "trunkiness". This is all one tree of enormous growth.

The next two illustrations (VII and VIII) are given to show the extent of the same tree outside it and again we find that it only gives a small idea of it which we must supplement for ourselves by imagination.

The Hindū Temple, (No. IX) is one of the most beautiful spots in the compound, since this Temple was erected, it is not as you will see completed and the tattees naturally spoil the picture, but it is a wonderfully restful place. Some of us gather at 6.30 a.m. and worship there daily. Many lessons have been poured forth there, many lessons learnt, many more to be learnt, so great is the Power that is centred within that Shrine.

In No. X we see Krishnaji in the midst of the Javanese who came to instruct us and to help us in all sorts of ways, by their dancing specially but more than that. It was taken at the entrance to the Parsee bungalow.

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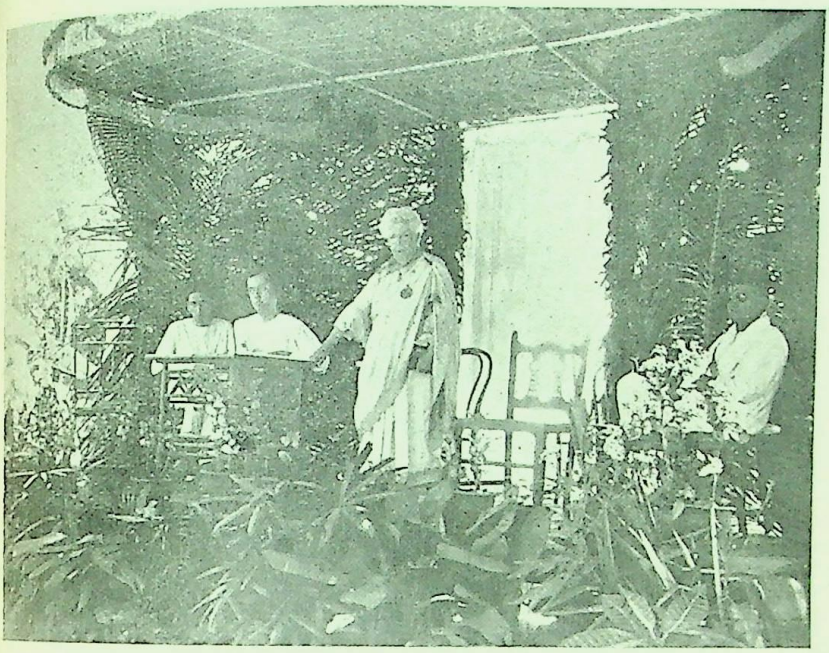

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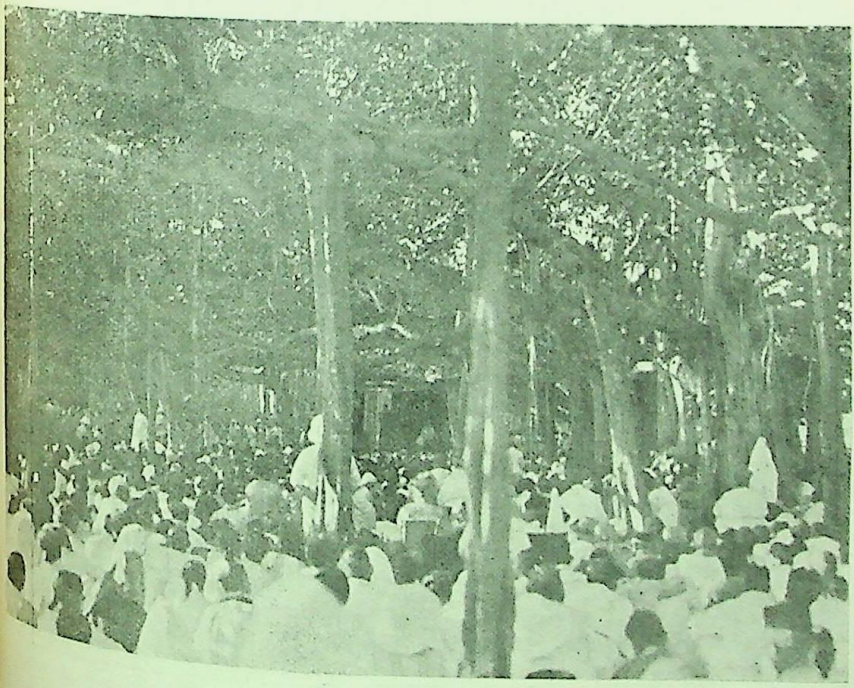

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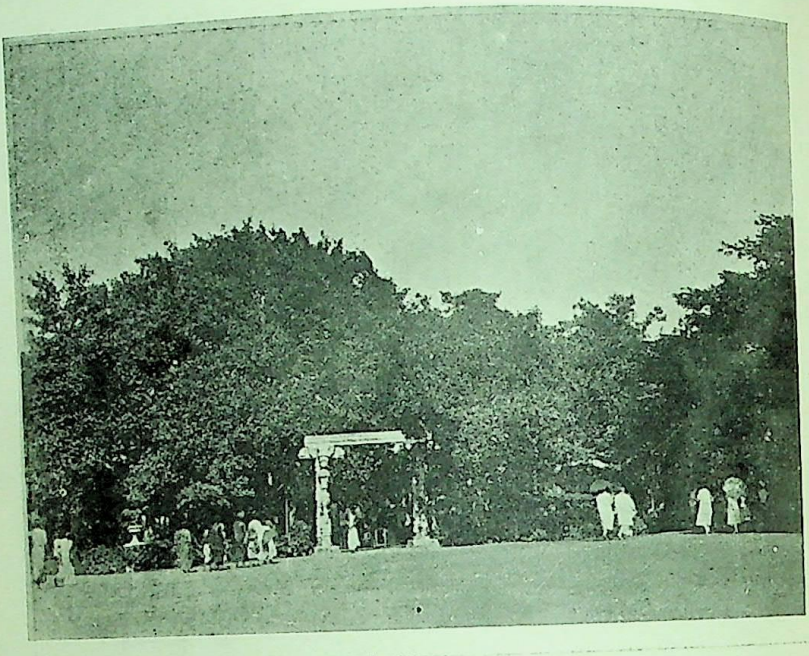

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Nos. XI, XII, XIII, and XIV are different views of a Masonic ession. In last month's issue we showed the procession that ed to the Masonic Opening of the new Star Headquarters, these some of the same people on their way to and from the laying of foundation stone for the Christian Church. Note in No. XIII Miss Willson stands out, also Dr. Trilokeker and Miss Herrington (the Grand Secretary for the Eastern Administration), these last two the procession (so the picture appear to show, but not in actuality). XIV we find the ever smiling General Secretary for Wales Peter Freeman) and in front of him Bishop Irving Cooper and Jinarajadasa walk. Our series would I am sure not be complete out two more views of the huts, those huts which taught us lessons from start to finish. The huts where battles of all mostly in secret, were fought and won. They will ever be mbered and those who had not the honour to be inside them will a picture of the outside. These are rather good pictures. The in No. XV leads from Olcott Gardens and the sea is close by. glorious sea which transmutes so much and ever the exchange the good side and it seems to give us more than due measure.

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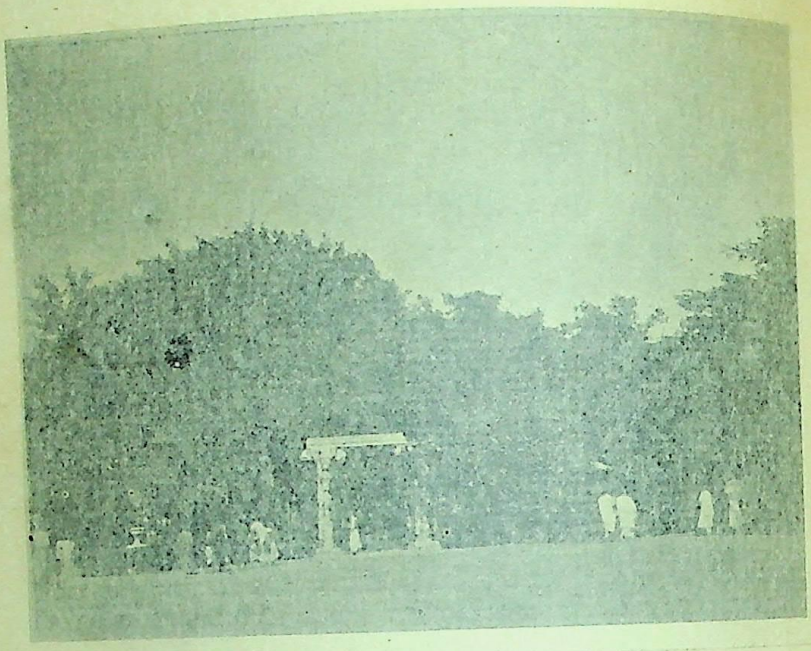

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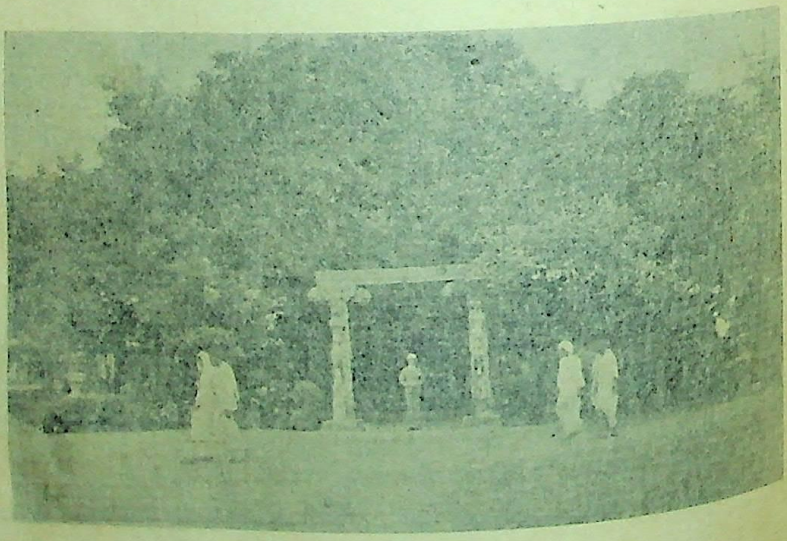

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THE ADYAR LIBRARY

By A. F. KNUDSEN

ADYAR meant much to us who knew it of old, and we revelled in the special Convention, and in the new Convention magnetism. We took it all in with the perspective of many a year and many a visit, and some who are inveterate Congress-delegates compared, as connoisseurs the European Congresses, the old ones, the Paris World-Congress Vienna, Ommen, etc. And Adyar revelled in her new garb, the Dev expanded and shone with a new brilliancy, the twenty-eight national magnetisms and the 2,957 personal auras brought by the delegates were stimulating and left naturally a permanent record in the Ākāsha.

The most lasting of these new records were of course the gifts devotion, of reverence, of worship, poured out by hearts which had yearned for a glimpse of Adyar for years, and had in many cases suffered hardship in saving for the undertaking and in the 3rd class steamer trip. Many brought this gift, all the greater for the fact that it had been brought many times before, and knowing what it was to But we are students, and acquiring skill in action on the battle-field of self-education, and we love books. We hail the new book, we like the ancient book translated so as to be available, we know the use of book and its value as incense on the altar of Omniscience. We turned to the altar as indicated by the Library. We wandered along the shelves, we browsed on the titles and the authors' names. We wondered and philosophised on the making of so many books. It is so easy to be tempted into the same indiscretion, and plan the book you would like to issue, the book of your being, and then know that that never has been written; a book is only the unloading of the mind so that the mind's contents may be rearranged. What a relief it must be to have unloaded your mind of a big book. You do not have to wrestle with it, you have absorbed the essence, taken the meditative synthesis out of it, it is the other man who must perforce, yet voluntarily, wrestle with your book. Your book is then an egoic house-cleaning, a scribbled meditation, of most value to the author. Would it not be wisest then to lay the book away as a MS. unprinted, for we are deluged with books and do not know till read which are readable. God bless the reviewer who does not recommend a book, but just states its contents, and a slice of its matter so that we may know its style

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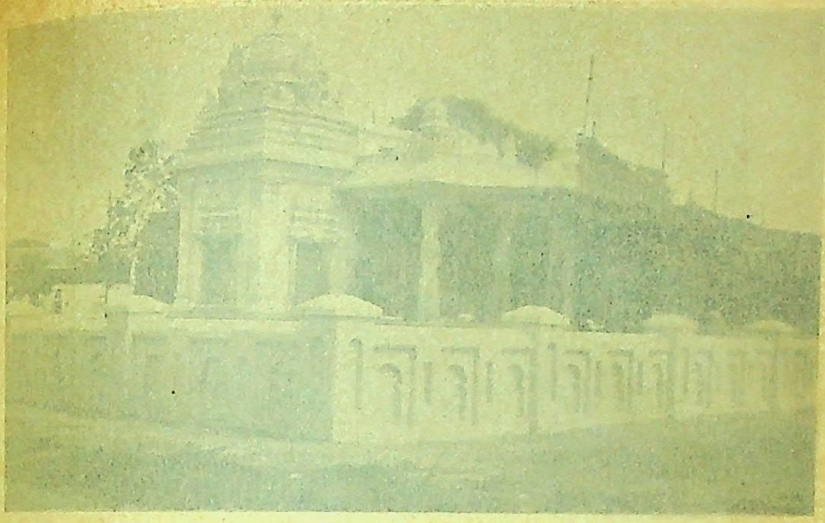

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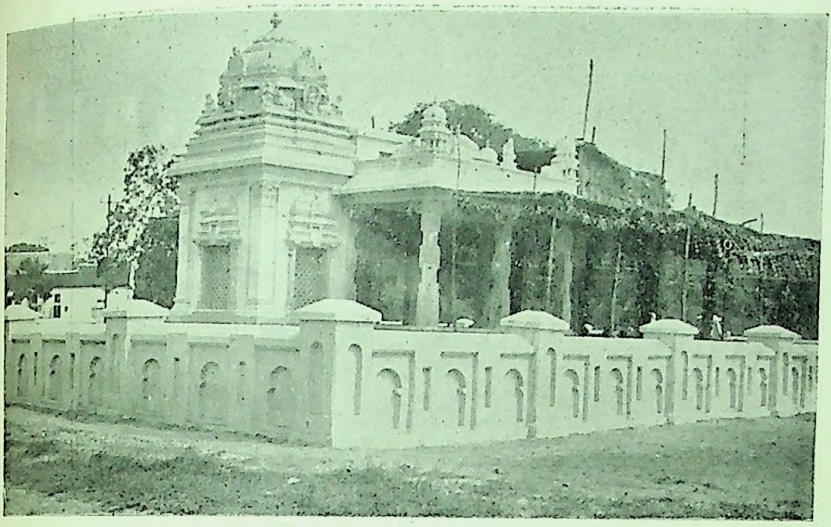

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danger of browsing about in a bookshop is the possibility of one in an unguarded moment. In a library you are protected impulses, and before you reach the shop your impulse has and the "best seller" lost one sale. But in Adyar Library a different spirit, there is of course the fiction department seems to shrink from notoriety, for it is taken seriously, every man is taken seriously (or as seriously as possible) by Theo- fiction and the reader of fiction keeps out of the limelight must be modest in the presence of the *Mahabharata*, to say of *The Book of the Dead*, and the *Vedas*.

great reading room is always full of readers at Adyar. Students lands are there, mostly on research work, seeking references, ondences, corroborations and other long words. How intent are, how quiet, how bright their eyes. Each seeking the the Goal of his own contrivance, each helping the other aining the atmosphere of interest, of non-interference with other.

Eastern wing geographically is the Oriental Section in fact. me in through massive, artistically carved doors open to all . Here is the real atmosphere of Asia, the stabiliser, ancient . The Library has a wonderfully sweet and dignified air, s full of things that are historical for the T.S., that are not But these things help create the atmosphere, unique, exotic, religious, that is the distinctive attraction of Adyar Library. are perfumed palm-leaf MSS. centuries old, with the aura of hereditary reverence, trained and purposeful concentration; hereditary student caste studying them as of old. Relics of and Col. Olcott, that are rapidly becoming sacred; a sword pipe, images of Chinese temples, symbolism from all lands, in Greek style from Peshawar, (the Swat Valley) reminding Alexander the Great. Shelves and shelves of books, MSS. and rom far back centuries, in all the languages of Asia past and many are rare, unique, original, and of untold value. We are there are 15,000 MSS. and 50,000 printed books, the latter Western. The MSS. and Folios are Oriental, and comprise *Purāṇas*, *Dharmasutra*, etc., *The Gita*, *Upanishads*, *Mantra* he Buddhist Texts, etc., etc., in Devanagari, Pali and many les of script. Here in this department we find the students igins of Truth, of Mysticism, of ceremonial and worship, and the oldest, the newest, and an endless variety. The Belief they must seek, perforce, elsewhere. In Adyar one thought of man in every known phase.

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place, one could expect to attain the Universal Consciousness. Here the trees and flowers seem more alive, just because they are among deep impressions, gardens of emotions, flowers of thought from mature minds, inspirations of ideals and spiritual yearnings from the Archetype Itself. And as the flowers, so the students must necessarily expand, unfold, and partake of the nobility, arrive at last at the certitude of Verity. What a world it is when we can see it all in one visualisation, it takes Vision however to do so.

Every one, even the pilgrim who sojourns at Adyar but for month, takes away a lasting impression. So deep is it that on returns to one's home country not only wishing to impart something it all, but actually changed, charged as it were, equipped to give automatically somewhat of that to those who have not been here, that they too may have it in their aura. That impression, that gift of the T. S. Headquarters, is actually a growth, a spiritual achievement, an extension of consciousness that has brought one's spirit nearer to Earth; or one might rather say one has had the certitude of Verity implanted in one's heart.

All have found something, only a few have the courage to talk about it and it is better so. Some have the fate that they must be "father-confessor" to those who cannot contain all they are wheth good or ill. And it does no harm to share what there is of good with others.

A. F. Knud

STATEMENT PASSED BY THE GENERAL COUNCIL OF THE THEOSOPHICAL SOCIETY

THE following Statement was passed by the General Council of the Theosophical Society at the Jubilee Convention, 1925:

THE BASIC TRUTHS OF RELIGION

Theosophy, the Divine Wisdom, is the root of all the great religions, living and dead; all are branches of that ever-living Tree of Life, with its root in Heaven, the leaves of which are for the healing of the nations of the world. Each special religion brings out and emphasises some special aspect of the Truth, necessary for the evolution of humanity during the age it opens, and shapes the civilisation of that age, enriching the religious, moral and cultural heritage of the human race.

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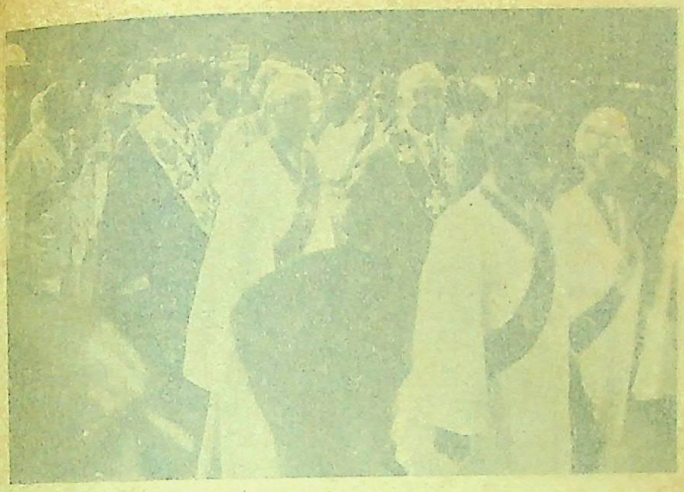

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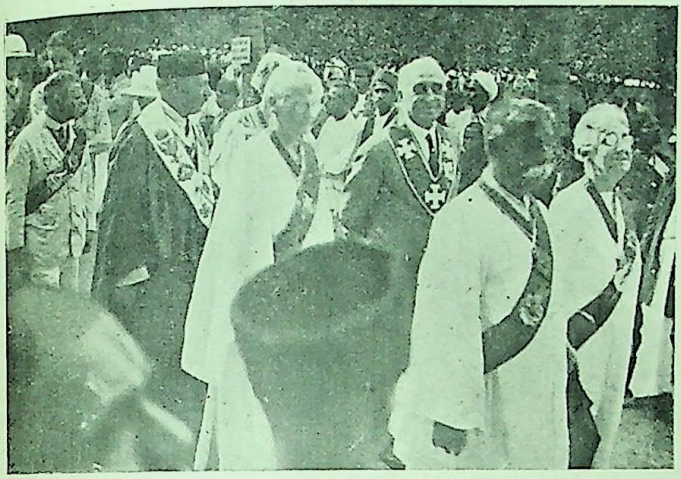

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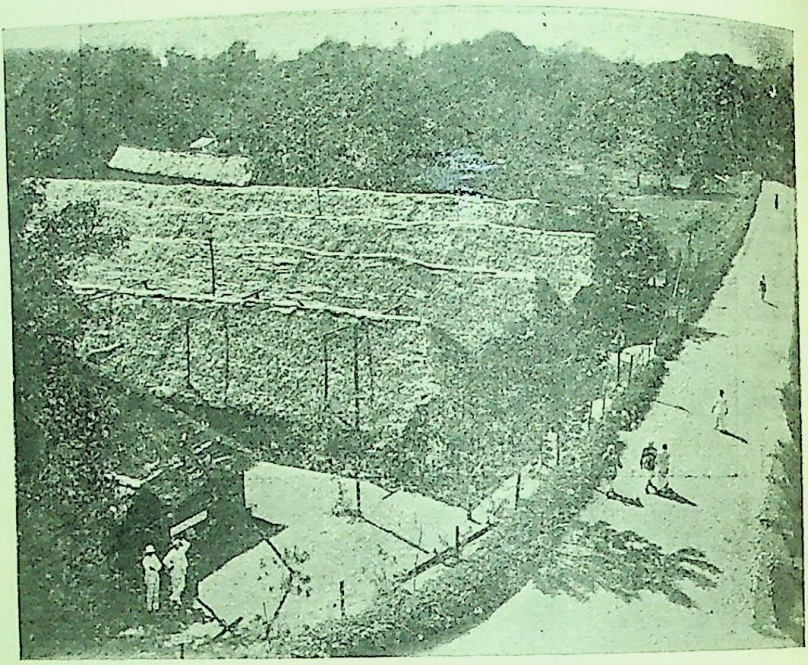

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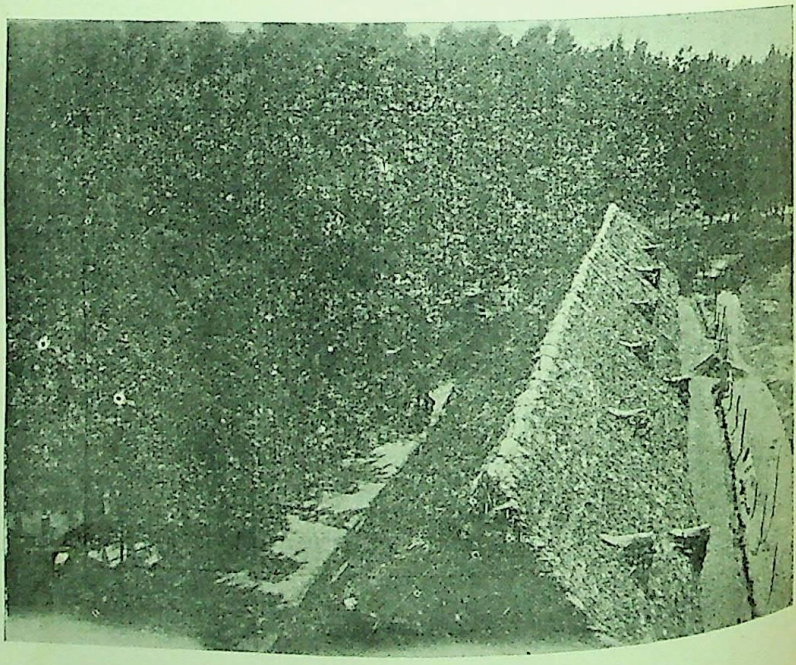

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World Religion, of which all special religions are integral
nether or not they recognise their places in the World
declares:

There is one transcendent Self-Existent Life, eternal, all-
, all-sustaining, whence all worlds derive their several
hereby and wherein all things which exist live and move and
eir being.

For our world this Life is immanent, and is manifested as the
the Word, worshipped under different Names, in different
ns, but ever recognised as the One Creator, Preserver and
ator.

Under Him, our world is ruled and guided by a Hierarchy of
der Children, variously called Ṛṣhis, Sages, Saints, among
are the World-Teachers, who for each age re-proclaim the
truths of religion and morality in a form suited to the age;
ierarchy is aided in its work by the hosts of Beings, again
ly named, Devas, Angels, Shining Ones—discharging functions
sed in all religions.

Human beings form one order of the creatures evolving on
h, and each human being evolves by successive life-periods,
ng experiences and building them into character, reaping
as he sows, until he has learned the lessons taught in the
worlds—the earth, the intermediate state and the heavens—in
complete life-period is passed, and has reached human
tion, when he enters the company of just men made perfect,
es and guides the evolving lives in all stages of their growth.

se are the Basic Truths of the World Religion, of which all
are specialised branches; to proclaim and teach these the
ical Society was founded and exists.

World Religion will thus help in preparing the way for the
of the World-Teacher, who shall give to the Basic Truths the
ted to the age He will open—the Age of Brotherhood.

e Theosophical Society admits to its fellowship all who desire
, whether or not they hold any of these basic truths, or
to any religion or to none, since all belong to the Universal
hood of Humanity, of which it is a nucleus.

J. R. ARIA,
Recording Secretary, T.S.

December, 1925.

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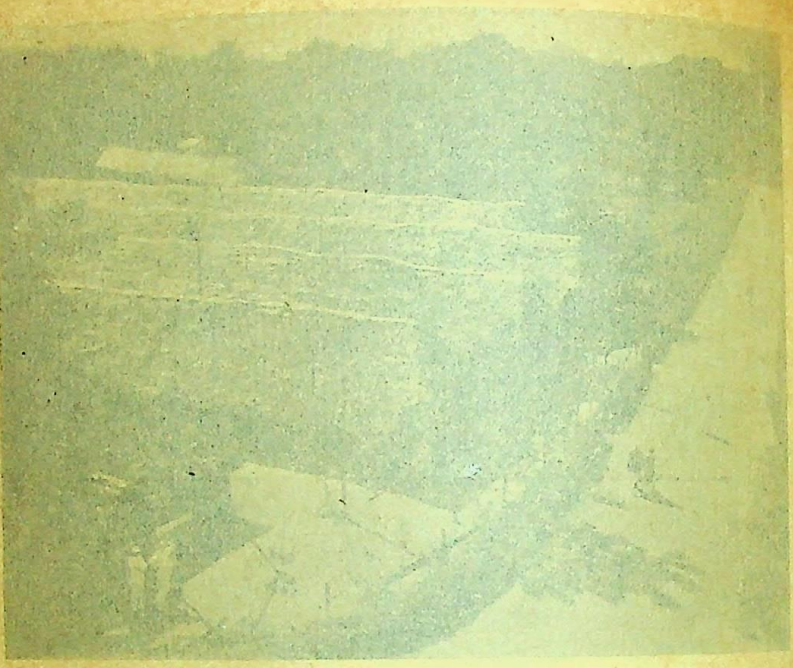

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The World Religion, of which all special religions are integral parts—whether or not they recognise their places in the World Order—declares:

1. There is one transcendent Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several lives, whereby and wherein all things which exist live and move and have their being.

2. For our world this Life is immanent, and is manifested as the Logos, the Word, worshipped under different Names, in different Religions, but ever recognised as the One Creator, Preserver and Regenerator.

3. Under Him, our world is ruled and guided by a Hierarchy of His Elder Children, variously called Ṛṣhis, Sages, Saints, among whom are the World-Teachers, who for each age re-proclaim the essential truths of religion and morality in a form suited to the age; His Hierarchy is aided in its work by the hosts of Beings—again variously named, Ḍevas, Angels, Shining Ones—discharging functions recognised in all religions.

4. Human beings form one order of the creatures evolving on this earth, and each human being evolves by successive life-periods, gathering experiences and building them into character, reaping always as he sows, until he has learned the lessons taught in the three worlds—the earth, the intermediate state and the heavens—in which a complete life-period is passed, and has reached human perfection, when he enters the company of just men made perfect, Who rules and guides the evolving lives in all stages of their growth.

These are the Basic Truths of the World Religion, of which all Religions are specialised branches; to proclaim and teach these the Theosophical Society was founded and exists.

The World Religion will thus help in preparing the way for the coming of the World-Teacher, who shall give to the Basic Truths the form suited to the age He will open—the Age of Brotherhood.

The Theosophical Society admits to its fellowship all who desire to enter it, whether or not they hold any of these basic truths, or belong to any religion or to none, since all belong to the Universal Brotherhood of Humanity, of which it is a nucleus.

J. R. ARIA,
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23rd December, 1925.

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CORRESPONDENCE

"A DREAM OF CO-OPERATION FOR OCCULTISM"

DR. WELLER VAN HOOK will be happy to know that a number steps towards the realisation of some of his dreams, as mentioned him in THE THEOSOPHIST of February, have been taken at Adyar recent years. The Adyar Library has been considerably enriched the special departments that he names, and there are signs substantial expansion in the direction of a museum and art galle Materials in plenty can be had if only philanthropists A and B, wh Dr. Van Hook visualises, will turn up with the necessary means put up a building and equipment and carry on research.

I am glad to say that in the Brahmavidya Ashrama we are wo ing, though as yet "in a modest way," towards the studies Dr. Van Hook indicates. The curriculum at present being follow (after three sessions of analytical and evolutionary study) embra a synthetic survey of substance, form, vitality, consciousness super-consciousness, as seen in the kingdoms elemental, mine vegetable, animal, human and super-human. The researches of b occult and ordinary science are studied side by side, with va illuminating results. The work is at present mainly cultural purpose, but paths to special research have shown themselves various directions, and some of these will be taken up just as soon the necessary paraphernalia has been obtained. The beginnings laboratory work in experimental psychology will probably be ma next session. This will add valuable oriental data to the present da which suffer from being too exclusively occidental. The studies w have a special value in being guided by occult principles. We also h to take up anthropological research under expert guidance, especi in the study of the mechanism of consciousness. Our literary philosophical studies are at a high level: their results will be ma available according to our means for publication.

Dr. Van Hook will, no doubt, hear of the Ashrama's work fro some of the American delegates to the Jubilee Convention. It hoped that similar study centres will be started in many countri with mutual exchange of work accomplished.

JAMES H. COUSINS,

Principal,

Brahmavidya Ashrama, Adya

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REVIEWS

World Problems of To-day, by Annie Besant, D.L. (T. P. H., London. Price 3s. 6d.)

These six lectures were delivered in London in the autumn of 1925. They show the venerable President of the Theosophical Society at her best, and convey a sense of her great vitality, continuity of purpose, and insight into the basic principles which alone will afford relief, and even cure or remove the problems. To the student of personality as well as of problems these subtle and yet clear expositions of the fundamental principles afford a unique opportunity for study of the lecturer herself. For they are a very close parallel to the nine lectures of eighteen years ago issued as *London Lectures*, 1907. One of these, the last, was practically the Inaugural Address as President, for she then took office for the first time, being re-elected twice since. There one finds the plan of campaign laid down which now is bearing much fruit as well as some criticism. When will mankind learn that the critic is he who fails to understand?

World Problems of To-day is a book of 144 pages for the thoughtful and conscientious citizen. The pages are full of hints as to the solution of the problems; each lecture a careful analysis of the human factor back of the problem. But there is no panacea offered, except faith in the essential goodness in the human heart, only the principles, the factors, the causes, for the President of the Theosophical Society is talking to the world at large when she addresses an English audience, and she gives the basis of human society. The great Civilisations, the Malay, the Chinese, the Indian, the European, have all somewhat to add to their achievements and the Law of Evolution demands that they grow or they will die. And Europe needs the hints, the self-complacency of achievement, of consummation, is not for the young, and our Europe is young as a civilisation, barely more than 1,500 years in the northern Sub-race. So change must come and we who have been in the "trenches" against slums and sweat-shops, child-labour and worse than useless schools, hail

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with joy these short, clear, terse statements of the basic principles on which natural evolution can go on to a natural and therefore correct, human society, comprising all stages of culture.

The contents are:

A Survey of World Conditions. Shall They be Changed by Force or by Reason? II. The Problem of Colour. III. The Problem of Nationality. To whom does a Nation's Land Belong? National and International Morality. IV. The Problem of Education. Education and Culture; the Necessity of Beauty in a Nation's Life. V. The Problem of Capital and Labour. The Organisation of Production and Distribution. VI The Problem of Government. Autocracy, Aristocracy, Democracy, Rights and Duties. Order or Chaos? Brotherhood or Death?

But there is no use reading a book like this if you are not going to be fired with a lasting enthusiasm, as the author is, and take up the work that lies at hand as a labour of love, for the glory of God and the benefit of humanity.

A. F. K.

Theosophy as the Basic Unity of National Life. (T. P. H., Adyar, Madras, India. Price Re. 1-8 and Re. 1.)

These are the four Convention Lectures delivered in Bombay at the Forty-ninth Anniversary of the Theosophical Society, December 1924. As such they need no further praise, for the booklets of the four Convention Lectures have been appearing for thirty years, and we have a habit all over the world of looking out for them, for they are all worth having. This time, as has happened before, there is a number of lecturers, all holding to the same title, each giving us the benefit of a new angle of vision. It is as if a Vihāra were described from North, from East, from West, from South, so we visualise it better as it really is. Where, as in this case, the Lecturers are closely united in the theory of the subject it makes the unity-in-diversity most entertaining. The subject of the four long lectures, each as usual on a separate day, is given in the title of the book. The sub-titles in the table of contents are:

I. The Real and the Unreal in a Nation's Life, by Annie Besant.
II. The Citizen as a Divine Agent, by J. Krishnamurti.
III. Brotherhood as a Reality, by the Lady Emily Lutyens.
IV. The Spiritual Organisation of a Nation, by C. Jinarājadāsa.

All the lectures deal with the application of fundamentals in daily life, Dr. Besant as is her wont, shows the way in the laws of the spiritual world, the laws of Life itself. The lecture by the youngest of the four, Mr. J. Krishnamurti is a gem, in the way that the unattainable Ideal is still shown to be the practical, the sought, the

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goal aimed at. It must have been splendid to see the eager youth saying:

> A priest should be the embodiment of Divinity, should be so cultured that he understands the temperament of the people, so learned that he can sympathise with the unlearned, so magnificent that he can embrace the insignificant, so glorious that he can kiss the feet of the inglorious.

He is all that, yet it takes courage to say it. As to the citizen he says:

> A true citizen, a divine agent, must have the capacity, the desire and the will-power, to restrain himself in everything for the harmony of all.

Again a challenge, yet awakening a response.

Lady Emily Lutyens makes a strong plea for the woman and the child, without whose co-operation the work of man is barren of results, and for the right of youth to grow up nourished and educated up to the limit of capacity. Without that of course citizenship and culture are but empty words, yet it is lacking in every country of the world to a large extent.

Last but most timely is the lecture by the Vice-President of the Theosophical Society. He brings in all his innate Indian insight, his Cambridge culture, his deep scientific training, and gives us 27 pages of interpretation of Dharma, that is good for all of us, especially we who are so sure that our citizenship and our nation is unexceptionable. Our first cry is impossible! Then we see that all that is said is true, is applicable, attainable by many at least, and therefore to be achieved by all who can possibly do it. If you have never made the effort to be a perfect unit in a perfect Nation, get this booklet and try now.

AMERICANUS SUM

The Theosophical Society and the Occult Hierarchy, by Annie Besant, D.L. (T. P. H., London. Price 2s. 6d.)

The sub-title explains that these three lectures were delivered in the Kensington Town Hall, London, to Fellows of the T.S., October, 1925. They all deal with the intimate inner history of the Theosophical Society, and it is very significant of the times that they are now published in book form, for they are a short yet very full account of all the incidents and directions given by the Elder Brothers from the first, and up to the Fiftieth year of the T.S.

In the first Lecture Dr. Besant tells of the first meeting of H. P. B. with "the Master of her dreams," in the flesh, in Hyde Park. Then

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we hear of a number of interviews, and the part the Masters took in the founding and constitution of the T. S. The whole story shows the testing of the world in its power of intuition, of seeing the noumenon. As the author says of phenomena: "They are no use, either mentally or morally, to the recipient, unless that recipient has the power of answering from within himself as the test of their reality." So there was a time in the outer T. S. when the Masters seemed absent, but not for long, there were some F. T. S. to whom They were a living reality. Meanwhile the form of the Society was altered, the Eastern School was founded. The movement spread apace. Some were reasonable enough to take the methods of occult training as they found them. The difference between intellectual study and Occult Science is clearly stated.

In the second and third lectures the growth of the Theosophical movement and its significant influence on the present and the future is shown, in education, religion, etc., etc. Some pithy lines are well worth remembering, as: "Fear is the most paralysing thing you can have, and the most active creative force in us is thought." The book is a concise introduction to the Occult Hierarchy, and the Path.

The Coming of the World-Teacher, by Annie Besant, D.L. (T. P. H. London. Price 6d. net.)

This, like the above is compact, concise, a complete handbook on the subject. In the logical, clear style of the author, it tells us why so many hold that belief indicated in the title. She explains the title "World-Teacher"; the ladder of evolution; the many Comings in the past, the Coming as the Christ. Then, among many details she explains the Aryan Race, its origin, its future, the White Island, the Immanence of God and the Solidarity of Man.

Then the many emigrations, the Sub-races and the new religions, beauty for the Greeks, etc. Following this the Science and Christianity of the Teutonic Race. Reincarnation in the Church, Service as a tenet of Christianity, the awakening of a public conscience, and sense of public responsibility. Then the dawn of the new Race, the sixth Sub-race. All that pertains to this is summarised in Mrs. Besant's inimitable manner, for she is a Master-educator. The lecture closes with the Invocation, "O Master of the great White Lodge."

A. F. K.

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The Growth of Civilisation, by B. Rajagopalan, M.A. (T. P. H., Adyar. Price: Re. 1-4; Cloth Re. 1-12.)

This is No. 5 of the Brahmavidyā Library, being the transactions of the Brahmavidyā Āshrama, Adyar. This most interesting series of small but deep books consists of: 1st, *Brahmavidyā*, by Annie Besant, D.L., P.T.S. 2nd, *The Āshrama Ideal*, by G. S. Arundale, LL.B., M.A., etc. 3rd, *The Philosophy of Beauty*, by Dr. James H. Cousins. 4th, *Gnosticism*, by Mary W. Barrie, M.A. They represent the textbooks demanded by the New Education, for they do not assemble facts in encyclopædic quantity, but the law, the principle underlying the subject-matter, the synthesis. This draws out the latent faculty and equips the student with the power to handle the facts of his own observation, a faculty so rare that in "Science" (New York) some little time ago a writer urged the Society for Psychical Research to cease from labour as there was no one fit to be trusted with the deduction of the laws from the vast array of facts collected. That is in the scientific camp. The Theosophist has already done so for himself and goes onward with a real grasp of the world we live in.

The Growth of Civilisation comes very opportunely, for we might have doubted that civil intercourse between peoples existed. It covers the basic principles, is concise, compact and synthetic. If aphorisms are a sign of mature thought the author is to be congratulated for the book teems with the short, pithy and epigrammatical statement that is provocative of thought.

There is probably no other commentary on civilisation extant that is so sure of its fundamentals, so comprehensive, and at the same time so short (117 pages), so readable, and in such perfect un-hackneyed English. The only danger is that one used to much wandering in the desert-waste of words, reads it through in too short a time, and looking for an array of facts fails to hold the synthesis presented. That is true of all this type of book for the children of the new age. The complete series of these textbooks for the New Educational Ideals, for the Brahmavidya Āshrama, and eventually for the World University, is a very large order, it will be a growth taking time, but it certainly has made a very real beginning.

KAHUNA

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The Seven Rays, by Ernest Wood. (T. P. H., Adyar. Price Rs. 2.)

This is another of Prof. Wood's great little books that are so well-beloved by the earnest students. Like the others there is a wealth of hint, fact, and advice in this book that stimulates the reader to pass through the portal into the domain in which the book is written. The book is described by the writer as a "handbook," but it is a very timely as well as important and effective contribution to Theosophic literature, for it is the second book of this new epoch, the epoch of the study of the Rays, of the World Religion; which was ushered in with Bishop Leadbeater's book *The Masters and the Path*, only last year. Previous to that we have had nothing regarding the Rays, it was a *terra incognita*. Prof. Wood gives us now the second, with expansions, explanations and additional details opening great vistas for self-study, investigation and realisation.

The book is in three parts, with twenty-one chapters and all contained in 153 pages, just seven pages to each essay, yet that is Ernest Wood's magic as a teacher. And a grand magic it is when you really apply it to yourself.

Part I: "The Source of the Rays," is in ten chapters and makes clear the deepest of metaphysics; concise, instructive, each line worth remembering. In this part are six original diagrams which fill many a gap in our concepts, and remove many an old misconception as to man and his Monad. Some of the short chapters as on "Love-Power," "Will-Power," etc., are delightful, linking the profound with the daily experience and illustrating cosmic principles with the salesman and the flapper.

Part II: "The Seven Rays," in eight essays, deals with each in the usual order, and ends with a most luminous exposition of the table which appeared in *The Masters and the Path*. Did Bishop Leadbeater make his comment, printed on the inside cover, before or after reading this? It is true of course of every page of this all too compact book.

Part III: "The Great Use and Danger of Knowledge of the Rays" is the most valuable part of the book, and is one that cannot be dispensed with. First there is the explanation of how to find what Ray you are on, and how to use it without being one-sided. Then "Progress without Danger," goes deep into the balanced expansion of power.

When a man knows what his ray is, he has discovered his strongest power . . . The great use of this knowledge about the rays is that you should find and feel your power, and then employ it to the utmost to develop the other qualities in yourself that

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are relatively deficient . . . remember that all strong human vices indicate a deficiency of character in company with certain strength . . . In choosing his three lines of training no one should do violence to his predilections.

Such are the incisive, aphorism-like injunctions one finds on every page, for the book is not written for show, but for the large number of students on all continents who look to Prof. Wood for scientific guidance in evoking the Higher Self. *The Seven Rays* makes a perfect cycle with his other powerful books, *viz.*, *Concentration*; *Memory Training*; *Character Building*; *Personal Psychology*; etc., etc., for character is the synthetic power.

KAHUNA

The Story of Atlantis and Lost Lemuria, by W. Scott-Elliot. (With six maps.) (T. P. H., London. Price 7s. 6d.)

The Story of Atlantis being the substance of an address delivered to a meeting of the London Lodge was first printed in 1896. *The Lost Lemuria* appeared later in 1904. This year the T. P. H., London, have united both these important contributions to knowledge by clairvoyant investigation in one attractive volume, with the six maps complete. This reproduction is very timely, for both these works have been difficult to procure these last few years. The Theosophical Society has now become such a world-wide organisation, that if every Lodge possessed at least one copy, it could bring the knowledge of its contents before the public to-day when our newspapers are daily giving scientific announcements concerning the discoveries of ancient cities and civilisations, as well as the rediscovery of ancient myths as actual facts. A demand would then be created for this work and the public be educated up to the point of understanding that clairvoyant investigation may be, under certain conditions, a reliable instrument of research.

A student of Theosophy, who is interested in present day world conditions, seeking to know the meaning of existing world complexities, would do well to study this book in order to gain therefrom, a clearer perspective of the problems, now confronting twentieth century civilisation. Cycles repeat themselves and the hill of evolution is climbed by a spiral process. It is currently said that the present conditions of European civilisation and War were paralleled at the break up of the Roman Empire. One might go much further back and learn from the story of Atlantis that 210,000 years ago a closer parallel existed on a much larger and more exact scale. We learn of air-ships having a very powerful force at their disposal, and directing

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the current against other vessels; of bombs thrown by some sort of lever and destroying whole companies of men by the noxious gases generated in explosion.[1] We also learn how some of our modern difficulties might be solved, for though Atlantis was more densely populated than England or Belgium, nevertheless under the government of Adept Emperors, poverty and want were undreamt of things in those days. No doubt the system of land-tenure and the co-operative organisation of all forms of labour had much to do with the social well-being of those ancient times.

We are very glad to see this early and very interesting work of the London Lodge so well reproduced and ready to meet the present growing demand for Theosophical literature. We think it should be well advertised and brought again to the notice of the public.

Thought-Forms, by Annie Besant and C. W. Leadbeater. (The T. P. H., London. Price 12s. 6d.)

This valuable work, first published in 1901, was reprinted in 1905 and now after a space of twenty years, the T. P. H., London, has brought out a fine reproduction in good clear type, while both the paper and numerous plates are severally excellent.

This is one of many valuable works, given to the world by our Leaders, which has never grown out-of-date, indeed one may say that its usefulness grows as the years pass on. Essentially introductory to one of many branches of occult study, to-day its usefulness is greatly enhanced. An ever widening public, throughout the world, is coming into touch with Theosophy, through many and various avenues of approach, either directly through the Theosophical Society or indirectly through the Liberal Catholic Church, Co-Masonry, perhaps New Thought, Spiritualism, etc., this varied public will naturally wish to know and understand something of the invisible worlds and powers of nature, something of the new field of knowledge and experience to which they have been introduced. Thus whatever useful part *Thought Forms* has played in the past towards spreading Theosophy, we are sure that a much larger sphere awaits this new edition in the near future.

We congratulate the T. P. H. very heartily on this timely venture, and wish it a much deserved success.

A. C. D.

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[1] Page 54.

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Two Great Theosophist Painters: Jean Delville, Nicholas Roerich, by James H. Cousins, D.Lit. (T. P. H., Adyar. Illustrated. Price Re. 1-4.)

A simply yet tastefully gotten-up gift-book or souvenir for the T. S. Jubilee Convention. The quarto pages lend themselves well to the fine portraits of our illustrious brothers, and four of their lovely and very significant pictures, for both of these artists are teachers, symbolising great truths in all their works. The Text is in Dr. Cousins' genial style, and first appeared in THE THEOSOPHIST and in *The Madras Mail.*

A DELEGATE.

The Life and Horoscope of Madame Blavatsky.

We are indeed indebted to A. F. Orchard and A. Fletcher, the authors of *The Life and Horoscope of Madame Blavatsky*, for its publication at this time, when in celebrating the Jubilee of the Theosophical Society our thoughts are naturally directed towards its founder and *Light Bringer.*

The pamphlet is written partly as a vindication of the character of Mme. Blavatsky, and where could a more impartial advocate be found than Astrology based as it is on symbolism and abstract thought? Bias when found, being always due to the personal instrument not the science in itself.

It is with great satisfaction that I find the ascendant computed as Cancer rising, and hope that it may now be generally accepted, having the support of Mr. E. H. Bailey who has rectified it from events in the Radical, and Pre-Natal Epoch, of which he is an expert.

I was never in sympathy with the map giving Gemini as the ascendant, and now, in addition, with the clear and able way in which the authors have shown how this map gives a sure interpretation of the character and temperament of Mme. Blavatsky, we may, I feel, accept it as final.

The position of the planets in connection with the 3rd and 9th Houses are what we should expect with such a mentality as that of Mme. Blavatsky.

The authors have been very happy in their delineation showing true Astrological desire for truth and a sympathetic understanding of human nature, so that in putting down the pamphlet both my intellect and intuition united in appreciation.

W. P. R.

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A Man—Finished, by Giovanni Papini. (Hodder & Stoughton, London. Price 10s. 6d.)

Giovanni Papini is known to the English public by two remarkable books, the one under review and another, *The Story of Christ*; both of them are extremely well translated, so that one feels the virility and charm of the Italian prose through its English disguise. One is brought into contact not only with an arresting personality, but with a master of Italian literature.

A Man—Finished was published in Italian ten years earlier than the other book, though more recently translated into English. The one may be said to be an inevitable outcome of the other; and both should be read to properly appreciate either. Of that under review its author writes: "What is of importance in this work is the story of a soul, the story of my own soul." In the form of a biography he lays bare the course of his inner experiences, dissects himself, as well as the world he lives in, and forces one to ask oneself the same questions which disturb his soul in the search for truth. Herein is traced the story of a solitary childhood, with one happiness only, books; of a youth burning with the thirst for knowledge, embittered, scornful, darkened with pessimism, but illumined with one unforgettable friendship and a passionate ambition; of a manhood which begins with a gigantic attempt to achieve godhead and is crushed to the earth—ends in a failure, but rises, still unconquered.

The story may be, or might have been, your story or my story, as we draw, or drew, near the entrance to the steep and narrow path that leads to divinity. It is impossible to read it with indifference; to do so would prove one unusually blind and stupid. Apart from the interest as the revelation of an unusual and somewhat rare type, there is the beauty of the presentation. Only a deeply poetical mind could produce such a profound impression, could engage one's sympathies with a type so amazingly egoistic, could make one forgive the hatred and the scorn, remember only the sorrow, and rejoice in the uncrushable pride. It is not a pretty character that is revealed, but it is strong, brave, and desperately aspiring. From cover to cover, the book is a masterpiece of analytical thinking, clothed in the loveliest hues of poetry. It is the work of an artist, "though not a work of art but a confession". One quotation will sufficiently illustrate its style:

> Within the circle of these dark and pointed hills, in these fields, poor in flowers and grasses and rough in stones, in the shade of these sturdy, untended oaks, to the sound of this clear and narrow stream which will flow through Rome broad and dirty

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neath this sky which is really blue, is transparent and delicate even when it is
own with clouds, I have come once more to know the true smell of the earth, the
te of the air, the flavour of bread, the pleasant heat of a fire of logs and brushwood.
tle by little life has won me back through the beauty of its simplicity. I have
come a child again, have become primitive, wild, sylvan.

No review however can adequately convey its charm nor its honesty, poetry, strength and singleness of purpose. It must be read. Beg, borrow, or "otherwise acquire" it.

A. E. A.

Names and their Numbers, by Mabel L. Ahmad. (William Rider Son, Ltd., London. Price 2s. 6d.)

Here is a clearly written little manual, which should be extremely popular, since it makes it extremely easy for the moderately intelligent layman to dabble in magic of a fairly harmless kind. Few can resist the temptation at least to reduce their own names to numerical synthesis, and remarkably interesting are the results so to be obtained. Mrs. Ahmad is explaining the system of her late husband, who seems to have had a deep knowledge of numbers and their correspondences to universal rhythmic vibrations; but naturally, in so small a manual, no very comprehensive view can be given of underlying causes.

So this is a practical code, and superior to most, inasmuch as it takes into account the eccentricities of a non-phonetic alphabet like the English one, and gives detailed directions what to do in the cases of every conceivable combination of sounds.

It is a little difficult to understand why some of the sounds are grouped together—as "ea" in "rear" and "tear" with "a" in "lane" and also in "Mary," but it is hardly to be expected that all anomalies can be explained, and it is for those interested to prove experimentally the truth or falsity of the assumptions.

H. V.

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The Way of Attainment, by Sydney T. Klein. (W. Rider & Son Ltd., London. Price 5s.)

"The invisible is the real" might be the leitmotiv of this interesting book. We live in a world of appearances; we move in thought-environments created by us and which exert a physical domination over us in our everyday life; we are governed by objective shadows and illusions. Our outlook is limited and very few are able to escape from the fetters of the outward forms which, being the unreal, we see as the *real* things. We must turn our thoughts, our mental attitude, our life, to that inner, spiritual world, in order to realise the divine within, transcend our self-consciousness and reach to God-consciousness.

This has been the author's aim. His "object in writing is again based on the desire not so much to teach as to help others to think for their advantage". To that end he presents very many modern scientific facts by which the reader is led to visualise some of the wonders beyond the senses.

In order to classify this book as really excellent, it would be desirable to find the author's erudition in Hebrew writings equalled in other religions. We cannot, for instance, agree with him when he says that Buddhists teach that Nirvāṇa means annihilation or absorption of the real individual self. Nirvāṇa is "a state of happiness full of peace, which we are unable to understand".

A. P.

Esoteric Philosophy of Love and Marriage, by Dion Fortune. (W. Rider. Price 3s. 6d.)

This book seems to be a mixture of new thought and conventional thought. It is a little difficult to sort out the two ways and to get a clear idea of what the author wishes to convey.

It is however helpful in that it discusses a subject that none can evade if he would keep up with the times. From this standpoint it will have its use and it is written so that all can read it for it is clearly expressed as far as it goes. We recommend it.

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BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

An Occult View of Health and Disease, by Geoffrey Hodson (Theosophical Publishing House, London); *Love, Marriage and Parenthood*, by Mary Pendlebury, M. R. S. T. (Simla); *Thirty-ninth Annual Report of the Bureau of American Ethnology, 1917—18*; *Bureau of American Ethnology, Bulletin 78*; *Annual Report of the Smithsonian Institution*, 1928 (Washington Government Printing Office); *To the Goal*, by Shrab A. Calianiwale (Sunshine Publishing House, Princess Street, Bombay); *Two Poems on India*, by N. Seshadri, B.A. (The Caxton Press, Bangalore); *The Growth of Civilisation*, by B. Rajagopalan, *Letters from the Masters of the Wisdom, Second Series*, by C. Jinarājadāsa; *The Seven Rays, A Theosophical Handbook*, by Ernest Wood; *The Hidden Life in Freemasonry*, by C. W. Leadbeater 33°; *Two Great Theosophist-Painters, Jean Delville, Nicholas Roerich*, by James H. Cousins, D.Lit.; *Towards Discipleship*, by J. Krishnamurti; *Theosophy as the Basic Unity of National Life*, by Annie Besant, J. Krishnamurti, Lady Emily Lutyens, C. Jinarājadāsa (T. P. H., Adyar, India); *The Theosophical Society and the Occult Hierarchy*, by Annie Besant, D.L.; *World Problems of To-Day*, by Annie Besant, D.L., T. P. H., London).

Our Exchanges

We acknowledge with many thanks the following:

Theosofie in Ned. Indie (January), *The Servant of India* (January, February), *Kirfath Sepher* (December), *The New Era* (January), *Modern Astrology* (January), *Theosophy in South Africa* (November, December), *League of Nations* (December), *League of Nations, Important*

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League Council, *The Calcutta Review* (January), *Theosophy in Australia* (December, January), *The Herald of the Star* (December), *The Indian Review* (January), *Revista Teosofica—Isis* (October), *Light* (January), *Revista Teosofica Chilena* (November), *Bulletin Theosophique* (January), *Papyrus* (November), *The Theosophical Review* (January), *The Canadian Theosophist* (December), *The Speculative Mason* (January).

We have also received with many thanks:

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VOL. XLVII No. 10

THE THEOSOPHIST

ON THE WATCH-TOWER

THE President's visit to England has apparently caused the Editors of the various newspapers, daily and weekly, to n out their stores of old cuttings; these various papers with each other in garbled reports of her and of . Krishnamurti. It seems that they take no heed if the s and reports be true or false, falsified in part or wholly good or bad, harmful or otherwise.

It is refreshing to find these few words among them, I have no idea whether the interview took place.

"When he was asked this afternoon if he claimed to be incarnation of the Deity, Krishnamurti insisted that he but a mere mortal. 'I am but a man,' he said, 'but one , by means of meditation, seeks self-perfection in order to w the way to others. I am the most simple of men.'"

an Indian daily paper we find the following which s to many of us a very beautiful wording of a great truth. omes at the end of a paragraph about Dr. Besant and Krishnamurti which is sympathetically written and y true.

"Possibly 'Messiah' is not a misnomer for him, if it be rstood in its original sense of 'Messenger'. It is certain

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that he himself does not conceive of himself as being the same person as the Founder of Christianity, and probably his followers do not either. But he really may be a messenger of the Christian word in the sense that he is gifted with a soul so like that of the great Master that he can feel the meaning of the Christian gospel with a force seldom given to man, and can be an interpreter of it to the world, restating the old message with a new force and beauty."

* * *

The following is a very short extract from "Letter No. 3" Bishop Arundale sends us these "Letters" from time to time telling us of his work in Australia; they are of great interest.

"I notice that in certain quarters there is still an absurd prejudice in regard to Theosophy. For example, I had been invited to address a Ladies' College near Sydney on some general topic. When the Council of the College came to hear of the invitation, it was immediately cancelled. Similar arrangements were being made for my wife to address a gathering at the Conservatorium on Indian Music with musical illustrations. A harmless subject one would have thought, and probably of interest and practical value to the students. It was not long before pressure was brought to bear upon those in authority, and once again the invitation was cancelled. However, on the whole, we have nothing to complain about, even though we are beginning to notice that the attacks upon us, which have for some time been a feature of the Sydney Theosophical life, are likely to be renewed with some vigour. . . . I am sending you also with this letter a leaflet dealing with the celebration of a new movement which we have started, called "The Fellowship of Pioneers." Our first celebration was a great success."

* * *

THE FELLOWSHIP OF PIONEERS

"He who would be great must think in terms of greatness"

The Fellowship of Pioneers is a body of young-hearted people who believe that the world is ready for big and vital changes. They believe in the approach of a new conception of life or in a return to an old conception, in the approach of a new citizenship, of a new attitude towards religion, of a new art or science of daily life. They believe that Simplicity, Brotherhood, and Beauty are the keynotes

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coming changes, and they have banded themselves together to
neer for these changes, where possible as a Fellowship, but always
dividually, for every member of the Fellowship is a pioneer in
irit and in action, and has causes, forlorn hopes, practical ideals,
ar and dear to his heart. . . .

The Fellowship is continually challenging itself, collectively
d individually. Every member is continually watchful for the
ent of the creeping-sickness of narrowness, obstinacy, setness,
session. And the Fellowship as a whole is watchful for oppor-
ities usefully to strike new notes in life, different notes, even
rtling notes, so long as these are harmonising notes. The Fellow-
p, both individually and collectively, is always ready to be
ferent, to be unlike, to change, to modify, so long as a constructive
rpose can be discerned as likely to result. . . .

The Fellowship of Pioneers will do pioneering in all depart-
nts of life—in politics, in religion, in education, in industry, in
cial life. It belongs to no party and to all parties, for there is good
all parties. It belongs to no religion and to all religions, for there
good in all religions. It belongs to no class and to all classes, for
ere is good in all classes. Wherever there is unrighteousness, so
as the Fellowship or individual pioneers are able to judge, there
Pioneers will be at work without fear or favour. The aim of the
llowship is to make Australia a nobler place for God's children to live
and the Pioneers will work everywhere to this end. No personal
dition save this; no ulterior motive. When the Fellowship, or
of its members, declares something to be wrong or harmful, the
blic may take it that the belief is sincere, and that the action
ich follows is sincere, too. The Fellowship may often be wrong,
also its members, but never insincere or actuated by unworthy
tive. And the Fellowship will never attack persons or ascribe to
m evil motives, though it will often have occasion to fight their
ons and opinions, always, of course, in a chivalrous spirit. . . .

The heart of the Fellowship consists of the world's Great
neers, those great men and women, of all races, nations, creeds,
o have lived and striven and suffered in the world's service, who
e plunged into the forests of ignorance, prejudice, superstition,
have hewn through them a pathway for the world to tread. The
llowship stands, therefore, for the recognition and reverence of
eatness, wherever and in whomsoever it may be found; and to
end the Fellowship will organise periodical commemorations of
lives of the Great, on the principle that the "lives of great men
remind us we can make our lives sublime". The world needs
eatness to-day as never it needed it before, greatness above all in
e who lead—in priest, statesman, teacher, merchant, soldier. The
llowship hopes, through such celebrations, to familiarise the public
the essential constituents of Greatness, not merely that there
arise a desire to emulate, but even more, that as time passes
world may cease to remain under the terrible stigma of rarely, if
, acknowledging an individual's Greatness until he has passed

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away, and of more often than not persecuting him even unto death. . . .

The Fellowship of Pioneers is open to all young-hearted, generous, enthusiastic, courageous, earnest people who wholeheartedly agree with the spirit in which the Fellowship will go about its business, and who are prepared to observe its Five Points of Fellowship:

1. Comradeship
2. Sincerity
3. Courtesy
4. Courage
5. Tolerance

Every member of the Fellowship does his own pioneering, in addition to any pioneering the Fellowship may decide to undertake as a body, observing rigidly the Five Points, so that the public may know that membership of the Fellowship is a guarantee, the hall-mark, of chivalry in thought, word, and deed . . .

Declaration by Candidates for Membership

I am of the Pioneers. ¶ I have causes dear to my heart, for which I am working. ¶ I am not afraid of loneliness, nor of persecution, ridicule, hatred, misrepresentation. ¶ I will endure these joyfully, as part of the lot of the pioneer. ¶ I will meet persecution, abuse, attack, misrepresentation, wherever possible with silence and always with good-will. ¶ I will be a strenuous pioneer, and will strive rigidly to observe the Five Points of the Fellowship. ¶ I will do all in my power to give the Fellowship cause to be glad it admitted me to membership, for I will allow nothing to loosen the bond of loyal brotherhood uniting us all. ¶ I will do my best to defend my fellow-member whenever and wherever he is attacked, if I know he is sincere, without personal ambition, and that he honestly proclaims the truth as he understands it.

Should I find myself at any time unable or unwilling any more to adhere to this Declaration I will forthwith resign my membership.

Sign . . . . . .

* * *

FELLOWSHIP OF GOOD-WILL[1]

An Ideal for Australia

There is only one panacea for all the ills from which we may think that our Empire is suffering, only one way out of all the difficulties just as there is only one road to the great

[1] Lecture by Bishop Arundale to the Fellowship of Pioneers in the Adyar Hall, Sydney, May 24th, 1926.

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apotheosis of the Empire towards which I hope we are all looking, and that is the panacea of good-will. What is of vital importance for each one of us to realise is that this is not the first Empire which the world has known. There have been many Empires in the world before this one and they have all foundered on the rock of ill-will. However the ill-will may have begun it has grown and grown until it permeated all the various classes and so riddled the Empire with its malefi-cent influence that the Empire had to be destroyed. If you look through the history of the world and endeavour to under-stand the reason why Empires have fallen you will see that it has always been through ill-will. Rome, Greece, Persia, Egypt—they have all broken to pieces in exactly the same way, and yet every one of them has had the great ideals that we have to-day. Every one of them has had at one time or another the great hopes that we have to-day. For example, when one thinks of the Greek Empire, the Greek city Empire as it was, one remembers the great oath that every young Greek citizen of mature age took formally when he assumed his citizenship:

"We will never bring disgrace to this our City by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will fight for the ideals and sacred things of the City, both alone and with many; we will revere and obey the City's laws and do our best to incite a like respect and reverence in those above us who are prone to annul or set them at naught; we will strive unceasingly to quicken the public's sense of civic duty; thus in all these ways we will transmit this City, not only less but greater, better, and more beautiful than when transmitted to us."

Now in that obligation which every citizen took you have the idea of the ennobling of the state by the transmission of the trust, greater in beauty, in strength and in power than it was before.

Another picture comes before me of the address, so little known, of the great teacher Pythagoras when

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he was in Sicily addressing the people of Naxos close to Taormina:

"Listen, my children, to what the State should be to the good Citizen. It is more than father or mother, it is more than husband or wife, it is more than child or friend. The State is the father and mother of all, is the wife of the husband, and the husband of the wife. The family is good, and the good is the joy of the man in the wife and in son. But greater is the State, which is the Protector of all, without which the home would be ravaged and destroyed. Dear to the good man is the woman who bore him, dear the honour of the wife, whose children cling to his knees; but dearer should be the honour of the State, that keeps safe the wife and child. It is the State from which comes all that makes your life prosperous, and gives you beauty and safety. Within the State are built up the Arts, which make the difference between the barbarian and the man. If the brave man dies gladly for the hearthstone, far more gladly should he die for the State."

Now that is a very magnificent idea, but one realises at once that it is for us much more an ideal than a reality. I suppose there are very few in the Empire who feel always to the State as if it were father and mother combined. There are very, very few, except in times of emergency, who can consistently love their State with a more passionate love than they can have for their friends or the members of their family. Is there any one here who so loves Australia, more even than he loves his family? Some might say it is not reasonable or right to expect it. And yet one could conceive of the State some day becoming so worthy of love that it would become as a larger family, with the result that the deepest joy would be to serve the State far more than to gain personal advantage for one's self. We shall not be loving our family less, but more, for becoming capable of the larger love for the large family. One can realise this to be a great ideal for a great Empire like our own. It is not that we may have personal satisfactions. It is not that we may think our Empire is God's own country and that other countries belong less to Him than

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our Empire belongs to Him. It is that practising Brotherhood in this smaller area we may practise it to the world as a whole. Our first duty then to the Empire is to realise our duty to our own unit, to Australia first and foremost. What place has she in the Empire? What place has Australia to fulfil? Let us direct our energies less for personal advantage than for the advantage of the State to which we belong. Let us make Australia a great example of Brotherhood to the whole world. Let us not forget to realise the great importance of our Empire citizenship—Australia on a larger scale. If we can realise Brotherhood in Australia then we can begin to make it a reality in the Empire to which we belong. But we must remember clearly that we cannot live in terms of the larger until we begin to live strenuously in terms of the smaller. We must begin with Australia and concentrate our energies in Australia to make her a living brotherhood. And so little by little this great Empire may be saved from sharing the fate of other Empires, little by little we may be able to strengthen Brotherhood and so avoid the pitfalls into which other Empires fell. Never mind what other people are doing, whether they are doing their duty or not. Never mind if our example is laughed at or ridiculed. What do those things matter? What matters is that each one of us who loves his country should be a great well of good-will ever flowing outward, so that whatever happens we stand—each one of us alone, it may be solidly and with ever increasing purpose for good-will.

I think that is the note we ought to strike to-day. I should like to see throughout the Empire a great Fellowship of good-will including all who are willing to make good-will the dominant note of our lives. If each of us would make a glad promise that he will be a great outwelling force of good-will, then the Empire would be saved. Ill-will between one political party and another; ill-will in the industries; ill-will in religion—in how many

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places ill-will rules. It is, of course, impossible to avoid diversity. Diversity is itself valuable. Diversity gives strength. Diversity can give a freedom that makes for progress. But have the right and the duty to fight against all that savours of ill-will. Unity amidst diversity. We ought to boycott ill-will. We ought not to take any newspapers that publish ill-will. We ought to abolish ill-will by standing apart from it. That is the negative side. The positive side is to increase the stream of good-will which will some day end by drowning ill-will. If we can send out good-will all the time it will make an enormous difference. So let us imagine ourselves a little Fellowship of Good-will. Let it be a Fellowship in which each one of us realises that he must think no ill of others, he must feel no ill to others, he must speak and act no ill to others. There is never any necessity to do it. Every one has on the whole good motives for what he believes, for what he thinks, for what he does. We judge very hastily. We come to conclusions very quickly. But we do expect the utmost charity to be shown towards ourselves. The most charitable conclusions must be placed on our speech and acts. But what is due to us is due to all. Let us make up our minds that our little contribution to the prosperity of this continent, this trust committed to us by God, shall be a contribution of ever increasing, ever growing and never diminishing good-will. If we find ourselves lapsing, if the old habits of ill-will begin to gain the ascendancy, it does not matter. We cannot expect to be perfect all at once. I feel a new impulse on such a day as this, a new strength, a new power to make myself more kindly than perhaps I have been able to make myself so far. Let us consecrate this Day of Empire by resolving that good-will shall be our watchword, our act of gratitude to the Empire for the Peace and Protection and Dignity she affords us. This is the best way of commemorating Empire Day—by

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giving something to help. Let us be brethren of good-will at all times and in all places, towards all.

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Death of Mlle. Seculici

A correspondent writes:

The death of Bucura Dumbrava (Mlle. Fanny Seculici) who was well known in Roumania as the author of historical romances, at the age of 57, will be a blow to her large circle of friends and still larger circle of readers. She was returning from a visit to Adyar, India, full of enthusiasm as a result of a first contact with the art and philosophy of that ancient land, hoping to share her delight with her Roumanian friends, and no doubt her literary work would have developed in new directions. But she fell suddenly ill on board the SS. *Aquileia* and died at the British Hospital in Port Said on January 30. Bucura Dumbrava as a young girl came under the kindly notice of the late Queen Elizabeth of Roumania (Carmen Sylva), by whose encouragement she wrote several historical romances which give a very vivid picture of the struggles of the Roumanian people for freedom from Turkish and Greek oppression. The Queen herself wrote a preface to her two most important books, *The Haiduk* and *The Pandur*. Bucura Dumbrava was an enthusiastic tourist and climber, and loved to walk with her friends among the pine-clad hills of her country home at Sinaia. She was an ardent advocate for a united Europe, in which there would be fraternal good-will among its peoples, "free interchange of commodities, no customs barriers, and no passports".

Her house at Bucarest was thrown open to all students of the deeper problems of life. From time to time she addressed public meetings in Bucarest, trying to arouse interest in broad, constructive lines of thought on religion and sociology.

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"One of the most beautiful souls," writes a New Zealand member, "in all our Section has been called away to well-earned rest—Miss Nora Louise Royds. Through some thirty years she bore unflinchingly a weight of physical suffering such as might well have seemed to free her from all service other than submission. She did not think so, but to a wonderful cheerfulness and brightness and infectious humour ever playing upon those about her, added wide service through her pen, private and public, such as brought her into touch with all sorts and conditions of her fellows, from the highly cultured leaders to the flotsam and jetsam of our social system, some of whom mourn her as a loved and loving sister. Miss Royds was, I believe, the introducer of the Round Table movement to New Zealand, many years ago—a signal piece of service to the Theosophical cause; and if she had a preference as to fields of work, perhaps the young folks and the children had her chief love. She was the adored 'Auntie' of many a niece and nephew, a fount of inspiration to their unconscious lives." We reprint from *Theosophy in New Zealand* the following tribute to Miss Royds written by Marsyas.

Pain was her portion—more, and still more pain,
Depth yawning beyond fathomed depth anew;
Yet could extreme of torture not subdue
That bright, indomitable spirit, chain
That eager, seeking intellect, or stain
That heart's white selflessness; so utter true
Was she to Him she served, so clearly through
Earth's clash her ear caught His exultant strain.

And now the secret of the long, hard way
Is hers, the tenderness that smote she knows;
Sweet is her soul with laughter, as clear day
Breaks on Earth's gloom, and all about her flows
Its radiance, and afar, beyond the gray
Of Time's cold mists, the Final Glory glows.

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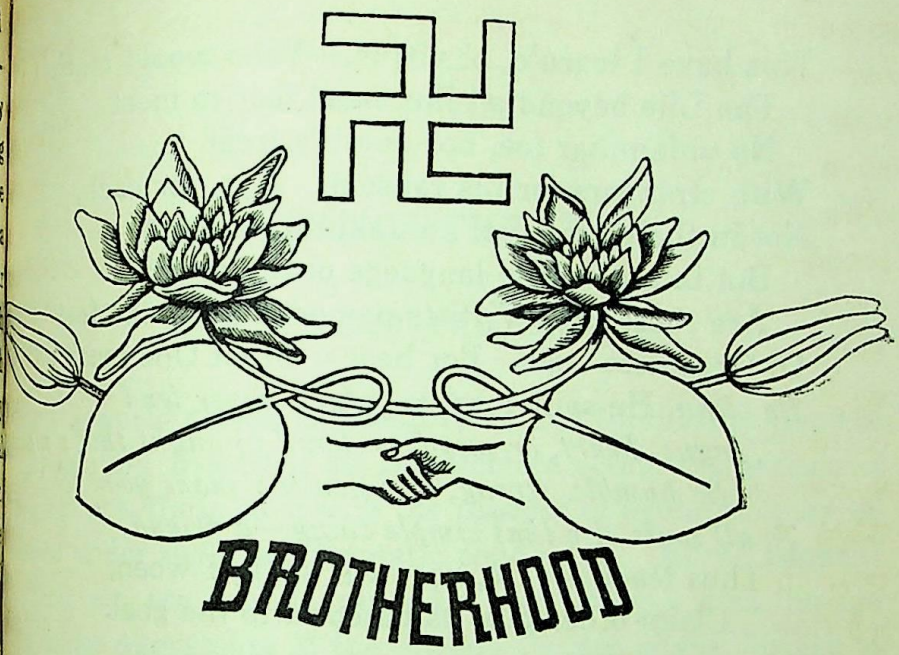

THREE LESSONS

By E. A. WODEHOUSE

I

THIS have I learn'd, of Love.—Love doth not blur
The Soul's clear windows with suffuséd light.
Nay, keen and clean it is—of eagle sight,
Swift to detect, to counsel and deter.
Love was not made to melt or yearn, or slur
The sharp-edg'd speech of Truth; no Sybarite
Of soft affects, too timorous to invite
Anger or scorn to be its messenger.
No, 'tis the proffer'd hand of man to man;
Valour's high password; great endeavour's friend;
The waken'd God, that calls to God conceal'd;
Stern champion in life's fight. And what Love can,
That will Love do, a Giant, till the end—
Toil, suffer, stagger, bleed—but never yield.

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II

This have I learn'd, of virtue.—Who would reach
The Life beyond all life, need fear to meet
No unfamiliar foe, nor dumbly treat
With strangers for his ransom. Aye, for each,
Not in the glossary of an unknown speech,
But in the simple language of the street
Are those high Virtues named, that to the feet
Of Greatness lead. For hear a Great One teach:
Be clean, He saith; *be truthful*; *never lend*
Tongue, heart, or mind, or hand to aught that's mean;
Be humble, strong, and gentle; *make your soul*
To all souls else that simple thing—a friend.
Thus teacheth He, nor ever shall, I ween,
Claim other due, as passport to the goal.

III

This have I learn'd, of Life.—It is a thing
Neither to value fondly nor despise;
Rather, to live, as one that seeks a prize
And, having won, forgets his triumphing.
To it each eager, shaping soul must bring
All passion for all beauty—eyes, hands, heart
Finding naught well, that is not best;—then part
Lightly, content with much endeavouring.
Even so the poet, labouring to distil
The very soul from fancies rare and high,
Strives with his niggard theme, and groans and fre
Seeking a grace ineffable—until
Sudden, 'tis done!—then heaves a little sigh,
Blots the wet page and, having writ, forgets.

E. A. Wodeho

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THE SIGNS OF THE TIMES

By WELLER VAN HOOK

ONCE a world period is inaugurated and the vast scheme of evolution has been set in objective action the periods of transition are those in which the process of evolution may be observed under the most dramatic conditions. At the moment in which we are living, transition is in process from the age of the major expression of the Second Person of the Trinity of our Logos to that of the Third Person. From the period of the Creator to that of the Geometriser upon the Trestle Board, we passed long ago and now we are moving into the third period of the world's life, to the age of realisation, of the building of the temple in external form. It is the time of the testing of all that has gone before, of the trying of the value of the work of the Gods who, with the Logos, cast the scheme into matter; and it is equally the age in which will be tested the effectiveness of the labours performed by the divinities of the Second Person, the teachers of men, of the angels and of the other evolving beings of our system. The agents of the Third Person now will try what degree of perfection may be attained in actual material realisation of all the great plans and hopes of men and gods! The use of this mighty harvest of the world period lies in the setting of values upon the whole scheme of the earthly labours of the gods and the creatures of the world! So we view the period and the time to come with enthusiasm, with hope and with confidence.

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With some acquaintance with the great plan which is being wrought out, recognising how the new conditions must arise out of the old ones, the old and the new regimes working together and interacting somewhat harmoniously, we are able to observe the signs of the times with greater insight and interest.

Could a world have had a more violent shock than that which ours has suffered in the great world war, just past, to rouse it into inquiry, into reading the signs of the times? So many cherished notions of men have been upset; the old ways of humanity have been rudely battered. What are the new ways? And are men to be held accountable in modified or in new ways?

All must admit that the idea of world unity, certainly the notion of the necessity for a federation of the leading European nations was burnt into all men's hearts by the necessity of their joining together to prevent the loss of the hard earned principles of our civilisation which was threatened by the re-established military selfishness of baronial times with its accepted idea that he who takes, shall have and he who holds, shall keep.

No God-fearing man could live through that period without often observing the hand of Providence in the strange happenings of the time. And it could be seen that the outcome of the war was intrinsically of a remarkably balanced character. Even America was drawn into the conflict. The vast body of the allies was not permitted to attain a spectacular closing of the war in a march of the victors into Berlin, although Berlin once strode into Paris and even into the palaces of the ancient rulers of France with desecration. Britain, with her dominance of the seas, gained no new glories of the deep. And Germany was not at the last moment smothered in military humiliation.

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Could men not see that such a termination of the war was *given* to the allies, not wholly wrested by them from the enemy? And who did not feel the thought beating at his brain that this was the very time for the nations leading the world's ordered progress to exhibit that clemency which the great Law demands in words used by the Lord Buddha, "Hatred ceaseth not by hatred; hatred ceaseth by love!"

Yet, with fair words and fine promises and, with or without justice, Germany was loaded with enormous debts, while her colonial lands, enormous and of immeasurable value for the future, were generously divided among the conquerors, England especially being enriched, and France obtaining her share! With Russia ruined by revolution and her Czar, her nobility and her men of intellect murdered by the new assassin rulers who still usurp the age-old authority of the emperors, it has been easy for Britain to reassert her full control in India and to appropriate or bargain for vast lands, rich governments and most valuable oil-fields in Asia, relegating to France less promising spoils.

And, worst of all, though harping upon the desirability of enforcing the universal lesson of protecting the small nations of the world, these shrewd victors stripped Austria of her territorial relics of empire nor hesitated to divide her territory so that her economic unity is destroyed. Moreover, heinous offence against justice and chivalry, they similarly dismembered Hungary, for a thousand years their willing defender against those Asiatic hordes which from prehistoric times had frequently overrun and despoiled all Europe. This left her people helpless, and, in great measure, exposed to the taunts and threats of her hereditary opponents. These acts of England and France have left an insuperable karma incurring immediate reversal of many plans that were heretofore in action, and visibly, palpably so. The signs of the times—are they for wily Britain that feels she must maintain at all costs

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her world supremacy given by Providence, placating her subordinate war-worn allies with minor cuts of the bodies of Europe, Asia and Africa? Are the conditions favourable at the moment for the desired federation of European nations based on somewhat altruistic ideals?

The attitude of the United States of America toward the problem of her entry into the League of Nations and the World Court must be considered from points of view all her own.

George Washington laid down many principles for the guidance of America in the management of her affairs especially as to her foreign relations. To serve her highest interests it is necessary that she shall have freedom from small entanglements in foreign politics. Moreover, her service in aid of European causes can be effective only when the nations of that continent begin seriously to help themselves by uniting and, in at least an incipient or tentative way considering together their common problem of maintaining harmony. Certainly now, since the great war, European nations must overlook those smaller differences between them the like of which Julius Cæsar long ago noted as distinguishing the provinces of Gaul, the differences of language, laws and customs. With our modern intercommunication and our manifold opportunities to rub elbows with one another, surely it is time that the word "foreigner" should lose its sting. The extension of education to the humblest, in theory at least, and the decay of the ancient powers of superstition and childish subservience should make relatively easy a federation of European nations. No other possibility of avoiding regularly recurring wars can be imagined. And no power outside Europe can police Europe; that would be militarily impossible. It is highly absurd now to expect much of America of which twenty years ago nothing was expected. The proximate hope for the world's peace lies frankly, patently, in a strong parliament of all European states, not leaning on remote nations

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empowered to preserve order under a just system of legislation and judiciary, modelled somewhat upon that scheme given to America by Providence long ago and, since then, strengthened in practice by the establishment of convention, precedent and the accumulated force of studied practice. Even tortured America had to decide in the sixties of the last century, through the bitter war between her Northern and Southern states that the sovereignty of her units must be secondary to the common unity, secession impossible. Europe eventually needs to go that far; it must finally be recognised by her peoples that legal unity, not warfare, is life for her. Without such united action periodical slaughter and the recurring crippling of her civilisation must go on. They must maintain harmony among themselves as America maintains it among her own sovereign states. Until America's example has been accepted Leagues and Courts are of inconclusive value. To be sure the League of Nations and the Hague Court tend to join the European countries. But this is far from being what might be termed a union, or a federation. The need for such an association among European lands can be seen to be of primary importance.

The present status of Europe is in many respects almost mediæval. Intercommunication is possible but difficult. The exchange of goods is effected only at a cruel cost. The masses are not only imperfectly educated but, separated in national groups, they are taught to distrust each other, perpetually preparing for war instead of studying a new basis of understanding and of happy interchange of commodities, knowledge, views and greetings.

To what lands shall those egos be sent for incarnation which have earned the right to be in the fore-front of human progress? Will they not go to aid the lands, with their brilliant karma, that have proved their powers of leadership or at least of reading aright the signs of the times? European

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lands have proved themselves, in many respects, unsuited to bear forward the banners of the new era. The first of all requirements for pre-eminence among nations is obviously that inklings of the fundamental confraternity of men shall be accepted in practice.

This fact cannot be overlooked. For France *liberty, equality* and *fraternity* were the watchwords of the people *en masse* during several decades, more than a century ago. The mighty Masonic movement, with all its weight of ancient good karma, meeting and greeting once more those men who in earlier lives, had wrought in its mysteries and shared in its theory and practice of confraternity, has been revivified by members of the Great White Lodge who have given Themselves unstintedly and continuously for centuries to this cause. Yet in Europe the efforts put forth for Masonry seem not to have been seriously accepted and applied.

But in America it was Masonry that Washington used to bind, to colour, to sustain his associates during the long critical period of the union's founding and stabilising. To-day in America Masons, to the number of much more than two millions, diffuse in theory and in practice the teaching and the substance of this doctrine of brotherhood among the people. The new era, the new peoples, the new races are *under the necessity of the plan of God* to learn this lesson. It is not less than obligatory that the notion of co-operation, of team-work, of common cause shall replace that of grabbing, of selfish motive and practice and of repression.

This doctrine of fraternalism must extend back to the past and forward to the future. We owe a tremendous debt to past history, to our forefathers who made it and are not dead but may yet be reached by our gratitude and our feeling of confraternity; we bear obligations to posterity which should not be burdened with the debts we incurred in our labours of construction or in our wars. Free, untrammelled

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as far as possible, they should receive from us our heritage of goods, of principles, of the reverence for God and for His Providence.

Without the somewhat developed idea of a common good, of the fraternal division and sharing of the gifts and the opportunities of Providence, the development and the investment and storing of national treasure cannot properly proceed. The greatness of nations is properly erected to the glory of God, not builded for the glory of the dynasties of kings or even of republics. And, constructed in this way, the majesty of nations prepares them for and sustains them in their discharge of their duty to all those who must learn by participating and sharing in the common accumulation and glory. And the future is to be much concerned with building to the glory of God.

Nothing can transcend the value of the underlying feeling of confraternity in nations to bring all concerned to stand on common ground with common footing. It is not so much the loss of the international balance of intuition and conscience which led to the great war that contradicts and nullifies the attitude of confraternity so painstakingly taught and exemplified to the European countries. Far more it is the ruthless treatment of the nations, caught after the war at supreme diplomatic and military disadvantage, by the principal allies with power vested in them through their possession of millions of victorious veterans. The new regime has paralysed or rendered tributary or subsidiary Germany, Austria, Hungary, Poland and the Balkan lands, while unfortunate Russia is floundering in her own way. Almost all of east-central and eastern Europe together with all of northern Asia from the Urals to the Japan Sea and all of south western Asia from Constantinople to India are well-nigh helpless. Indeed, England and, quite secondarily and halfingly France, control or hold in diplomatic leash or direct

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subjection *much of Europe, Asia, Africa and Australia* not to mention their possessions, old and new, in the islands of the seas and in North and South America. Their grip upon India, Farther India and lower China is only tightened.

What nation in the whole world can stand strongly against these powers in sentiment or in material force? America alone can be named as having the power to breathe freely in their presence except as they smile. Yet the world seems scarcely to realise this consequence of the war accomplished under its eyes at the very moment that we were assured that all nations, even minor ones, should be safe-guarded in their sovereignty and in their material rights.

Can we wonder that American statesmen feel the propriety of our holding aloof from entanglements that in some degree might bind us to such a mass of uncertainties? America wishes no new territories; there are many Americans who would willingly see our land free of the responsibility of the Philippine Islands. We have not the remotest longing to share the spoils of Africa, of Asia or of island empires. America has been successfully drilled by her spiritual leaders since her birth as a nation to hold as one of her most glorious ideals the aiding of other peoples to become as she is. We have tried to teach the Philippinos so that they may become capable of self-government. We do not wish to despoil or exploit the purchased Virgin Islands or Cuba, released from the mistaken governmental activities of Spain. We have poured treasure into these lands to teach the arts and the philosophy of civilisation to all their people.

He who would read the signs of the times must regard America carefully, thoughtfully, with a gaze that shall include the centuries of the past and those of the future. And he must set aside the smaller view-point of historians and economists, to take up that of the divine wisdom that shall be tempered with some inkling of the intent of Providence

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to shape the evolving world to fit the requirements of the Logos.

Does it not seem that, beyond all the loathsome self-seeking of the past decade, we can see but a temporary cessation of open warfare among the leading world-nations during the period of the Great Teacher's Coming, while we are awaiting elsewhere the demonstration of the true solution of the world's huge problem? This solution of humanity's great problem, is that of a world order based upon the notion of a *fraternalistic federation among the nations. And the signs of the age plainly taught this to humanity by the Masters of the Wisdom, who set up the American Federation as an example, built out of hand and brooking no failure?* The Coming of the World Teacher will occur; but it cannot be what it would have been if Britain had not failed to grasp the unparalleled opportunity she had at the supreme moment of the world-war termination. Her duty at that time was to break utterly with traditional war settlements and to give the civilised nations of the world the demand that they should respect, as Woodrow Wilson set forth in inspired words, the many smaller nations of the world, helpless after the devastating labours of the war and pleading for justice and a fair measure of fraternal spirit in those adjustments which would assure them of their privilege of carrying out the schemes of the Manu for the ordering of the lives, the movements and the kaleidoscopic evolution of the peoples and races of the earth, especially of Europe. *To-day the progress of some of these nations is blocked for many decades or centuries, until new plans and modified adjustments can be made.*

America must press forward and take a new place in the world's life not ordained for her before, except provisionally, as a land second to the leading national body.

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A study of the march of human history during the past centuries must convince every observer that the greatest sign of the times has been the establishment of the American nation upon the Western Hemisphere. America has been presented to the world to teach many plain and definite lessons which humanity should have seen and heeded.

It will be recalled that the Western Hemisphere has been administered from the spiritual side as an extension of Europe from which the Lord of the Cultural System has sent forth to it His influence and power. Now, we may add, within a very brief period, a few months, the vast spiritual activities which He has long maintained, with and through His Brother and Co-worker, over the Americas have been extended across Behring's Straits into a part of Asia. In other words, Siberia, a well-integrated portion of Russia, has come within the sphere of this mighty occult activity which unseen and but slightly felt by men, finally determines the fate and the destiny of the nations and the peoples which come under its influence. Moreover by request of the Great Adepts leading ancient China, that land has been included with Siberia under the same streams of influence daily and almost hourly sweeping over America.

These portentous facts, accepted by those who wish to read the inner meaning of the signs of the times, give hints and clues for the unravelling of the future which we will not further dwell upon at this time. Our civilisation, built by the labours of the Lord of the Cultural System and His Adept associates for many centuries, has been offered to fourth-root race Asia in many ways. Only Japan has adequately accepted it; but her acceptance has been left-handed. And now new ways must be used to disseminate our civilisation through Asia.

New leaders among nations and peoples must be found; some of the world's spiritual centres, lines of progress and

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tural strain must be shifted and distributed anew. New ignments of national relations must be found, established and intained, and new destinies for racial groups must be shioned. Once more, Westward the Star of Empire takes Way—to the East!

And we see here again the strange, fateful joining of the at H. P. B., guarding the destinies of the Russian peoples, th those leaders of the Cultural System with whom He has oured so happily and so harmoniously before. One cannot bt that all the influences which that great personage wields the spiritual and material worlds will sooner or later be ught into a united and common alignment in this mighty se with other influences studied heretofore.

Weller Van Hook

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WOMAN'S PLACE IN POLITICS

By W. J. HEYTING

WOMEN have fought desperately hard for their longed-for freedom, and they have got it in most civilized countries, at least they have it as much as the men. In America, in these respects the most progressive country in the world, women are as free as men, if not freer, and the result on the credit side has been a far truer and more real chivalry in the attitude of men towards them, than exists in the older countries—a chivalry that is not buried in words merely but in genuine, spontaneous feeling and action; while on the debit side it has all too often meant a restless discontent, disappointment, and worst of all, an almost cynical sporting with the most sacred things in life upon which the whole of the welfare of future generations depends, and a refusal to bear the responsibility and play the game of carrying on the infinite and romantic vastness of organic evolution towards a nobler race. As evidence of this we need but observe that the birth-rate even among farm women—usually one of the most prolific class of people in any community—has declined by half in America, during the last fifty years.

Women are restless and disappointed, because they have discovered that freedom, once obtained, is not what it seemed from afar. They are cynical because they have not yet discovered what their peculiar use of this supposed freedom must be, what they can now contribute to the welfare of humanity which is peculiarly theirs, and which men could never give

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this is not only true of America, it is true of most countries here women have fought so hard for freedom, but it is, perhaps, more obvious in America because the American women are in this respect considerably in advance of the women of other countries.

It is becoming more and more woman's ambition to throw herself with tireless energy into the arena of politics. Everywhere women feel that they must have a share in the government of their country. They feel equal to the task, and not having attempted it, suspect that they can steer the ship of state better than men, of whom they have grown somewhat impatient. More and more women are entering parliament, prepared to argue on taxation, free-trade or protection, on economic regulation by the State, on diplomatic policies; to draft laws and legislate, to do everything that men have been endeavouring, with more or less success, to do all these centuries of civilisation. In America, women can not only become lawyers but State Judges. As yet the Federal benches are not open to them, but, if for no other reason than because they is denied to them, they will undoubtedly seek those offices before long, unless by that time they have realised that while they merely endeavour to imitate men in their spheres of activity, their supposed freedom in being able to hold these positions will be nothing but a burden. Their restlessness is perhaps the most hopeful sign of the times, for it shows that they are already beginning to discover this.

None can deny that men have constantly mismanaged these affairs, that they have probably made more blunders than successful moves although on the whole, and thanks to the inevitable drift of the whole world towards a continuously better state, a tendency that is beyond and above the powers of man to control and which we generally refer to as evolution, civilisation has not gone backwards but forwards. None can deny that there is good cause to be impatient with

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them, to feel that they have not done what they might, that they have failed and are not worthy of the confidence and trust which every woman instinctively places in man. We all admit that man might have done a great deal better, but the reason why he has not, is not so much due to active mistakes as to passive ones, mistakes due to his inability to see or deal with very crucial facts. Man has in politics been dealing with the same problem for centuries. Their essential character has not changed, the only difference between then is that they were less involved and not so far-reaching their effects some centuries ago.

Are women, now that they have come into politics, do the same old things that men have been doing along, to deal with problems in exactly the same way are they going to succeed so very much better than men in their solution of taxation and what not; are they going to bring a Utopia on earth by doing nothing more than men have done unsuccessfully? Have they no new contribution to make, have they nothing to give to the body politic which is peculiarly and undeniably theirs by right of their womanhood, something that men cannot contribute so effectively?

It seems to me that unless women can contribute to the solution of political problems something which is their own, a way of handling them which is denied to men, we must expect no sudden nor unusual improvement in the world. I frankly do not think it likely that women can solve the problems of civilisation any better than men, merely by imitating their methods. I do not say that they will do worse, but I doubt whether they will do any better. If they can do nothing more it would be a sheer waste of their time. So far however this is all that women have done, and little wonder they are restless and disillusioned. They have however a great and geniune contribution to make, a contribution which —whether they might have or not—men have never made.

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In men's politics some most vital facts have so far always been overlooked, no attention has ever been paid to them and yet they are the very pivot of civilisation and progress. The whole of their politics is designed, apart from corruption, as their politics must be, for the bettering of humanity, for its progress; yet underlying all they do with the noblest intentions and highest ideals are factors to which nobody has paid any attention, factors far more potent than the regulation of economics, taxation, doles, charities, the solution of the unemployment problem, the abolition of war and what not. All these are but the results of something; a common cause which totally escapes them.

Men for the most part have forgotten that their theories should be applied not to a system superimposed upon men, but in the ultimate analysis to men and women themselves, to living human beings; this is a very different proposition. It does not seem to have dawned upon them that the only effective way of changing civilisation for better or worse is by changing men and women, themselves the substance and creators of civilisation; by changing them physically, mentally, and morally. Civilisation is not a formula, a thing, it is nothing but living human beings. Change them and civilisation will be altered. All political and social reforms so far have changed systems, have changed the conditions under which we live, but have in no way changed men except incidentally and very indirectly. They were never designed to change human beings who have become a mere abstraction, a compendium to a theory. So man has legislated an intricate net-work of laws, has invented ingenious systems against this or that, yet in spite of all his efforts, what do we see?

That pauperism, insanity and worthlessness are rapidly increasing out of proportion to the increase of population in most civilised countries:

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That the indigent and mentally and morally worthless have from two to three times as many children, also mentally and morally worthless, than the able and noble, than the best men and women of civilisation :

That this means that the worthless are increasing from two to three times as fast in numbers as the able, and that unless they get killed off in equally greater proportions, this can only mean a civilisation of imbeciles and moral delinquents which is no civilisation at all :

That an immense proportion of all the vast sums of public money (in some states of America, one fourth to one third of all the tax money) goes directly to support the defectives, and so encouraging them to breed still more paupers, imbeciles, and potential criminals to fill our jails which again require public money to support them :

That all the millions which have been spent on education and attempting to elevate the worthless, the lowest strata of civilisation, can do absolutely nothing to elevate the next generation born in such strata, except in very rare cases, and that such money has therefore been spent only on very temporary benefits :

That biologists have proven time and again that if one fourth or one fifth of the immense sums spent on the cleaning up of slums, the improvement of living conditions and sanitation, the killing out of disease microbes, etc., and improving environment generally were spent on improving the race by gradually weeding out and segregating the paupers, imbeciles, epileptics, neurotics, etc., civilisation would have progressed further with greater human welfare and less suffering :

That with our noble sentimentality of indiscriminate charities and doles, while ameliorating the sufferings of some individual persons we are measurably jeopardising the welfare of the whole race and increasing the percentage of social worthlessness for the next generation ;

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That the spreading in civilisation of a knowledge of birth-control, instead of checking the birth-rate among the lower, worthless strata, to whom, being ignorant and illiterate, the knowledge does not come, it is checking the birth-rate—already too low—among the more intelligent assets to the social order:

That a country like Australia with its enormous opportunities for all, its vast open spaces, its large stretches of very fertile soil, its favourable climate and its unimaginable potential wealth has yet, in proportion to its population the largest slums in the world in Sydney.

All the above listed facts—and there are innumerable others—show that whatever statesmen have been doing so far, whether this measure is passed or not passed, whether that law is repealed or not, simply makes no (or very little) difference to civilisation. They have not as yet fathomed the problem, and therefore legislation is blindly groping. They have not yet discovered that there is a common factor underlying all these various and apparently contradictory effects. The factor is men and women.

The same thing is true of our attitude to war. War is a biological thing, and the sooner statesmen can get that fact into their heads the better. In hard times, as during strikes and war, more babies are born than during easy times when people are prosperous and nations at peace. This seems surprising, but it is a fact. During a war the strata of civilisation most likely to have a hard time are the lower, unintelligent and poor (on the whole poverty and lack of intelligence go hand in hand). These therefore are the people among whom the birth-rate will increase enormously while the upper strata are not much affected, so overrunning the world with great numbers of equally unintelligent and likely to be equally poor, for, biologically speaking, nothing is more true than that we do not gather figs from thistles; and these

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are the very people who, if they do not cause, will precipitate a next war, and so it goes on and on.

We may well ask what is the solution to all this. The answer can be but one and it rings out clearly; to improve the human race, to change the mental and moral fibre of the people and to give them better and healthier bodies. How to undertake such a perplexing task? That, it seems to me, is what women, especially those in the political world, ought to be able to tell us. It is here that women, and women alone, can render humanity such an invaluable service. The method employed will be the application to the world of politics, statesmanship, government and legislation of the laws of heredity and biology, in other words—eugenics.

The greatest and noblest contribution of women to humanity, a contribution none other can make, is motherhood. To their care are vouchsafed all the future generations. They have a deep and personal interest in the humanity which still lies in the womb of the future which no man can possibly have. Now that women have entered politics, it is not peculiarly their duty—a duty than which nothing could appeal more to the highest idealism, to the noblest yearnings, dreams of womanhood—to give to the whole State, to civilisation and the body politic, the immense wealth of their long experience and the clearness of their insight into matters that so intimately concern them? This does not mean that every woman should abandon the home, the fireside, the beauty of her private life or any of those things that have always been the atmosphere wherein the noblest women have received their inspiration and grace; but that those who are able, who have perhaps already fulfilled the task of bringing up their own family, who have the strength, and who are fired with enthusiasm for a nobler race of veritable gods on earth, should, especially if they stand on the political platform, turn their heart and soul, all the power of their mind

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and the sweet wisdom of their experience, not to the very same things with which men concern themselves, but through the right kind of legislation, through the spreading of knowledge, through the education of children in matters not of sex but of biology and heredity, of idealism and a recognition which distinguishes between human beauty and fineness, and unintelligence and ugliness; through journalism and all other possible avenues, to the building of a greater and finer race, to the raising of the larger family of humanity. What ideal could appeal to womanhood more, and what could be more effective to solve those perplexing problems with which men have dealt so inadequately?

Let women ambitious of political fame study these matters, let them know something of biology, of the vast drama of heredity which has made and unmade nations, built and ruined empires; let them know something of the biological and true human significance of certain laws, a significance which has so often escaped men—as in the case of child labour legislation in England, which against all expectation caused fewer children to be born;—and finally let them apply this knowledge with all the fire of enthusiasm of which they are capable, guided by that personal love for humanity which men lack, to their political work, and it is not an idle dream; that ere long the world will verily be reformed.

How must they go about this matter? That surely is for them to discover, for them to say. A beginning might at any rate be made by segregating the mentally and morally unfit and preventing them from ever increasing the numbers of their kind, by treating potential criminals—a fact not difficult to discover—as persons suffering from a congenital disease, as patients to be segregated; by establishing birth-control clinics as has already been done in Holland, to which mature parents can come and receive expert and well considered advice from the best medical men who will judge each case

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on its merits after examination, so that a knowledge of the use of this double-edged weapon will come to the right people; by teaching children the laws of heredity and instilling into them a sane and just pride in the nobility of their ancestors, a pride which will often prevent them from poisoning the blood of future generations by an unfortunate marriage as so often happens even with the best educated of men, educated in everything except humanity; by giving the young people of both sexes in every community the opportunity of meeting each other in the highest type of social intercourse, such as a common interest in music, literature, or any form of art, or in sport, will supply; so that by slow degrees they will come to appreciate not only noble ideas but noble people and true human worth which are always so closely related; and finally by doing all that is possible through mother's-guilds or church unions, to create in homes an atmosphere of culture and refinement, than which nothing has a more ennobling effect upon the moral and mental nature of young children. Instead of the weak sentimentality, towards one or two persons staining as it does the ages yet to come, and increasing the sum of human suffering, as so often happens with indiscriminate charity; instead of a false respect for the personal freedom of persons who have no right to such freedom, let them be firm, as only women inspired by the love of a child yet to be born—a humanity to come—can be; and what could give them greater happiness, what nobler gift could they offer to civilisation than their child humanity grown healthy, pure and strong.

W. J. Heyliger

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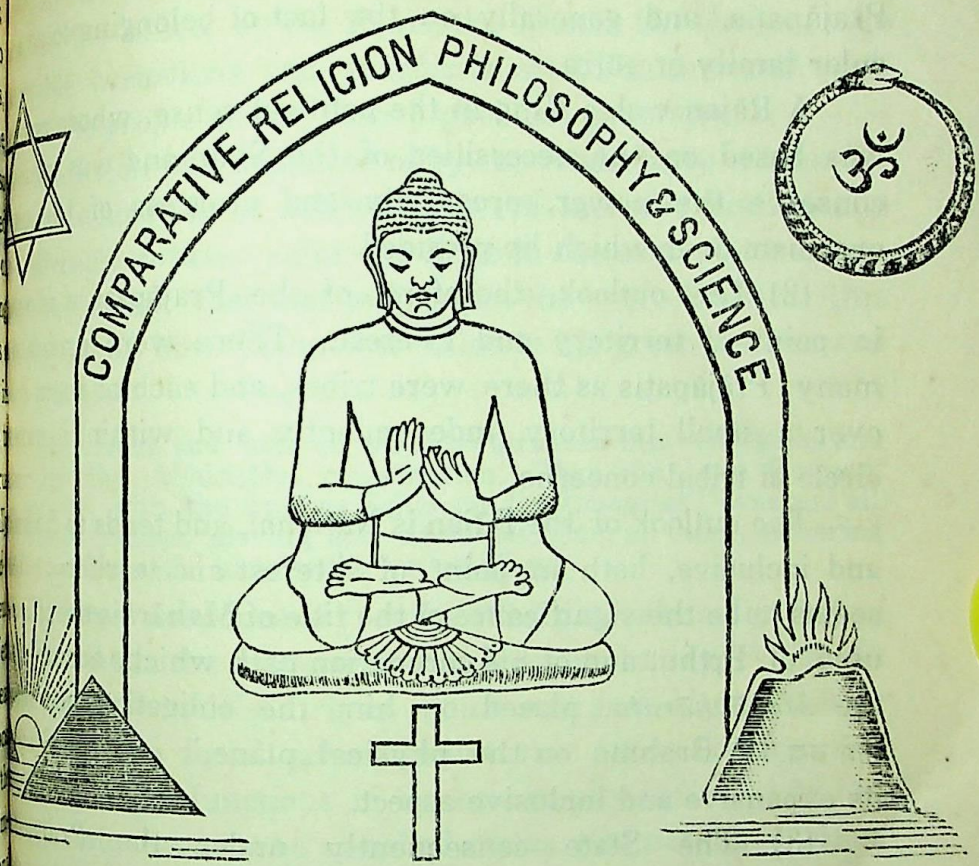

ADIRAJAH PṚṬHUH

By P. K. TELANG

(*Continued from p. 321*)

PṚTHU'S work as a King brings out the differences between the Prajāpaṭi form of monarchy and the Rājan form of it. also set the standard of ancient Āryan Kingship, and served the mirror of kingly conduct in India. We shall try to study details of it as it is described in the *Purāṇas*, setting the features of Prajāpaṭiship in contrast with those of Rājanship.

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(1) A Prajāpaṭi was a patriarch, a tribal leader, whose position was based on kinship, relationship to the older Prajāpaṭis, and generally on the fact of belonging to a particular family or gōṭra.

A Rājan was a King in the political sense, whose position was based on the necessities of the State and was meant to conserve the power, prosperity and progress of the social organism over which he presided.

(2) The outlook, therefore, of the Prajāpaṭi was tribal in point of territory and interest. There were probably as many Prājâpaṭis as there were tribes, and each of them ruled over a small territory, independently and within a narrow circle of tribal concerns.

The outlook of the Rājan is National, and tends to be broad and inclusive, both in point of interest and territory. This seems to be the significance of the title of Mahārāja specifically used of Pṛṭhu, and of his coronation oath which, according to the *Mahābhāraṭa,* placed on him the obligation of tending भौमं ब्रह्म, "Brahma on the physical plane," *i.e.*, the State in its expansive and inclusive aspect.

(3) The State consequently under the Prajāpaṭi intended to remain static and unexpansive, for the narrow and exclusive traditions of a tribe force it into a mould.

The State under the Rājan begins to be dynamic and expansive, and even aggressive. That is marked by Pṛṭhu being pointedly described as अश्वमेधसमाहर्ता "the performer of ashwamēḍha," as राजसूयाभिषिक्तानामाद्यः स वसुधाधिपः "This ruler of the Earth was the first of those consecrated by the Rājasūya." Both of these yajñas mean, as is well known, large conquests and the subjugation of neighbours. Consider also the following exploits of Pṛṭhu.

The waters stopped flowing as he marched towards the sea, and mountains broke up: there was no lowering of his banner.

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The mountains themselves made way for him.[1]

(4) The Prajāpaṭi was appointed by the Elders of the tribe to his office, by the Ṛṣhis, the Munis, the Ḍwijas, who were the custodians and guardians of the culture and traditions of the people and of their higher life generally.

The Rājan was approved of by the whole body of citizens, amongst whom, it is noticeable, were included both visible and invisible entities. For the State in the ancient view was larger in extent that that which met the eye. Consider this description of how Pṛṭhu was called to his great position and high office.

The rivers and seas on all sides attended him with gems and water for the Abhiṣhēka, consecration. Then the Lord Brahmā, his Forbear, with the Angīras Ṛṣhis and the Immortal Ḍēvas and all the created Beings, moving and unmoving, from all sides, gathering together, consecrated him, as the lord of Men.[2]

(5) It was not necessary for the Prajāpaṭi to be a Kṣhaṭriya; Aṭri and Aṅga the predecessors of Vēna and other Prajāpaṭis were certainly not Kṣhaṭriyas. This was probably because at that stage of social advancement the differentiation and specialisation of functions in the community indicated by the division into *varṇas*, the so-called castes, had not taken place.

[1] आपस्तस्तम्भिरे चास्य समुद्रमभियास्यतः ।
पर्वताश्च विशीर्यन्ते ध्वजभंगश्च नाभवत् ॥—वायु
पर्वताश्च ददुर्मार्गं । विष्णु

[2] तं नद्यश्च समुद्राश्च रत्नान्यादाय सर्वशः ।
अभिषेकाय तोयं च सर्व एवोपतस्थिरे ॥
पितामहश्च भगवान् अंगिरोभिः सहामरैः ।
स्थावराणि च भूतानि जंगमानि च सर्वशः ॥
समागम्य तदा वैन्यं अभ्यषिञ्चन् नराधिपं ।
महता राजराज्येन महाराजं महाद्युतिम् ॥
सोऽभिषिक्तो महाराजो देवैरंगिरसःसुतैः ।
आदिराजो महाराजः पृथु र्वैन्यः प्रतापवान् ॥—वायु

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The Rājan apparently was bound to be a Kṣhaṭriya. For Pṛthu from the beginning is pointedly referred to as क्षत्रियपूर्वज: "the descendant of Kṣhaṭriyas," and as प्रतापवान् "possessing warlike powers". The *Mahābhāraṭa* addresses him, through the mouths of his people, as सम्राडसि क्षत्रियोऽसि राजा गोप्ता पितासि न "Thou art Overlord, thou art Kṣhaṭriya, thou art King, thou art our Protector and Father."

(6) In the case of the Prajāpaṭi, प्रजापालन "the tending of the people," was, vaguely and in general terms, understood to be the business of the ruler. Vēna is told by the Ṛṣhis पालयिष्ये प्रजाश्चेति त्वया पूर्वं प्रतिश्रुतम् ।—वायु । राजाहं पालयिष्यामीति ते सम्म कृत: ।—पद्म । You undertook at the start: I shall protect the people. You gave the undertaking: I shall protect the people. This presumably did not create a binding, and had not the force of an oath, for which the words are different, as we shall presently see.

In the case of the Rājan, प्रजारञ्जन "keeping the subjects pleased and satisfied," was a definite oath and contract entered into by the ruler. Indeed, the word Rājan is said to be derived from रञ्ज्, "to keep pleased". राजा प्रकृतिरञ्जनात् राजा प्रजारञ्जनलब्धवर्ण: । Rājan is on account of keeping the people pleased: Rājan gets his title from the pleasing of the people. The point is well brought out in Vasiṣhtha's message to Shrī Rāmachanḍra at the very start of his reign, which in the words of Bhavabhūṭi was:

"Beset on keeping your people pleased, in acting according to their wishes: the glory you get in that way is your greatest asset:[1]"

Shrī Rāmachanḍra's reply is also instructive; in the words of the same poet, he promised:

"Friendship, compassion, happiness, nay Jānakī herself, I would give up, to please my people, without any

[1] युक्त: प्रजानामनुरंजने स्यास्तस्माद् यशो यत् परमं धनं व: ॥

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regret.[1]" About Pṛthu too, it is stated in the *Vāyu Purāṇa:* He kept his people pleased, therefore, on account of that pleasing, was his title Rājan.[2] The *Mahābhāraṭa* says that the Ṛṣhis said to him at his coronation:

प्रतिज्ञामधिरोहस्व मनसा कर्मणा गिरा ।
पालयिष्याम्यहं भौमं ब्रह्म इत्येव चासकृत् ॥

Engage thyself (irrevocably, and at thy peril like a rider on his horse), by a binding pledge, an oath, in thought, word and deed, to protect this Brahman on the physical plane.

(7) The main concern of the Prajāpaṭi was with security, safety and order, and he was placed in office for the maintenance of these things mainly. Vēna was called to power for this purpose.

Anarchy prevailed, thieves and robbers and marauders raised trouble in the land and harassed the people: it was to avoid that danger that Vēna was made ruler.[3]

The Ṛṣhis had प्रजाक्षेम, "the security and comfort of the people," in view in the selection of Prajāpaṭis, as the *Padma Purāṇa* says. And the Prajāpaṭis seem to have performed their task well, at least Vēna did, for the *Bhāgavaṭa Purāṇa* tells us that while he ruled निलिल्युर्दस्यवः, and that he तस्करुजः पर्यटन् रथमास्थाय कम्पयन्निव रोदसी ।

Robbers went into hiding; . . . he kept the whole surrounding a-tremble as he made his tours of watch and ward.

[1] स्नेहं दयां तथा सौख्यं यदि वा जानकीमपि ।
आराधनाय लोकस्य मुंचतो नास्ति मे व्यथा ॥

[2] प्रजास्तेनानुरञ्जिताः ततो राजेति नामास्य अनुरागादजायत ।

[3] अराजके तदालोके दस्युभिः पीडिताः प्रजाः ॥
अराजकभयादेष कृतो राजाऽतदर्हणः ॥—भागवत
चौराणां परवित्तापहारिणां दृश्यते सुमहान् रेणुः ।—विष्णु

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The concern of the Rājan was with प्रजाहित "the good of the people, their peace, prosperity and progress". According to Kāliḍāsa, the Ideal King,

प्रजानां विनयाधानाद् रक्षणाद् भरणादपि ।
स पिता पितरस्तासां केवलं जन्महेतवः ॥

"Looks after his people's culture, their safety and peace and their prosperity, and is a wise father to them." This is indicated by Pṛthu being described as वर्णाश्रमधर्माणां स्थापकः "the conserver of the Ḍharma of Varnas and Ashramas," by the *Paḍma Purāṇa*; for whatever this system may have degraded into in practice, we must never forget that in principle it was meant to conserve culture and progress in society.

He is also credited with many reforms in civic and territorial organisation. The books say, before his time, in पूर्वविसर्ग, "in previous epochs," "There were no territorial divisions, no towns, no villages, no boundaries, no cattle, no agriculture, no trade-routes. The people lived wherever there was level ground, and in trees, in caves, on hills, on river-banks, in sylvan bowers, on the sea-coast and near lakes, wherever they could find a habitation. They maintained themselves with great difficulty."[1] It is interesting

[1] देशानां क्षेत्रपन्नानां मर्यादा न हि दृश्यते ।
क्वचित् भूमौ गिरौ वापि नदीतीरेषु वै तदा ।
कुञ्जेषु सर्वतीर्थेषु सागरस्य तटेषु च ।
निवासं चक्रिरे प्रजाः तासां कृच्छ्रेण महताहारः स्यात् ।—पद्म
प्रविभागो न राष्ट्राणां पुराणां चाभवत्तदा ।
प्रविभागः पुराणां वा ग्रामाणां वापि विद्यते
न सस्यानि न गोरक्षा न कृषि र्न वणिक्पथः ॥
समत्वं यत्र यत्रासीद् भूयस्तस्मिन् तदेव हि ।
तत्र प्रजास्ता वै निवसन्ति स्म सर्वदा ॥
न्यवसंत यथाकामं वृक्षेषु च गृहासु च ।—महाभारत

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remark that in these passages about conditions "in previous epochs," the *Purāṇas* give sketches of the modes of habitation of Man in primeval times, which agree substantially with modern speculations on this subject. The references to tree-dwellings, cave-dwellings and lake-dwellings, to settlements on the tops of eminences and along the valleys of rivers and along the sea-coast, seem to be on the lines of those to be found in modern books on what is called Prehistory, as will be clear if you read the subject up in such a book as that entrancing and up-to-date work on Prehistory, Mr. H. G. Wells' *Outlines of History*. As Prof. Myers says in his fine, first chapter of the yet uncompleted Cambridge Ancient History, "ancient peoples come upon the stage of history, not all together, but in a certain order, and by their proper entrances; each with a character and make-up congruous with the part they will play. The pageant—or is it the drama?—of history presupposes the formation of that character, and its equipment, in the green room of the remoter past. Initial "cultures," (show) how men came by those qualities of build and temperament, those aims in life, and the means wherewith they were attempting to achieve them. Or, to the student of prehistory, a 'culture' is nothing more or less than this—the total equipment with which each generation of men starts on its career, in whatever external conditions." How profound were the speculations of these ancient Purāṇa writers even on these subjects, if of course they were speculations at all, and not glimpses into the facts of the beginnings of things, peeps through Rents in the Veil of Time! But Pṛṭhu changed all these conditions. He laid out towns, पुरं, marked boundaries by means of hills, [illegible]न वर्धिताः, and cairns of stones, laid roads and generally brought about a condition of plenty and comfort comparatively

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speaking, so that the land literally "ran with milk and honey".

अकृष्टपच्या पृथिवी सिद्धन्त्यन्नानि चिन्तया ।
सर्वाः कामदुहो गावः पुटके पुटके मधु ॥—ब्रह्माण्ड

This identification of the Rājan with all departments of the life of the Nation is marked in a reference to Pṛthu's aim and achievements in the *Taiṭṭirīya Brāhmaṇa*, which, if we look under the surface of its ritualistic import, will be found to be a declaration for a National Monarchy or a thorough identification in interest of the Government and the Nation.

Pṛthu Vainya was crowned. He could not identify himself with the Nation, till he noticed earthly possessions and offered them up in sacrifice. Through that he became the Nation. If one offers earthly things in sacrifice, one becomes the Nation.[1]

I venture to submit that the spirit of Nationalism and the mode of achieving it have been very clearly stated here.

P. K. Te

(*To be continued*)

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[1] पृथि वैन्यः अभ्यषिच्यत । स राष्ट्रं नाभवत् । स एतानि पार्थान्यपश्यत् । तान्यजुहोत् । तै वै राष्ट्रमभवत् । यत् पार्थानि जुहोति । राष्ट्रमेव भवति ।

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STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from Vol. XLVII, Part I, No. 6, p. 697)

XIII. THE GREAT TONE (50)

177. In *Studies in Occult Chemistry and Physics*,[1] is given a series of "Nature's Constants," which are considered by physicists to be universal constants.

That is to say, they have the same numerical value in the stars and planets as when measured on the earth. In the case of one of these constants, the velocity of light, we have found reasons to doubt this universality,[2] and as we proceed we shall find reason to doubt this with regard to others. One of these with which we are now immediately concerned is known as "Rydberg's Constant".

In 1885, Balmer discovered that a number of the spectral lines of hydrogen formed a regular series, the wave-lengths of which could be calculated with great accuracy by means of a simple mathematical formula. This gave rise to further researches, and in the next few years, the physicists Rydberg, Kayser, and Runge, found similar series in many of the other chemical elements. Additional interest was given to these

[1] Vol. I, para. 120, p. 139.
[2] *Ibid.*, para. 131, p. 155.

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researches by the further discovery by Rydberg that these series in the different elements were definitely related to each other through a particular wave-number now known as "Rydberg's Constant".

Evidently this natural constant must be connected with some fundamental process in the atomic mechanism, and this conclusion was confirmed in 1913, when Niels Bohr, a young mathematical physicist of Copenhagen,[1] devised an atomic model which appeared to account for Rydberg's constant, and described its method of operation. Bohr's theory of the atom now takes the lead over all others in general scientific estimation, and this is largely due to its ability to explain the existence in nature of Rydberg's constant.[2]

178. The dimensions of light waves are usually expressed in three forms which are definitely related to each other: the wave-length, the wave-number, and the wave-frequency. The wave-length is measured in angstroms, the unit of which is one hundred millionth of a centimetre. The wave-number is the number of wave-lengths in one centimetre, and is the reciprocal of the wave-length. The wave-frequency is the number of wave-lengths given out in one second of time, and is equal to the wave-number multiplied by the velocity of light.[3]

For Rydberg's constant these three dimensions are as follows:

$$\text{Rydberg's Wave-length} = 911.7624 \times 10^{-8}$$

$$\text{Rydberg's Wave-number} = 109{,}677.69$$

$$\text{Rydberg's Wave-frequency} = 3.288795 \times 10^{15}$$

[1] *Philosophical Magazine*, 1913, Vol. 26, pp. 1, 476, 857.
[2] *The Electron*, Millikan, p. 214.
[3] *The Analysis of Spectra*, Hicks, p. 11.

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There are small differences in Rydberg's constant as ed by physicists, and the above is taken from Taylor's *ysical Chemistry*.[1]

179. The constants of Rydberg will be of special interest occult students, because from them can be traced a con- tion with "The Great Tone" of Nature. *The Secret trine*,[2] referring to this says:

As there is sound in Nature which is inaudible, so there is ur which is invisible, but which can be heard. The creative ce at work in its incessant task of transformation, produces colour, nd and numbers, in the shape of rates of vibration which com- nd and dissociate the atoms and molecules. Though invisible and udible to us in detail, yet the synthesis of the whole becomes sible to us on the material plane. It is that the Chinese call the reat Tone" or Kung. It is, even by scientific confession, the al tonic of Nature, held by musicians to be the middle Fa on the -board of a piano. We hear it distinctly in the voice of Nature, he roaring of the ocean, in the sound of the foliage of a great forest, he distant roar of a great city, in the wind, the tempest and the m; in short, in everything in Nature which has a voice or duces sound. To the hearing of all who hearken, it culminates in ngle definite tone, of an inappreciable pitch, which, as said, is the Fa, of the diatonic scale.

In the Theosophical Convention Lectures for 1904, given Benares, Dr. Besant shows the relationship of the "Great ne" to the Green of the solar spectrum, and the further nection with Rydberg's constant can now be traced ough the green line of the Aurora Borealis. Hints given here and there in *The Secret Doctrine*,[3] that ough the mediation of colour and sound, the forces of polar aurora are connected with the generation of the ents, and it is a remarkable fact that much in connection this phenomenon still remains an insoluble problem to dern science. The significance of the polar aurora in

[1] Vol 2, p. 1081.
[2] Vol. 3, p. 463.
[3] Vol. 1, p. 226, and p. 681.

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connection with these studies has been already emphasised in paras. 42-44, and in para. 129. A most diligent worker at this problem of physics is Prof. Vegard, D.Sc., of the University of Christiania, and some of the results of his recent investigations will be found in the *Philosophical Magazine*.

180. The origin of the auroral green line is still a matter in dispute. Vegard claims to have proved that it is due to Nitrogen,[2] but McLennan and Shrum,[3] make a similar claim for Oxygen, or possibly Helium. We shall see later that it probably arises from all terrestrial matter, and is therefore not generated by one chemical element rather than another. McLennan and Shrum give for the wave-length in angstroms 5577·35 A., whilst Vegard,[5] gives 5578·2 A.

Vegard's measurement is from the actual polar aurora, whilst McLennan's is from laboratory experiments, hence we prefer to base our calculations on Vegard's measurement which when corrected for vacuum gives for the auroral wave-length 1, and the wave-frequency n, the values

$$\text{Auroral wave-length } 1 = 5579{\cdot}75 \times 10^{-8} \qquad (52)$$

$$\text{Auroral wave-frequency } n = 5{\cdot}3741 \times 10^{14} \qquad (53)$$

If now in (51), we represent Rydberg's wave-frequency by R, its ratio to the auroral frequency will be

$$R/n \quad 6{\cdot}11974 \qquad (54)$$

from which we see that Rydberg's frequency is, roughly, 6 times as great as the auroral frequency.

[1] Vol. 46, pp. 193 and 577, July and October, 1923, and still more recently *Comptes Rendus* (Tome 180, No. 14, Avril, 1925, p. 1084).

[2] *Philosophical Magazine*, Vol. 46, p. 603.

[3] *Nature*, Vol. 105, pp. 46, 627, and 998.

[4] *Ibid.*, 105, 998, June 27th, 1925.

[5] *Philosophical Magazine*, 46, 195, July, 1923.

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181. The earth's mass is 81·45 times the mass of the moon,[1] so that if the earth's mass be taken as unity, the sum of the masses of the earth and moon is

$$p\ 1{\cdot}012278 \qquad (55)$$

and if now in (54), we take

$$R/n = 6py = 6{\cdot}11974 \qquad (56)$$

$$y = R/6pn = 1{\cdot}007586 \qquad (57)$$

The atomic weight of hydrogen when that of oxygen is taken at 16, is sometimes given at 1·008, and sometimes at 1·0077, the last being regarded as the most accurate,[2] though the fourth decimal is uncertain, so that the value of y in (57), may be regarded as identical with the atomic weight of hydrogen. The reasons why the atomic weight of hydrogen, and the moon's mass, should be involved in the relationship of the two important frequencies R, and n, will appear as we proceed.

182. A considerable portion of the first volume of these studies,[3] was taken up with the attempt to prove that the velocity of light was not a cosmic constant, as is assumed by western science, and which forms the basis of the theory of relativity. There was not at that time (1923), any generally available information from occult sources which gave definite teaching on this matter. It is therefore gratifying to find from a recent publication, *The Mahatma Letters to A. P. Sinnett*, that the above deduction made from independent investigation is amply confirmed by a very high occult authority, the Master K. H., for in the course of His reply to the question: "Is the photographic value of light emitted by the stars a safe guide to their magnitude" He says:

[1] *Smithsonian Physical Tables*, 1923, p. 416.
[2] *Isotopes*, Aston, p. 105.
[3] pp. 139—174.

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"They (modern astronomers) cannot know it, for the simple reason that heretofore they have in reality found no sure means of measuring the velocity of light. The experiments made by Fizeau and Corun known as the two best investigators of light in the world of science, notwithstanding the general satisfaction at the results obtained, are not a trustworthy data neither in respect to the velocity of light with which sunlight travels nor to its quantity. The method adopted by these French men are yielding correct results . . only as regards the velocity of light between the EARTH AND THE UPPER REGIONS OF ITS ATMOSPHERE . . there being between the Paris Observatory and its fortifications no atmosphere, no meteoric masses to impede the ray's progress, and that ray finding quite a different quality of medium to travel upon than the ether of space, the ether between the sun and the meteoric CONTINENT above our heads, the velocity of light will of course show some 185,000 and odd miles per second and your physicians shout 'Eureka!' Nor do any of the other devices contrived by science to measure that velocity since 1887 answer any better . . Could they measure light above our atmosphere they would soon find they were wrong."[1]

183. It was stated in the pamphlet by the writer,[2] that the radiation velocity of the heavenly bodies varies as the square root of their masses, but as the proof of this belongs to a later stage, we may assume this law provisionally. Taking the moon's mass as given in para. 181, we have for the earth's radiation velocity c, and the moon's radiation velocity v

$$c \text{ (earth)} = 2{\cdot}99860 \times 10^{10} \qquad (58)$$

$$v \text{ (moon)} = 3{\cdot}32256 \times 10^{9}$$

[1] *Loc. cit.*, p. 166.
[2] *Einstein's Theory*, March, 1922, p. 34.

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184. In 1904, H. A. Lorentz, showed that on electromagnetic theory[1] the electrionic mass m, increases with the velocity v, in accordance with a formula which has since formed the basis of the theory of Relativity, but which however preceded it and is independent of it. If therefore we take an electron moving with the lunar velocity v, as given in (58), the mass m is increased to

$$\mu = 1{\cdot}0061955\ m = 9{\cdot}06075 \times 10^{-28} \qquad (59)$$

$$e/\mu = 5{\cdot}2689 \times 10^{17} \qquad (60)$$

the values of e and m being as given in para. 160.

185. The physical interpretation of (60), is that a force e acting on a mass μ for unit time would give it the acceleration (60), but of course such an enormous acceleration could not operate on a single electron for one second, since long before one second had elapsed the electron would have been carried beyond the orbit of Neptune. But if instead of a single electron there was a string of n electrons, then it would be proportionately reduced to the moderate acceleration

$$g = e/n\mu = 980{\cdot}425 \qquad (61)$$

If now we increase the force e in the ratio p, as given by (55), so as to add the moon's mass action to that of the earth, and take another string of electrons equal to the Rydberg frequency R, we should obtain the reduced acceleration

$$a = pe/R\mu = 162{\cdot}174 \qquad (62)$$

$$g/a = 6{\cdot}0455 \qquad (63)$$

$$a/g = 0{\cdot}1654\ a = 0{\cdot}1654\ g \qquad (64)$$

[1] *The Principle of Relativity*, Albert Einstein and others, Methuen, p. 31.

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186. The acceleration given by (61), is that of terrestrial gravity in latitude 43° and is approximately the mean value of gravity at the earth's surface. The value of the moon's surface gravity,[1] is 0·17 g, which agrees with (64), so that whilst the frequency n, or the frequency connected with the "Great Tone" of Occultism, gives us the value of terrestrial gravity g, the Rydberg frequency R, which plays such an important part in all spectral theories, gives us the surface gravity of the earth's companion, the moon.

187. Before giving a physical interpretation of the important results obtained in (61-64), let us return for a moment to our small element of mass m′, as given by (47), in para. 163. We there found that a change in the electronic charge e, to $e' = e/4\pi$ from (46), transformed the mass of the electron m into $m' = m/(4\pi)^2$. Now the difference between m and μ as shown by (59), is less than one per cent, and if the charge e in (60), were changed to e′ we should by the same law have the same mass μ changed to

$$\mu' = \mu/(4\pi)^2 = 5{\cdot}7378 \times 10^{-30} \qquad (65)$$

$$\mu' g = 5{\cdot}62547 \times 10^{-27}$$

$$\mu' a = 9{\cdot}3052 \times 10^{-28}$$

$$\mu' g + \mu' a = 6{\cdot}556 \times 10^{-27} \qquad (66)$$

The value of Planck's radiation constant as given in para. 160, is $h = 6{\cdot}547 \times 10^{-27}$ which differs from (66), by less than one half per cent, so that the difference is less than the probable errors of measurement, and we may write for this important radiation constant,

$$h = \mu' g + \mu' a = 6{\cdot}547 \times 10^{-27} \qquad (67)$$

[1] *Smithsonian Physical Tables*, 1923, p. 416.

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188. The physical interpretations of equations (61), and (62), which gives the values of surface gravity on the earth and moon have already been given,[1] and those equations are merely putting in mathematical form what is there given verbally. To repeat a portion of this, the action of gravity does not accelerate the body which has weight, but the etheric medium which flows through the body. Through the field of force e, in the case of the earth, there flows a stream of electrionic masses at the rate of n per second, so that in unit time n of these masses are given the acceleration g, in a direction upwards from the earth. The reaction of this acceleration gives the reverse acceleration downwards to the body, just as when holding a hosepipe the hand feels the reaction of the stream of water issuing from the nozzle.

It is interesting to note that since the above explanation of the gravitation mechanism was published, such a repulsive process continually accelerated has been actually observed above the sun's surface.[2] The key to the gravitation process for the earth is in the mysterious green line of the aurora borealis which is not an occasional phenomenon, as was formerly supposed, but is continuous in the upper atmosphere throughout the day and year,[3] its colour is the green of vegetation. It is the fundamental vibration frequency for all matter of which the earth is composed, and is therefore intimately related to all physical phenomena that take place on our planet. Its corresponding sound is "THE GREAT TONE" of Occultism.

G. E. Sutcliffe

(*To be continued*)

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[1] *Studies in Occult Chemistry and Physics*, Vol. 1, pp. 162-3, para. 135.
[2] *Nature*, Vol. 116, p. 30, July, 1925.
[3] *Nature*, Vol. 109, p. 55, January 12th, 1922.

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AND have I lost my normal sight,
And have my lips forgot their words?
For lo, I cannot see the light,
I cannot praise the songs of birds.

I hardly feel the touch of things
Thrill me as in sad days of yore.
Out of my clay in vision springs
The gorgeous ecstasy no more.

Or it may be, O foolish heart
That sight has deepened into Sight,
And now thou of a sudden art
Become the bird, become the light.

That thou hast grown beyond the need
Of sight and touch, and plucked the power
Of being all . . . Behold, the seed
Has changed to fruit and slipped the flower.

HARINDRANATH CHATTOPADHYAYA

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THE RELIGIOUS CONSCIOUSNESS AND PSYCHOLOGY

By CHELLA HANKIN, M.B., B.S.

RELIGION, for the purposes of the present article, may perhaps be best defined, as that orientation of a consciousness which links it back to its Divine Source, and through which it can best evolve towards the same.

Of course, to the inductive scientific mind, this definition would prove highly unsatisfactory, for it takes for granted that there is a "Divine Source"; a fact which ordinary science would be unwilling to postulate. To the majority of the readers of this article, such an existence, is an established conviction; however, the purport of this article is to briefly summarise views which not only do not accept this outlook, but on the other hand, explain the development of the religious consciousness in terms of the primitive or abnormal. Thus it is hoped that the Theosophic student may be stimulated to study along these lines, and so be able to contribute to modern thought the Light shed by the Ancient Wisdom, through which alone religion can be built on that broad basis which can make it impregnable against all such criticism.

That Science, the child of man's concrete mind, has always been the opponent of religion, is largely due to the dogmatic inelastic conceptions with which each side are wont to confront each other. In consequence, those two fundamental necessities of the human consciousness—the search

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for knowledge and the search for its divinity, which should be united in the closest bond—are divorced.

With the growth of scientific knowledge, and the widening out of religious conceptions, the critical attitude taken by science towards religion undergoes a complete change. No longer does such criticism range about such ideas as evolution, Darwinism, miracles, etc.; for even quite conventionally orthodox religion has quite comfortably assimilated the scientific conceptions relating to these things, in her larger outlook. The critical outlook, now much more concerns itself with those things which might be said to constitute the fundamentals of religion. Such as the origin and nature of religion, its function and growth, and the nature of those interior states brought about through its exercise. The branch of science to whom is entrusted this task of criticism is of course that which deals with states of consciousness —psychology. It may therefore be interesting to survey briefly the modern scientific outlook in relation to these matters.

For this purpose it will be convenient to briefly summarise the views of some of the leading workers in the field of psychology; therefore Pierre Janet, Sigmund Freud, and C. G. Jung are selected as being representative of modern psychological thought.

In the winter of 1921—22 Pierre Janet gave an interesting course of lectures in Paris on "The Evolution of Moral and Religious Conduct". A report of these lectures appears in the 1924, January number of *The American Journal of Psychology* in the form of an excellent article by W. M. Horton, and to this article reference has been made before writing that which follows.

Pierre Janet defines religion as that which organises the mental forces. This expression of consciousness can be found at various levels of human evolution, levels through which

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evolving man gradually passes, until he reaches the rational levels; at which there is a necessary decline of religion.

Janet is closely associated with the study of abnormal psychology, and in consequence, his necessity to understand and explain these abnormal states is everywhere apparent in his psychology. Indeed, in one sense, this necessity may be said, to rather overshadow his whole psychology; a tendency always found amongst alienists. These workers have to deal almost exclusively with conditions of consciousness detrimental, and divorced from the average; they are, in consequence, inclined to classify every state of consciousness other than the average, as detrimental and an expression of abnormality.

In Janet's system the levels of consciousness through which the religious consciousness evolves are co-ordinated with various pathological conditions. Mental diseases being expressions of reversion to these lower levels. It is obvious therefore that if we accept this viewpoint, it is quite easy to explain religious states in terms of pathology, if the origin of these states can be discovered at more primitive levels than the one to which civilised mankind has evolved.

Janet tells us that religion originates with primitive man at the level which he calls social. At this level it is an imitative phenomenon. By imitation the herd saves itself expenditure of force, and the leader, after making his original effort for imitation, gets rewarded by identifying himself with the innumerable imitations, and so keeps the force, put into the original effort, as joy. This joy is the prototype of the joy of the future religious leader. Rites and myths arise at the level called assertive. At this level, desires and beliefs are inseparable, and language and bodily movements begin to work together. At this stage arise negative rites or tabors, and positive rites and ceremonies. A regression, in an abnormal consciousness, to the condition of negative rites explains the nature of those abnormal conditions called phobias. It also follows that to

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those who accept Pierre Janet's views, a love of religious ceremonial, shews a tendency to revert to this primitive level of consciousness; where primitive man through the conjoined use of movement and language, created the first rites and ceremonies. Further, it is taught that myths arose subsequent to rites and are founded on them. Primitive man just wills and believes because it gives him pleasure, and logic means nothing at all to him. He willed that a belief should be carried out "just so," hence belief is a deferred act of will. The function of the rite is to act as a stimulus on the mental reserves, and heighten mental tonus. It might indeed be compared to a form of social drunkenness. Janet points out that the primitive keeps his religion for his days of religious frenzy, but when man's consciousness has evolved to the reflective level, this simple function of religion as a liberator of reserve energy, as an occasional joyous expression, is interfered with. With the arising of the God idea man steps out into the region of pure phantasy. At the reflective level man begins to talk to himself, and so in phantasy, he creates for himself that mysterious shadowy companion which is his double or spirit. Thus, with the birth of the concept of human spirits, it is an easy step to the conception of God Spirits, and disincarnate spirits. The primitive thinks of his obligations to the absent and the dead and an animistic and anthropomorphic religion arises. Janet points out that man has fundamentally two psychological motives, a craving for love, and a craving for direction. Therefore, must the companion spirits created by primitive man have an enormous hold over him. Feeble minded people having both these cravings well marked, and reverting to this level tend to embrace religion. During childhood, or because of the need brought about by sorrow, and bereavement, or in old age, the same phenomenon occurs; but the normal rational man does not require religion.

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With the arising of the God idea arose that phenomenon called prayer. Janet considers that prayer is dramatic thought which is taken seriously. In psychopathic individuals, the divine factor which prayer calls into being may take on an automatic existence, and become overwhelmingly divine. It follows therefore, that the divine assurance which come through prayer, is really allied to a derangement consciousness. Prayer, although it can be useful in liberating some of the psychic reserves, and so give joy, and heightening of consciousness, can become dangerous in two ways. The disassociated part of the consciousness called God may use up so much psychic energy in attempting to become real, it may cause religious depression and dryness," or, if it becomes real, it may take on an independant condition, and acting as a devil, cause demoniacal possession. Hence, Janet says, arises the necessity for the priesthood, which takes away from the worshipper the necessity for being his own God, by externalising his religion. It follows from all this that mystical states are viewed with grave distrust, and so it is not surprising to learn that Janet considers religious ecstasy to be a mania disturbance. A disturbance which rather resembles somnambulism, but differs from it in that the aberrant state of consciousness remains in the memory. In ordinary mania the increased energy is utilised in motor disturbances, but in this condition, it is utilised in heightening the joy and certainty peculiar to the state. It follows therefore that W. James' contention that mystical states demand our respectful attention, because of their authoritative effect over those experiencing them ("They have been there and know") is based on deficient knowledge, if this effect is really due to a species of mania.

Finally, as a substitute for religion, Janet considers that when the consciousness evolves to the rational or experimental

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level, psycho-therapy is an excellent substitute for religion, for it scientifically cures those derangements of consciousness, for which religion is a popular "therapy". In addition, a belief in progress, and confidence in ourselves, will remove from us the necessity for relying upon a psychological invention given birth to by man in the stage of his racial childhood.

Let us now examine Freud's contribution as to the nature and growth of the religious consciousness.

Freud considers that the beginnings of religion, as well as of morality, can be traced to the primitive's allegiance to the "old man" of the primal horde. The "old man" was the primitive's father surrogate, and he maintained his power by inventing moral laws to keep his younger and more virile relatives in their place, so that his sexual jealousy need not be aroused, the repressed sexual jealousy of the youngers was utilized by forming emotional ties with each other, and originated group psychology. The leader of the group subsequently became deified, and so came about the possibility of the formation of religious groups, with allegiance to the idea of a god, for the "old man" of the primal horde still dwells in our unconscious.

Further, Freud considers that the power which the god idea holds over the human consciousness, can be explained by understanding the nature of hypnosis. Freud considers that the hypnotist arouses that racial unconscious remembrance of the subjection of the son to the father. That is, the subject surrenders his will to the father surrogate in the person of the hypnotist. The primitive endowed kings and chieftains with the mysterious power of the father (mana) which made it dangerous to look upon them, and thus Totemism arose. The mysterious power, mana, is transferred to the leader or to the god idea, and so it is felt it is impossible to "look upon god and live," and the worshipper subjects his will to this mysterious power.

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Freud further teaches that the formation of the ego origi-ates through identification with the father. The father is first red, and after identification with him has taken place, self e is born, and the ego comes into existence. The primitive en lends his ego to the objects and forces of nature and imism is the result. By this act the primitive feels at he exercises a god-like power, and so arises the belief the omnipotence of thought, and also a belief in his mortality.

Freud further believes in a super ego. This super ego mes into existence by the detachment, and assimilation of father image; which becomes incorporated into the deve-ing consciousness. That which is at first imitated with resultant creation of the ego, becomes a part of the same sciousness; and this is the origin of the so-called spiritual ments in one psychology, and the genesis of conscience, ich thus is seen to have its roots in the unconscious.

We will now consider the contribution to this subject by G. Jung, the leader of the Zurich school of analytical chology.

This investigator teaches that the origin of the god idea se because of the primitives longing for the care and pro-tion of the father. He was forced by biological reasons leave the family group, and so he "projected on the vens," this longing, and created for himself a "Heavenly her". This "Heavenly Father" dwells in the collective nscious, and like all unrecognised unconscious contents, ominates our consciousness, unless we learn to separate lves therefrom. Jung further contends that much able libido or energy is lost to our development, by the jection of the same into this primordial image. The er of religious ideas is due to the fact that they liberate e of the surplus latent accumulated racial libido which is ched to them, and so give them their magical power.

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The god idea is thus seen to be relative to man's consciousness, and has no absolute value. Those who give to the idea an absolute value, remain infantile and dependant on the "father complex," and as before remarked, much valuable libido is lost, which might have been applied to psychological development.

The aim and object of the Jung psychology, is to help people to free themselves from this slavish dependence on fraternal or divine authority, and so become individual. Thus, they are able to realise that that which they believed to be outside of their consciousness, really dwells within them; and this realisation gradually brings about the process of "individuation".

The answer to all this is of course through the understanding of true mystical religion. However, Jung considers that mystical thinking is undesirable; because consciousness must have its limiting concepts or it will lose hold of reality. Further, it is a form of seeking for symbols for those things which are simply unknowable. Its convincing power exists because subjective facts are demonstrable by reason of their own existence to the consciousness going inwards, even as objective facts are convincingly there to the consciousness going outwards. Even from this brief description, it will be seen that in the Jung school of psychology, there is much more of philosophic thought than in the two schools previously discussed. Having thus briefly glanced over the salient points of these three psychological systems, let us attempt to see what principles, if any, they hold in common.

In relation to their bearing on the nature and origin of religion, their viewpoints have much of similarity. In all three there is postulated a region of consciousness called subconscious, or unconscious, and that in this region can be found indications of the past history of the race, where

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the early beginnings of religious thought can also be discovered.

Again, in all three the concept of libido or energy plays an important part; for this energy is released through ceremonial or through the centering of consciousness on religious concepts, which have their origin in the thinking of man's primitive ancestry. Moreover, the all compelling power of religious ideas is postulated by all three to be due to the heightening of consciousness brought about by the liberation of this stored up energy. And again, all three have a tendency to identify interior, mystical states with pathalogical expressions of consciousness.

In reality, religion has little to fear from these criticisms of the newer psychology. Indeed, even as in the past religion expanded under the influence of the criticism contributed by the concrete science of the nineteenth century, so will it further expand under the influence of the criticism of the scientific psychology of the present time.

All criticism, if genuine and presented by a true seeker after truth, must contain much of value. And so, in such criticism, we can find indications as to the things which must be attended to if our religious forms are to become befitting vehicles for the Life.

It is apparent, from what has been written, that it is important that the leaders of religious thought should have clear cut ideas in relation to these problems and know how to correlate the following with their religious forms: the true nature of the unconscious.—

An understanding of the supernormal states of consciousness, and, at the same time an understanding of abnormal states, so that the two may be clearly differentiated there must be a thorough understanding of the origin and nature of myths and rites, and of the divergent views on this subject. Moreover, it must be recognised that correspondences

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to the symbolic values of these myths and rites are found in every human consciousness, and explanations, as to why this is so must be understood.

Briefly, these are some of the points to be discussed by religion, but space does not permit of this task being attempted in this present article, which is just meant to stimulate thought on this important subject.

If religion refuses to do this, then indeed will scientific psychology become a formidable adversary of all forms of religious thought and experience. Psychology no longer scoffs at the phenomena of spiritualism, nor at psychic phenomena, nor at mystical states, but seriously investigates them, and incorporates them into her systems of thought.

Therefore, the very things which the religiously minded are wont to bring forward as proofs to justify their religious beliefs, are more and more being demolished by the scientific and philosophic outlook of the various psychological schools to the complete satisfaction of the originators, and to the ever increasing number of followers.

In the writer's opinion the only system of thought which will effectually meet all this criticism, and give back to mankind their religion purged of error, and at a higher level, is the Wisdom as taught by Theosophy. Here there is valuable work waiting to be done by the serious student, who besides being a Theosophist is interested in religious forms.

And meanwhile, the one Eternal verity remains the same—Man's divinity, and his search to find his real Self. Generation follows generation, and still the search goes on—with different forms, different beliefs, and different disbeliefs, but through them all the Divine purpose runs, and man through his blunders, as well as through his illuminations, but helps to manifest that Divine purpose manifest.

Chella Hanl

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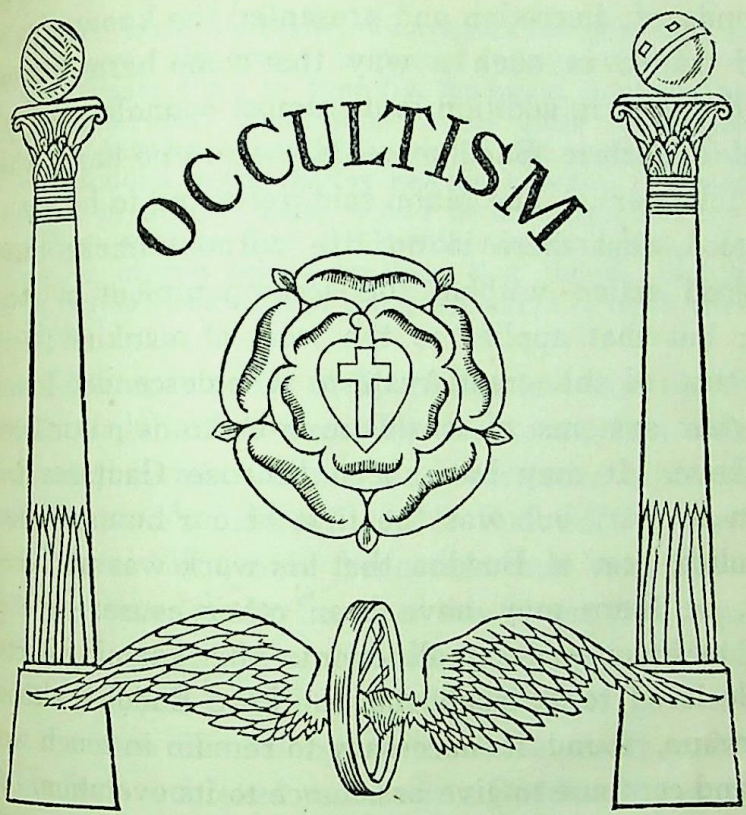

THE MYSTERY OF THE BUDḌHA

By ERNEST WOOD

THE MYSTERY STATED

MADAME BLAVATSKY has left us, in her article on "The Mystery of Buḍḍha" in the third volume of *The Secret Doctrine*, an unfinished statement with reference to certain happenings in connection with Gauṭama Buḍḍha which did not occur in the careers of previous holders of His high office. It is stated that notwithstanding His most perfect life of eighty or one hundred years in the north of India—a life in

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which it seems impossible for us to detect the slightest flaw —He nevertheless in His compassion for mankind exceeded the bounds of discretion and presented the knowledge which He had gained in such a way that some harm was done to mankind by it, in addition to its almost boundless good. The work of a perfect Buḍḍha would contain no harm whatever for His followers. The Manu said, referring to human effort to do good, that there is no fire without smoke, that there is no good action without the accompaniment of some bad effects; but that applies to the work of mankind; certainly not to that of the great Avaṭāras who descended from other and higher systems of worlds in order to help our humanity from above. It may have been because Gauṭama was not such an Avaṭār, but was the first of our humanity to reach the exalted post of Buḍḍha that his work was not absolutely perfect, or there may have been other causes—we cannot expect to know—but at all events the kārmic effects have been declared to be such that the Lord Buḍḍha, although in paranirvāṇa, found it necessary to remain in touch with our world and continue to give assistance to its evolution. A part of this work, it is said, was fulfilled by his re-incarnating as Shrī Shankarāchārya some fifty years after the death of the body of Gauṭama. The mystery is how a Buḍḍha who has accepted nirvāṇa could possibly re-incarnate.

Madame Blavatsky, in explaining the mystery to some extent, showed that it is both true and false to say, as Mr. Sinnett did (following the teaching which he received in letters from his Master) that Shankarāchārya was Buḍḍha in a new body. It is true if we mean by Buḍḍha the "middle principle" of the Buḍḍha, but false if we are thinking of the Buḍḍha himself. H. P. B. says that there was the "astral" Gauṭama inside the outward Shankara, whose higher principle, or Āṭman, was, nevertheless, his own divine prototype —the "Son of Light" indeed. She adds that the Buḍḍha is

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to nirvāṇa, but that the *subtle body* of Gauṭama is still present among the Initiates,

nor will it leave the realm of conscious Being so long as suffering mankind needs its divine help—not to the end of this root race, at any rate. From time to time He, the astral Gauṭama, associates Himself in some most mysterious—to us quite incomprehensible manner—with Avaṭāras and great saints, and works through them. To say that Buḍḍha, after having reached nirvāṇa, returned thence to reincarnate in a new body, would be uttering a heresy from the Brahmanical as well as from the Buḍḍhistic standpoint. To say, as the esoteric or mystic school teaches, that though Buḍḍha is in nirvāṇa he has left behind him the Boḍhisaṭṭva to work after him is quite orthodox.[1]

She goes on to speak of Shankara, and says that He was an Avaṭāra in the full sense of the term, that He was a Buḍḍha, but that he was not a reincarnation of the Buḍḍha, though Gauṭama's "astral" ego, or Boḍhisaṭṭva, was associated with him. We have been informed that Shrī Shankarāchārya is one of the Lords of the Flame who came from Venus, one of the three assistants and pupils of the Lord of the World Himself. He is called a Buḍḍha in *The Secret Doctrine*, because He belongs to the same occult rank as that which Gauṭama achieved, but he is a Buḍḍha of the first ray, while the Lord Buḍḍha is the head of the second ray. It is the work of the first ray to see that the *will* of the Logos is expressed in the direction of human races; it directs what must be done, but the second ray is concerned with the relations between the workers, the right feeling which expresses the spiritual *energy* necessary to manifest that will. The third ray is concerned with the material means and methods to be employed.

The Three Principles

It is said that each Buḍḍha manifests simultaneously in three worlds of being—(1) in the shape of a man in the world

[1] *S. D.*, Vol. iii, 379.

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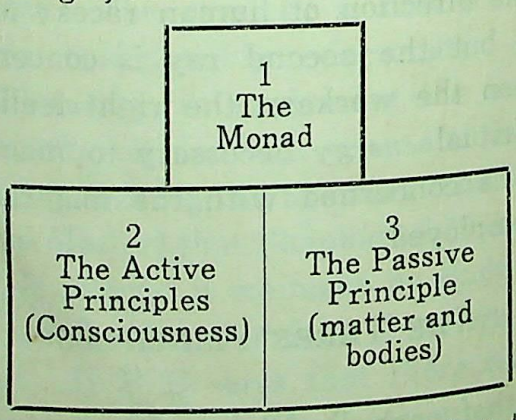
of kāma, (2) as a Boḍhisaṭṭva in the world of supersensuous form, and (3) as a Ḍhyāni Buḍḍha in the highest spiritual world. The world of kāma or *sense* comprises our lower mental, astral and physical planes; that of supersensuous rūpa includes the higher mental, the buḍḍhic and what we usually call the nirvāṇic or āṭmic planes, while the spiritual worlds are those of the Monad. The seven principles of man may also be shown in these three divisions, as in the following diagram:

Divisions	In Man	In Buḍḍha
1. The Sevenfold One	Monad	The Ḍhyāni Buḍḍha
2. The Principles of Consciousness	Āṭma Buḍḍhi Manas	The "Astral" Buḍḍha or Boḍhisaṭṭva
3. The Principles of Matter	Lower Mental Astral Physical Etheric	The Manushya Buḍḍha

Another way in which they may be represented is in the form of a triangle, thus:



This diagram has the merit of putting the second and third divisions side by side. Below the region of the Monad, which is beyond time and space, there are two great

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principles, one active, or positive, which we find in our consciousness; the other passive or negative, which we find in the world of material things. These are the subjective and objective divisions of life familiar in current philosophy, which however does not seem to be acquainted, owing to its short-sightedness, with the necessity for a region beyond subject and object, that of the Monad. When we look at a man on this plane it seems that the material principles are most in evidence—the matter is obvious, but the spirit or consciousness within the body has to be sought; but when we observe him on the higher planes of the second great principle we find that his "life" or consciousness is the obvious and outstanding thing, while the form of matter has to be sought. To make still clearer the distinction between the two, I may perhaps be permitted to quote from my book *The Seven Rays*:

> In the physical level of the world we seem to be in a world of matter. The matter is so obvious, so prominent, so dominant, so ever-present, that we have some difficulty in recognising any life at all in this plane, and even then we find only sparks or points of life embodied in men, animals and other beings. It looks very much like a great world of matter in which only a tiny bit of life incarnates. When one enters on the astral plane one finds a change from this state; there the matter is a little less dominant and the life a little more evident—the powers of consciousness are more influential and the limitations of matter less rigid, obstructive and resistive. At the next level, the lower mental, life is a degree more prominent still, and matter yet less dominant. Thus the three planes, physical, astral and lower mental, constitute a region in which we may say there is more matter than life.
>
> Now consider the highest of the five planes. Here the conditions are quite the reverse of those in the physical world. It is a great interesting sea of the powers of consciousness. When the Initiate of the fourth degree enters that plane for the first time he cannot immediately discover any matter or form at all. It is as difficult to find matter there as it is to find consciousness on the physical plane. Some evidence of this is to be seen in the attempt to describe the Nirvânic plane which was made by Bishop Leadbeater in his article on the subject in *The Inner Life*. In the comparison that we have been making the buddhic plane may be said to offer reverse conditions to those which prevail on the astral, and the higher mental to those of the lower mental.

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Suppose, then, that a visitor from some other state of being should enter our fivefold field of manifestation. If he happened to come into it at the physical level he would describe it as a world of matter in which there are points of life, centres of consciousness; but if he touched it at its ātmic or nirvānic level he would call it a world of consciousness in which there are some points of matter.[1]

Thus there are three fundamental principles in man when he is incarnated, but because the second and third of these principles are each triple there are seven principles in all, and since the two triple principles are but projections from the first and unitary principle, there are seven principles in the one perfect discarnate man, the Monad.

Egos and Monads

In the case of the incarnate Lord Buḍḍha the lowest of these three divisions has been called the Manushya Buḍḍha, that is the man visible to other men, the person of Buḍḍha. The equivalent of this in ordinary men is the personality, the set of three bodies existing on the physical, astral and lower mental planes. The man is there objective—or rather all that can be contacted of him on those planes is but material instrument through which his consciousness is seen.

The next division was called by Madame Blavatsky the "astral Buḍḍha," but of course she did not mean by the term astral the religion of the astral plane to which modern Theosophical literature restricts the term. She meant the region of what we now call the higher mental, the buḍḍhic and the ātmic or nirvānic planes.

Now, in the case of any man who has not yet passed the Fifth Initiation this is the region of his true existence. It is here that what we call his ego is evolving or unfolding. The ego is the portion of consciousness of those worlds which he has appropriated.

[1] Indian Edition, pp. 10-11.

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Followers of Shrī Shankara use the term ahamkāra to describe what Theosophists call the āṭmic principle in man, and with them the āṭmā proper is what Theosophists usually call the Monad. Ahamkāra is the first of a set of four principles—ahamkāra, buḍḍhi, manas and chiṭṭa, the equivalents of the modern Theosophical āṭmā, buḍḍhi, manas and lower manas. The term means literally "I-making"; the "I" *takes possession* of a portion of the divine consciousness of the higher planes when the human entity starts upon its career, and thus makes that portion "I" or ego. At first that ego is but a tiny fragment of uncertain consciousness on the higher mental plane, but when after many lives the human career is ended it has become a great light and power, a great sun shining in that set of planes, with its positive powers of will, love and thought, and its receptive capacity to know the world without, the other egos which are its fellow-beings, and the "I" within.

It is a little misleading to speak of that consciousness at any stage as something that exists upon a plane. We can say that a table stands on the ground and that a kite floats in the air, but we cannot think of the ego as thus limited by space. Proof of this is to be seen in the fact that one and the same ego can animate the thought-forms existing in the lower mental devachans of thousands of devachanis in all parts of the earth. It is only in the personal planes that matter is prominent and consciousness shines feebly through it; in the superpersonal planes of the ego this consciousness is the outstanding quality, and any form of matter used for its expression is subordinate and transitory.

The principles of man on those planes are therefore "gods or powers," not primarily vehicles; will *is* āṭmā, love buḍḍhi and thought *is* manas. In each man this triple creative power represents a portion of the divine consciousness. There is only God (the second universal principle, or the Logos as

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usually understood) who wills, loves and thinks, but in our consciousness we share with him in those active principles. When we use these powers we are like the heroes of the old Indian, Greek, Finnish and other legends, who did not imagine that they could gain or develop any power on their own account, but knew that their weapons were divine. Not long ago the reader of one of the big New York publishing firms rejected a manuscript of folk-tales for children on the ground that the heroes depicted therein were not true heroes, because they were constantly obtaining powers from various deities in order to carry out their purposes, and were not relying on their own strength, as true heroes should! He evidently knew nothing of occultism.

The powers are not of our making. We appropriate portions of God's conscious life or active principle for our consciousness, just as we appropriate portions of his material world or passive principle for our bodies. We are not the consciousness, but we are the "I" which takes up a portion of that consciousness, stamps its own reality upon it, and makes it appear to be "I".

It is worth while for all who want to understand the mystery of our being to try to realise the way in which the "I" in us is the Monad, "the highest spiritual principle", and how the ego is really not I but one of the great seas of "yous" which surrounds us all. On this point I will repeat what was said in *The Seven Rays*:[1]

> Do not then think of your consciousness as your real life: do not imagine that it is something which enables you to live, for as a matter of fact even the higher consciousness is only a limitation; it is only a body with which to explore time, while the I is beyond it. That is why some of the ancient philosophers said that I and God were one and the same, and yet they said "Neti, neti," that is "Not thus, not thus," whenever anyone proposed to describe that God or I in terms of matter or even in terms of consciousness. Even the person who has not distinguished between his body and his consciousness is conscious; so also he who does

[1] Chapter xxi.

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not know that he knows that I, still *is* I, even in the midst of the consciousness which he wrongly thinks to be the self.

Some slight glimpse of that "I" may be caught by all thoughtful persons if they will meditate on the following lines. When they look at their own bodies and those of others they can speak of each of them as "it". When they look at the consciousness in another person they call that "you," but when they look at the consciousness in themselves they call it "I". Why call the same thing by two different names? Now, some make the mistake of thinking that they should say "I" to describe the consciousness in another person, on the theory that we are all one. That is the illusion of the higher self. They must learn to say "you" when looking at the consciousness in themselves. Then the I will remain untainted by contact with the dual world, and the man will be a Mahāṭmā. It was in this way that Shrī Shankarāchārya used the "you" of Gauṭama Buḍḍha.

The ego alone undergoes evolution, unfoldment in time. What is happening to the Monad, which in the case of the Buḍḍha is called the Ḍhyāni-Buḍḍha, cannot be described; but it would be a mistake to ascribe to that any limitations of space or of time. There is only one way in which the nature of its being can be realised, and that is through penetration of the reality of "I," the mystery of the human will, by means of that will itself, not by thought.

The Bodhisaṭṭvic Consciousness

When, therefore, Madame Blavatsky says that it was only the middle principles of Shankarāchārya which were derived from the Buḍḍha, she refers to that which the Buḍḍha Gauṭama had used in the place of what would have been an evolving ego in a man. This, however, was not an ego, but a set of active conscious principles—an appropriation of these for the purpose in hand. When a man takes the Path Initiation he embarks upon Monadic life; he has strictly no further purposes of his own even in the world of the ego, which remains, if it is retained, only to serve the

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Monad. The Buḍḍha had transcended ahamkāra long before, so he was using the great powers of consciousness without identifying himself with them any more than a highly spiritual man identifies himself with his material body. At His stage the conscious ego had become consciousness *per se* without any ego. As H.P.B. says :

> Such higher ethereal principles are not, like the lower more material ones, visible sometimes to man, and they have to be regarded in the light of separate or independent powers or Gods, rather than as material objects.

She then sums up as follows :

> Hence the right way of representing the truth would be to say that the various principles, the Bodhisaṭṭva, of Gautama Buḍḍha, which did not go to Nirvāṇa, re-united to form the middle principles of Shankarāchārya, the earthly Entity.[1]

So, just as a man could give his overcoat to another, so did the Monad of the Buḍḍha, or the Ḍhyāni-Buḍḍha, give His consciousness to Shrī Shankarāchārya, so that from the standpoint of those looking from below and thinking only of the conscious Being Gauṭama Shrī Shankarāchārya was the Buḍḍha reincarnated. Madame Blavatsky refers to further developments of the mystery, concerning the age at which Shrī Shankara put off his mortal body and that at which the Christ was killed in Palestine, but these are beyond the scope of the present article.

THE BODHISAṬṬVIC BODY

Another interesting aspect of the question arises when we consider the vehicles used by this active consciousness. Information about these has become available through the researches of Bishop Leadbeater, which have not been published before, but now appear in the new book *Talks on the*

[1] *S. D*, iii, 381.

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Occult Path,[1] to which I am indebted for much of the information which follows, though my summary is necessarily brief and imperfect, and those who wish to go fully into the subject must refer to the book itself.

We are familiar in Theosophical literature with the idea that a choice of seven paths opens up before a man when he reaches the Fifth Initiation, or Adeptship. These are described briefly in *Man: Whence, How and Whither*. There it is said that a man may join the Occult Hierarchy working on our planet, or the great band of Nirmāṇakāyas who fill the reservoir of spiritual force, or the Ḍeva or Angel evolution, or the Staff Corps of the Logos, or Those who are preparing the forms for the next chain of worlds, or he may take nirvāṇa at once, or after what has been called "The Spiritual Period".

In the Buḍḍhist books, however, three paths are mentioned —those of the Nirmāṇakāya, the Sambhogakāya and the Dharmakāya. This is only a different grouping of the seven paths; it seems clear, for example, that the Nirmāṇakāya in this triple classification included the lines of office-bearing in the Hierarchy and of joining the Ḍevas in addition to that of the Nirmāṇakāya proper. When a man becomes a Nirmāṇakāya he "returns from the further shore". This means that he stays in the world in order to help it. All through his career, the Monad has had a set of permanent atoms, round which he has from time to time built his vehicles, either individually as a man or along with others (through a group soul) when he was a less evolved being. Now he keeps all those permanent atoms, but retains an actual body only as far down

[1] See Chapter LVI. *Talks on the Occult Path* is a new book, large in point of content but not bulky in form, of which Dr. Besant and Bishop Leadbeater are joint authors. It consists of their comments or talks on the three Theosophical classics: *At the Feet of the Master*, *The Voice of the Silence* and *Light on the Path*, and runs to about 850 pages, containing much new information on many Theosophical topics, though it is intended principally as a guide to those who are aiming at discipleship to the Masters. It forms an almost indispensable companion volume to *The Masters and the Path*, *The Path of Discipleship*, and similar works.

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as the causal plane, where he lives in the radiant Augoeides while he is working without egoic motive and is thereby filling the reservoir. Because he retains even the lower permanent atoms it is possible for him to provide himself with personal bodies whenever he wishes, although that is a very rare case. Those who take office in the Hierarchy also retain their permanent atoms, and usually keep an entire set of bodies, even down to the physical.

The Sambhogakāya, which seems to include those who join the Staff Corps of the Logos, to be sent to any part of the solar system when required, retain only the nirvāṇic or ātmic permanent atom, while the Dharmakāya, who retires into the Monad, does not keep even that one atom, although he has the power to show himself on the nirvāṇic plane.

When Gauṭama was to become the Lord Buḍḍha, the first Buḍḍha from our own humanity, it was necessary that he should be provided with a set of vehicles on different planes which should be suited to his great work, and which should represent through him not only the divine love towards humanity, but should also represent the contribution of humanity to the divine plan. Therefore an absolutely unique set of causal, mental and astral vehicles was formed, composed entirely of atoms which had had the experience of being permanent atoms.

The physical plane ultimate atom has been frequently described in Theosophical literature. It looks like a wire cage, but when these wires are examined each one is seen to be composed of another twisted wire. There are seven of these spirillæ, but in nearly all the atoms of our world at present only four of them are in activity. That is so because we are only in the fourth round; in the seventh round all seven spirillæ will be active. But even now a certain number of atoms have had extra spirillæ awakened through being in the bodies of advanced men sometimes described as fifth or

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birth or seventh-rounders. The atoms evolve through living in various bodies, from the mineral to the human, and men on the Path offer them their best opportunity for rapid unfoldment, and that is especially the case when the atoms have been used as permanent atoms and thus employed constantly in the bodies, instead of being taken in and cast off again in an irregular manner. Therefore the permanent atoms no longer required by the Ḍharmakāyas and the Sambhogakāyas are exceedingly precious, and those on the astral and mental planes were all carefully gathered up and built together to form the special vehicles required by the Lord Gauṭama for his work on earth. Bishop Leadbeater explains that there were not enough of these atoms to form a complete set of vehicles, so some others —the best available—had to be used. They, of course, would be much stimulated by the permanent atoms in whose presence they found themselves, but still they are replaced by newly shed permanent atoms presented by each Adept who takes the Sambhogakāya or the Ḍharmakāya vesture.

This then was the set of vehicles carefully preserved after Gauṭama's death and the Buḍḍha's acceptance of nirvāṇa. These vehicles were next lent to Shrī Shankarāchārya, and afterwards used by the Lord Maiṭreya and possibly others. These also will be the vehicles employed by the Lord Maiṭreya at his coming which has been announced as near. These vehicles, vibrating, as it were, with all the achievements of all the men of our humanity who have attained human perfection and have gone on to Monadic work, and transmitting as nearly as possible to perfection the power of love and the influence of unity that come down through the Boḍhisaṭṭva functioning among us as teacher of Angels and men, form a material centre for the radiation of indescribable power. It is no wonder, therefore, that thousands of apparently simple

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people became Arhaṭs in the service of the Lord Buḍḍha, or that it is predicted that great numbers will also reach that level on account of the coming of the Lord Maiṭreya, so that they may become in turn teachers of the vast numbers of egos who will shortly be approaching and entering upon the Path.

Ernest Wood

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VII
ADI

VI
ANUPĀDAKA

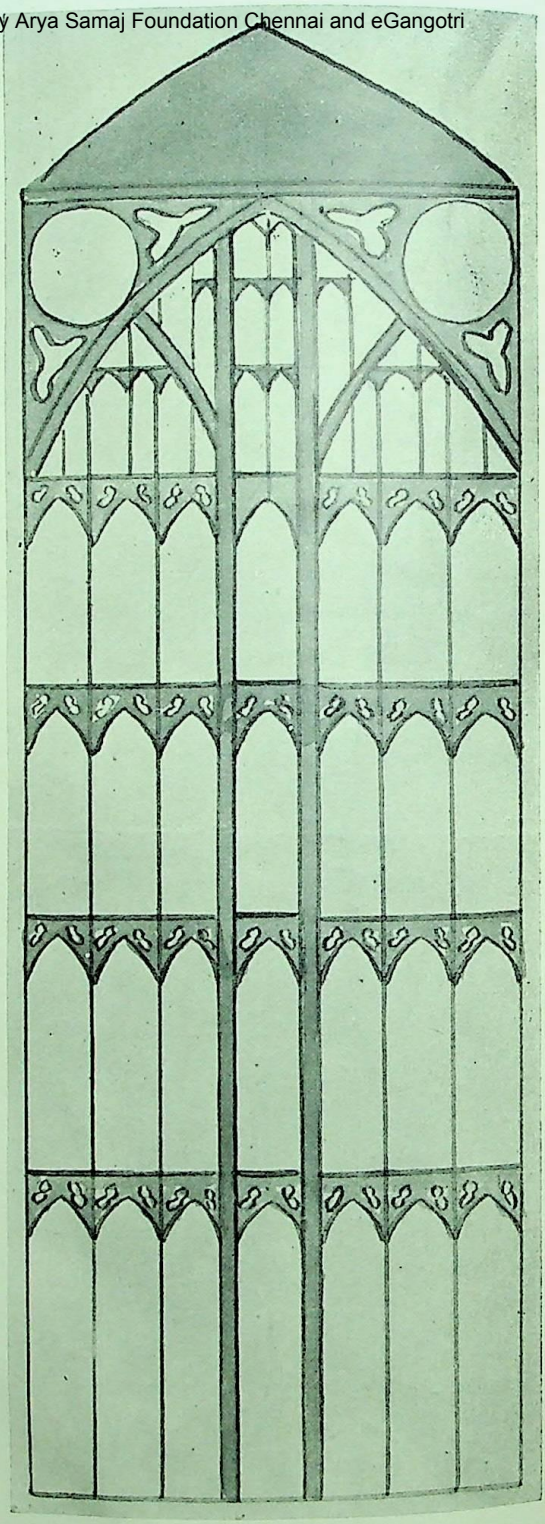
V
ATMIC
(Æther)

IV
BUDDHIC
(Air)

III
MENTAL
(Fire)

II
ASTRAL
(Water)

I
PHYSICAL
(Earth)



Solid
Liquid
Gaseous
Path of Forth-coming
Etheric
Path of Return
Super-etheric
Sub-atomic
Atomic

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WINDOW LIGHT

By E. G. COOPER

THE most ancient strongholds are said to be those made of earth, and the most ancient and carefully guarded crets are those which are left in stone, of which the best own, perhaps, is that of the Great Pyramid, in which the hole of the wonderful ritual of the Mysteries of ancient gypt are set forth in the building itself even as they are the papyri found buried in so many of the tombs. In it e read the history of the Cosmos as well as the evolution man, those inner secrets, which from the earliest time ve only been revealed little by little to those who have oved themselves worthy to receive that knowledge.

But it is not only the ancients who have sought to rpetuate this secret knowledge in a form which those who ve been instructed may read, for we find that this was also ne by the mediæval builders, and perhaps one of the best amples which we possess in England is the East window Bath Abbey, which was built in the sixteenth century e site of two older churches.

The architect was certainly one of those e things of God," and it was evidently his ld into this window something of those re not taught by the Church of that day. dicated to the service of God, he chose the receptacle for his secret, for it was t the congregation would look every

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VII
ADI

VI
ANUPĀDAKA

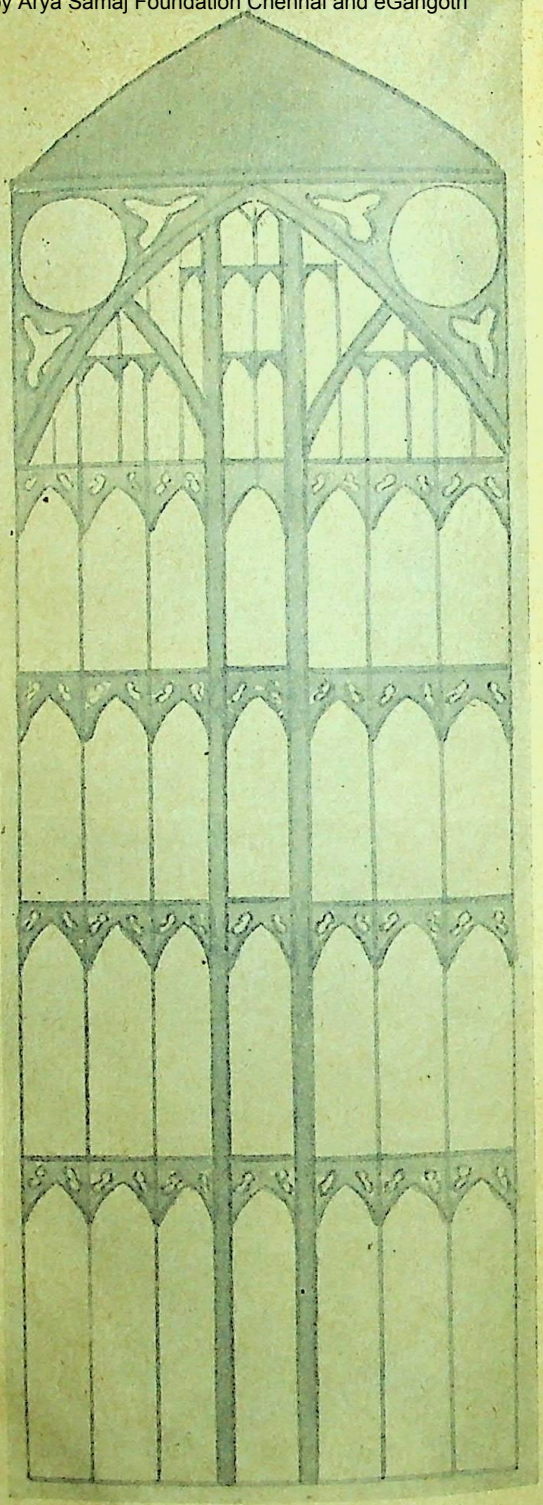
V
ATMIC
(Æther)

IV
BUDDHIC
(Air)

III
MENTAL
(Fire)

II
ASTRAL
(Water)

I
PHYSICAL
(Earth)



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THE most ancient strongholds are said to be those made of earth, and the most ancient and carefully guarded secrets are those which are left in stone, of which the best known, perhaps, is that of the Great Pyramid, in which the whole of the wonderful ritual of the Mysteries of ancient Egypt are set forth in the building itself even as they are in the papyri found buried in so many of the tombs. In it we read the history of the Cosmos as well as the evolution of man, those inner secrets, which from the earliest time have only been revealed little by little to those who have proved themselves worthy to receive that knowledge.

But it is not only the ancients who have sought to perpetuate this secret knowledge in a form which those who have been instructed may read, for we find that this was also done by the mediæval builders, and perhaps one of the best examples which we possess in England is the East window of Bath Abbey, which was built in the sixteenth century on the site of two older churches.

The architect was certainly one of those "wise in the things of God," and it was evidently his desire to build into this window something of those things which were not taught by the Church of that day. So, in this house dedicated to the service of God, he chose the East window as the receptacle for his secret, for it was towards the east that the congregation would look every time they gathered

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in the Abbey, and as illumination has always come from the East, so he doubtless hoped that by gazing week by week on this vision in stone and glass the inward vision might be unveiled for some, at least, of the worshippers. All this is only surmise; we know nothing of what he may have hoped and sought to put before those who lived in his day and those who would come after, but when we gaze upon this thing of beauty we can see that in it he set forth the knowledge of the hidden Wisdom which Theosophy teaches us to-day.

Starting from the top of the window the architect first presents a mystery to us in the triangle of blank stone which marks the straight line where the glass begins. Possibly few may notice that the glass does not reach the top of the arch, nor the triangle almost hidden in the shadow. In this respect it is like the form of the Great Pyramid which stops short before it reaches the apex, leaving a flat platform as a summit, and thus making the missing apex a symbol of the Trinity out of manifestation. Just in this way, by means of a blank triangle of dark stone, has the architect subtly indicated the plane of the First Logos, that "true Mountain of Light" according to the Manu, that Light only visible on the spiritual planes and therefore only to be symbolised on the physical plane by the blank stone. As we gaze at it, trying to penetrate something of its mystery, we remembr that "Sanat Kumāra the Venerable showed to Nāraḍa when all his sins had been rubbed out, the other side of darkness".

Lower down comes the straight line across the full width of the window where the glass begins, the boundary line of the 6th Plane called Anupāḍaka where the First Logos, as it were, draws apart in His manifestation, and Spirit and Matter are formed, represented by the two large circles of light one on either side of the Window near the top. But taken singly these may represent "the mystery of the Watcher, the Spectator, the Actionless Āṭmā, who abides ever in his triple

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nature on his own plane and lives in the world of men by his Ray".

In these higher planes of Āḍi, Anupāḍaka and the Āṭmic plane the glass is divided into many sections almost irregularly, whereas below this fifth or Āṭmic Plane we find a uniformity in the divisions. For here we pass down from the planes of the divine activity or divine consciousness to the planes of human development. Horizontally there are now five divisions between this line and the base of the window corresponding exactly to the Buḍḍhic, the mental, the astral and the physical planes. We must not forget that the architect was restricted by his medium and though the planes are interpenetrating he was obliged to arrange them one below the other.

We notice that each of these five lower planes is cut into seven vertical sections and in this way the seven sub-planes are presented to us, the solid, liquid, gaseous, etheric, super-etheric, sub-atomic and atomic, and this division is carried through each of the planes.

One of the outstanding features which strikes one on first looking at the window are the two heavy pieces of stonework on either side of the central space in the window, that which we have called the etheric sub-plane. These pieces of stonework, rather resembling the sides of a ladder, reach from top to bottom down the middle of the window. They typify the Path of Forthgoing and the Path of Return. That Path upon which the human entity sets forth on his journey leading from his Father which is in Heaven to the depths of the dense physical plane whence he returns on the upward path bearing his sheaves with him, clothed in that Robe of Glory which he has woven for himself all through his long journey.

Looking at the window from this point of view, that of the evolution of the Monad we remember that Dr. Besant has told us how "they are sown in weakness that they may be

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raised in power. From a static Logos enfolding all divine potentialities, he is to become a Dynamic Logos unfolding all Divine Power". And again, "Fitly they dwell on the Anupāḍaka plane the roots of their life in the Aḍi." And we are told "the three outstreaming Rays which come from the Monad are his three aspects reproducing the Logoi of a Universe. This consciousness ever works as a unit on the various planes but shows out as a triplicity on each". And so we may see these represented by the architect in those seven sub-divisions of each plane where he has pierced the stone on either side of the tiny pointed arches so that in each division the light pours through in three places, showing out the divine consciousness of will, wisdom and activity as choice, discrimination and cognition on the mental plane, as desire, love and sensation on the astral plane, and as the motor organs, cerebral hemispheres and organs of sense on the dense physical plane.

These are only some of the interpretations of the Ancient Wisdom which may be read from this wonderful window through which the Light has shone on so many generations since the architect embodied in it the faith that was in him.

E. G. Cooper

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SOME LETTERS OF H. P. B.

(The following extracts are from letters written by H. P. B. to Khan Bahadur N. D. Khandalawala, who joined the T.S. in November 25, 1879. Mr. Khandalawala is still a member of the General Council of the T.S.—C. J.*)*

I

Simla, October, 1880.

I NEVER question my superiors, when I receive orders.

"If there is anything our Fellows can reproach me with, it is the most unvarnished sincerity, it is my inability to feign and play a part. I cannot control myself in the face of a lie, or flagrant injustice; and I will say to people to their faces what I say behind their backs. Is this my greatest crime?

Bombay, August, 1882.

"Mr. B. . . . is perfectly nonsensical, well—if he is not satisfied let him say so. We do not want Theosophists who do nothing but *dictate their ultimatum*, and conditions; *sine qua non*. I am tired of them.

"I am sorry that notwithstanding all my perseverance in my duty, my endeavours and desire to do good, I succeed in disappointing and vexing people. If a good deal of that disappointment was created by 'petty' things, then the men themselves must be 'petty'.

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Adyar, March, 1885.

And now about our Masters: I am innocent of every one of the phenomena that happened through the Shrine, and of most of the remarkable phenomena outside. They were not even produced through me, as people believe, but simply at my prayer by the Chelas of the Mahatmas, and with Their permission. Many were done simply by X. . . . and others by Dj. . . . K. . . ., the Mahatmas remaining quite unconcerned. Our members have no idea of the laws of occultism; and those who have ceased to see in the Masters, beings 3,000 years old, perched on trees and enveloped in their long hair, whistling loudly before every public or natural calamity, take them for infallible *Omnipotent Gods.*

The Masters have not pledged themselves, to conduct and manage the Society, but to simply give advice to the Founders—in questions and upon matters that it would have been impossible for them alone to decide upon.

The idea of a sane young man (Damodar) giving up his fortune, family, caste, everything, for the pleasure of helping a swindle, of *writing forged letters to himself, is—superb!* It only beats that other, that I, who have just refused a contract of 40,000 francs a year—if I remained in Europe and wrote solely for Katkof's papers—to come back to India, to be stoned and covered with mud, as I now am; that I cheated and swindled the world with invented Mahatmas and bogus phenomena *for the sole pleasure of cheating*—for I defy the whole world to show that I ever got one pie by it.

I can show by facts and letters that I could make an ample living by simply writing for the Russian newspapers, and doing literary work in general. As for fame—Heaven save me from *such* fame! My fame is in Russia, and could even be in England as a writer, if I wanted fame. I have

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preferred unremunerative work, worry and the most ungrateful labour in the world, followed by obloquy and ceaseless calumny, out of love and devotion for the Masters and their country—and I have served them faithfully and to the best of my ability. They know, if others do not.

I say, better that people should never have had a blind unreasonable faith in the Mahatmas, but had developed a little more faith in their own reasoning powers, and then they would have seen without the help of any foolish phenomena; that had there been no Mahatmas (or some one immensely higher and more intelligent than I am, behind my back) there would have been no *Isis*, no Esoteric doctrine; that Hodgson himself proclaims the highest most philosophical system of all. If the *alleged* H. P. B. letters in the Christian College Magazine are genuine, and I am a trickster, then I am the sole author of *Isis*, of all the letters written by the Mahatmas to Hume and Sinnett, and of the best articles in *The Theosophist*. As Me. C. . . . expresses it, "in such a case H. P. B. is a Mahatma herself."

"Fraud or Mahatma" I have done my duty by the Masters and the Hindus".

Wurzburg, May, 1886

"I do not mind these reproaches at all, just because they are unmerited. Thiers used to say that he was an old umbrella on which the rain was pouring for fifty years,—when he heard of any abuse lavished upon him. I may paraphrase it and say that I too am an old umbrella, as tough, dirty water and slops have been poured on me generously for over twenty years; and more, I ought to mind very little a few drops more or less of the liquid.

"Between the Jesuits, the Protestant Padris, and the Exotic Psychic Research Society, with the 'handsome

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Hodgson' as their detective, I am very comfortably situated indeed!"

"And you take me to task for keeping secrets from all of you about the Mahatmas! But if by cutting off my tongue I could obliterate every word of truth I said about the Blessed Masters, I would become mute and dumb for ever before I was five minutes older. I have said *all* I could lawfully say of Them and much more. It is for desecration of Their names, of things holy and sacred, that I suffer now. It is for loving the cause (Theosophy) too well, that in my desire to help it, I became indiscreet, and gave out *that* which I ought never to pronounce."

"You have, all of you,—even poor Olcott—the fine part in the tragi-comedy. You are the supposed *Victims*, the noble, confiding hearts, deceived by me,—'the cleverest, the most unprincipled, and the grandest Arch-impostor of the age! As Hodgson's report says:—I am the Vile-Russian spy,' the plotter, the author of the Mahatmas. So be it. It is not me, H. P. B., who has little longer to live on earth, that the enemy is persecuting; fool is he, who can believe it: it is the Society itself. It is Truth—however unskilfully managed against lies—that the enemy would crush."

"Those who think I ever had any mortal object to deceive and bamboozle them, and invent Mahatmas, and a system which for the last ten years brought me sorrow, dishonour, vilification, very nearly death; which beggared me, instead of allowing me to work for myself by writing, which would bring me honour and money, plenty of it; or, siding with the Spiritualists, who would have stood for me *in Million*, and made me as famous as I am now *infamous* in the eyes of those who judge by appearances; those who doubt, I say, may take care of themselves. I wash my hands of them."

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Wurzburg, October, 1886

I do not despond, I am writing the 'Secret Doctrine,' but I have no books here; no one to help me, and it goes very slowly.

"You wish me 'to be respected by those who speak against me,' but I care not for the respect of those whom I despise from the bottom of my heart. That heart has become as callous as a corn on the toe. I *care for nothing more*, except my duty to the Masters, and the *Cause*. To these two I give) my every drop of blood, the last throb, the final pulsation of my heart broken and poisoned by the vile, treacherous nature of *man*."

London, January, 1888

"My life to live yet is not very long, and I have learnt patience in these three years. My health is better, but in general it is ruined for life. I am well only when I *sit and write*. I can neither walk nor stand for more than a minute."

London, July, 1888

"Yes; you are right. My life was a chequered and marvellous one, but the marvels and checks in it are not all due to my connections with great men whom they began calling Mahatmas in India. The Masters *I know* are neither the Yogis as known in India, who sit for ages buried in a jungle, with trees growing between their arms and legs nor do they stand for years on one leg, nor yet do they make *tapas* and hold their breath. They are simply adepts in Esoteric Science and Occultism; Adepts whose *Headquarters* are in a certain part of Thibet, and whose members are scattered everywhere through the world. These are the men —great, glorious, more learned than any others on earth; some quite holy, others less so,—whom I know, with whom I

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learnt what I know, with whom I lived, and whom I swore to serve for ever, as long as I have a breath left in my body, and whom I do serve faithfully, if not always wisely, and —*who do exist.*

"Now whether any believe in Them or not, is not the question. May be They themselves did everything in their power to bring people to disbelieve in Them, as from 1879 to 1884 the belief had degenerated into worship and fetichism.

"I never said I was their 'representative,' I only said I was *their servant and faithful slave*; aye, *unto the bitter death and end.*

"To conclude, you do not know me, nor have you ever known me as I really am; some day perhaps you will learn to know better."

(To be concluded)

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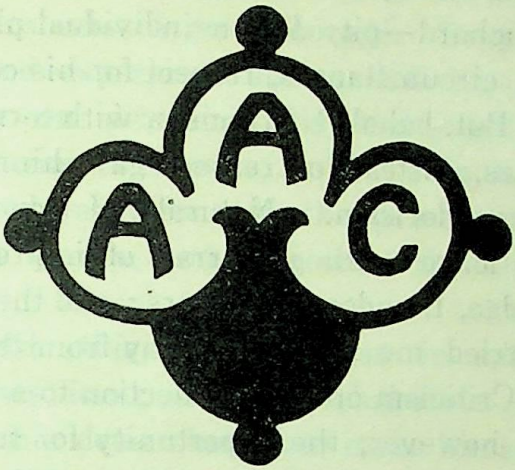

PORTRAITURE IN DRAMA

A CHARACTER STUDY CHALLENGING SOME ACCEPTED OPINIONS

By JAMES H. COUSINS, D.LIT.

IN my childhood I was taught that the theatre was an entrance to hell, and that dramatists and actors were escaped demons. Since then I have sat in theatres in many parts of the world, and (worst of all) have myself been numbered in the demoniacal throng of play-writers and play-actors. My way to perdition was paved with Shakespeare. The first step was over the bodies of Romeo and Juliet; the second step was over that of Richard of the same number.

In later years, when I became conscious of that curious phenomenon of analytical civilisation called Literature, and particularly of that gibbering spectre called Criticism, which "galls the kibes" of literature, and will not let you enjoy yourself, but must tell you all about it, I became possessed by an uneasy distrust in my intelligence, for I found my recollection of the second step of my flameward journey at variance

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with Criticism. For some reason which I was not then capable of recognising, I had conceived a respectful pity for the deposed Richard—pity for an individual placed in tragically inevitable circumstances, respect for his comportment in face of them. But, behold! Criticism, with terrible unanimity in all its voices, instead of respect gave him contempt, and instead of pity, derision. Naturally I bowed before the verdict of Criticism with its array of impressive names—Hazlitt, Coleridge, Dowden and others; and the circumstances of my life carried me for years away from the possibility of putting either Criticism or my recollection to a crucial test.

Recently, however, the opportunity for such a test came to me, and after several close readings of the drama, of the history of Richard II, and of literary Criticism, I find myself in a position at once pleasing and awkward; pleasing in its ratification of my youthful intuition as to the character of the King, and awkward in its setting my judgment in direct opposition to that of the whole body of Criticism.

From a comparison of the drama and history we find that Shakespeare kept close to accepted fact as regards the action of the drama and the relationship of the chief characters. He was therefore familiar with certain elements in the character of the boy-king as displayed in actions before the opening of the drama, and these elements he must have absorbed into his psychological conception of the mature monarch. Let us recall them.

At the age of fifteen, in the face of threatened revolution, Richard met the revolting peasantry face to face, while, as Green tells us, "the nobles were paralysed with fear". When the men of Kent had taken the Tower, the royal stripling faced the men of Essex, asked them what they wanted, and promised them their liberties. When Wat Tyler, the leader of the revolting peasantry was killed in Richard's presence in a street scuffle, and his followers were filled with

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the fury of slaughter at the death of their Captain, the boy-king rode to the front crying, "I am your Captain, follow me."

These were acts of great courage. They were also acts of impulse; and experience shows that impulse may move courageously in one direction to-day and equally courageously in another direction to-morrow, as Richard's did when in face of the continued turbulence of the peasantry, he withdrew his promise of liberty, and dragooned them ruthlessly into submission.

But beneath this impulsiveness in action lay what ultimately shows itself as the unshakeable fundamental of Richard's life, his determination to make himself an absolute ruler of men. His achievement of this end through astute diplomacy reflects the more on the fixed element in a character that has been called shifty, when we remember that, prior to this, he had been reduced during his minority by a Commission of Regency to the position of a mere courageous puppet.

"For eight years" (after attaining absolute power) says Green, "the King wielded the power which thus passed quietly into his hands with singular wisdom and good fortune." . . . "But," he adds, "the brilliant abilities which Richard shared with the rest of the Plantagenets were marred by a fitful inconstancy, an insane pride, and a craving for absolute power." I think we shall get a truer perspective of Richard's character than the above three charges give us in their order and tone, if we reverse their order and speak them in a tone that recognises the fact that Richard could be none other than himself—a man born to impose his will on others, not, however, his will as a mere individual (which is a desire not limited to him or his place or time), but the will of the exalted office which he held by true descent. Let us state it thus: Richard, believing in the divine right and power of kings, and taking pride in the supreme office to which he

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was born, determinded to assert that right and power in absolute rule; and in carrying out this fixed determination he adjusted himself to changing circumstances as they arose. Put thus, we have the rough outline of a character study which divides itself into fixity of purpose and mobility of action. Add to these the courage and impulsiveness already noted, and a certain philosophical aloofness which men of impulse are given to assuming in their colder moments towards what they were immersed in before, and would be again; and we have the Richard of history and drama, not, I submit (as I shall proceed to show) the Richard of literary criticism.

Turning now to the drama. When Bolingbroke and Mowbray desire to fight a duel (Act 1, Scene 1), Richard at first permits them to do so, as he sees no other course open in view of the temper of the rivals. But at the place of tourney he stops them (scene 3), and gives what I conceive to be good reason for doing so—the probability of civil war resulting between the relatives of the rivals. He, therefore, chooses to banish them in order to get rid of them and their menace. If we examine this action in the light of his central desire to maintain his autocracy, we shall see that if one or other, or both, of the rivals should die in the duel, Richard would have enough internal strife to cope with to put a fairly large barrier in his way to absolute rule; as it would add to the already strong enmity against him by both nobles and peasantry if he suppressed the certain turbulence of the rival partisans.

On the other hand, while the banishment of Bolingbroke and Mowbray reduced this menace, it left him faced with the possibility of future conspiracy, since the personalities, still alive, were not likely to stay quiet for long. But, it would appear that Richard had confidence that he could meet the remote danger if and when it appeared—a confidence that is

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hardly to be interpreted as the outcome of weakness or procrastination, such as he is charged with by critics, but is more reasonably to be interpreted as the outcome of belief in his divine rank and in the certainty of power to maintain it, as he had achieved it.

We see the self-confidence of Richard in full action in his financial arrangements (Act 1 Scene 4, Lines 42 to 52) for carrying on the war in Ireland, in which, as his servant Bagot remarked (Act 2, Scene 2, lines 129-131), he struck at the wavering Commons, whose love

"Lies in their purses, and whoso empties them,
By so much fills their hearts with deadly hate."

We see the same confidence in his seizure of Bolingbroke's inheritance on the death of his father, John of Gaunt (Act 2, Scene 1, lines 155-162), which, as York said, would "pluck a thousand dangers on his head"; and in his starting for Ireland with the effects of these actions in his wake. These would not stir up rival enmities, but bring them to a focus against himself. This was not the action of a weak man, but of an overconfident and impulsive man, strong in assurance of his divine mission and support; courageous but unwise.

In the scene depicting Richard's return from Ireland (Act 3, Scene 2), Shakespeare presents us with a masterly disclosure of the character of Richard in his reaction to the several stages of realisation of the state of affairs in England that has come about during his absence. (1) Against the news of Bolingbroke's rebellious return he places reliance in divine support for his kingly office (54-62). (2) When he learns that the Welshmen, on whom he had counted, have gone over to Bolingbroke, he blenches for a moment; but the pale cheek of Richard the man is quickly reddened again by the confidence of Richard the divinely appointed king (76-90). (3) When he is told of the turning of the people against him

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(144-177), he rails on his leaders who have allowed matters to get to such a pass, but on learning that they have died for their loyalty to him, he falls into gloomy introspection natural to an impulsive temperament in the realisation that external power has left him. (4) Lastly, when he learns that the forces of York, to whom he had entrusted the rule of the country in his absence, had gone over to Bolingbroke, he decides to abdicate (209-214)—an act of characteristic impulse, and, in my opinion, of not less characteristic personal courage, for his abdication would put him in the power of one whom he knew to be ambitious for rule, and who would hardly spare his life. Anyone can face death in a passion, but it takes a strong man to face it in cold blood. Richard did so, and in his action we see that touch of philosophical aloofness to which I have referred. Out of much play on words (Act 3, Scene 3) which are more Shakespeare and his time than Richard, comes Richard's readiness to yield to necessity.

"What must the King do now? Must he submit?
The King shall do it; must he be deposed?
The King shall be contented; must be lose
The name of King? O' God's name let it go."

This adaptation to circumstances is a stable element in his character, the inevitable hollow between the crests of the waves of courageous impulse. He voices it again as he passes the queen on his way to the Tower: "I am sworn brother to grim Necessity" (Act 5, Scene 1, Line 20).

Yet hardly had Richard the King decided to do what he must do, than Richard the man cut across the decision with a question to his supporter, Aumerle, as to whether he should not recall his acceptance of Bolingbroke's terms, and die defying him. This has been construed as an indication of vacillation and weakness. Dramatically it is Shakespeare's

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way of emphasising the alternatives facing the king. We cannot assume that between the courage of the boy and the courage of the king in his last moments there was an uncourageous interval. Richard the man is quite ready to face death. It is not cowardice that confirms him in his decision to yield to necessity in answer to Aumerle's advice (Act 3, Scene 3, Lines 131, 132) to "fight with gentle words till time lend friends, and friends their helpful swords"; the deciding factor is the possibility of a chance arising of preserving the kingly office in his legitimate person, not merely of preserving his person.

In the scene of public deposition by Parliament (Act 4, Scene 1) it is still the kingly office that Richard laments; and in lines 295-298 we have his own analysis of his life, an analysis which comes close to our division of the main features of his life into fixity of purpose and mobility of action; pride of kingly power reacting to circumstances:

"My grief lies all within;
And these external manners of laments
Are merely shadows to the unseen grief
That swells with silence in the tortured soul."

The inner grief is the overthrow of his fundamental assumption of absolute power as legitimately vested in him by divine right—but he has shown his ability to bend to necessity, it it be real necessity; his "grief" lies in his having to temporise with Bolingbroke whom he had banished since such temporising is a virtual dethronement (III, 3, 133-136)

"O God, O God! that ere this tongue of mine,
That laid the sentence of dread banishment
On yon proud man, should take it off again
With words of sooth"

and in the humiliation of being dethroned by usurpation (III, 3-77-81)

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"... we thought ourself thy lawful king ...
If we be not, show us the hand of God
That hath dismissed us from our stewardship;
For well we know, no hand of blood and bone
Can gripe the sacred handle of our sceptre,
Unless he do profane, steal or usurp."

The last scene in Richard's life, as shown by Shakespeare, has been regarded by critics as an exhibition of a weak and proud man playing with trivialities and phantoms. Such estimates of the situation do not appear to take in the full significance of the circumstances. They appear to assume that Richard in his *cell* in Pomfret Castle is making a *public* show of his introspective analysis. But it must be remembered that he is in solitary confinement, and that the soliloquy, while in dramatic convention it is spoken, in reality is but the admission of the hearer or reader into the mind of the prisoner. That mind was not a sluggish or petty one. It was accustomed to high impulses to action and to corresponding action in life. Mind and body are now in captivity, away from the field of activity. It is impossible for thought to be suppressed; "for no thought is contented," he says. Our estimate of the thinker must rest on the quality of his thought. An examination of Richard's thought as shown in Act V, Scene 5 (away from the influence of cheap critical, or, rather, uncritical, assumption of "vacillation of dissolving courage, of wordy lamentation, graceful trivialities and posturing on the road to extinction") show it to be that of a mind endeavouring to find relief in adjusting memory of its former large world to its new world of prison. The two are so different that the task of adjustment seems impossible; yet, with the persistence that gained him his power in the past, he sets about peopling his "little world" with thoughts, since he has nothing else to people it with (lines 1-10).

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These thoughts (in his own analysis, lines 11-410) are of three kinds: (*a*) reflections on religious truths, (with a critical glance at apparent scriptural inconsistencies); (*b*) thoughts of escape; (*c*) thoughts of resignation. Playing thus in his imagination, he can be king or unkinged, as his thought moves—but he realises that (lines 38-40) neither he nor any man can be satisfied while life endures. In this there is no mere lamentation; and when he does lament it is less now against his uncrowning than against enforced inactivity (line 60).

Richard's end (though premeditated by Exton) was precipitated by his chafing against stale patience (line 103) and assaulting the cell-keeper. When Exton and his men enter armed, the impulsive courage that put the boy Richard at the head of the revolting peasantry, flames out at the "rude assault" of Exton, and the dethroned king dies in battle, though in a cell.

Exton's tribute, "As full of valour as of royal blood" (line 114) is the best denial of the false psychology that an uncritical criticism has put on the character of Richard the Second.

Now, since the foregoing analytical study of the character of Richard II, with an eye on history, drama and human psychology, has yielded a considerable amount of evidence in favour of a revision of the traditional opinion of literary criticism with regard to that individual; and since the degradation of Richard is a dramatic complement to the exaltation of his rival, the usurping Bolingbroke, the question arises whether the apparent misinterpretation of the character of the one has not as complement an equal misinterpretation of the character of the other. Let us see.

It is customary to regard Bolingbroke as an example of patient strength and straightforwardness; and this estimate of his character being accepted, it is necessary for criticism to make facts fit into the theory. If Richard postpones action

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or changes his mind, it is taken as a sign of weakness and vacillation. When Bolingbroke does the same, as in changing Richard's prison from the Tower to Pomfret (Act 5, Scene 1, Lines 51, 121) it is taken as indicating his foresight and patience. Richard (notwithstanding his obvious courage) is regarded with contempt as an effeminate; Bolingbroke is called by criticism strong, "self-contained and self-assured," terms which sound curiously unfitting to the fact that he dethroned Richard by the exercise of the power of others whom Richard's impulsive courage had turned into traitors, which power became Bolingbroke's own master and made him the slave of Parliament. Richard (the supposed effeminate) unarmed and against long odds died in a burst of self-forgetful impulsive courage: Bolingbroke, the supposed strong man, died at the early age of 47 "worn out with the troubles of his reign" (Green). Let us gather up Shakespeare's exposition of Bolingbroke's character.

Bolingbroke (Act, 1, Scene 1) accuses Mowbray of dishonesty, treason and complicity in Gloucester's death. The latter is really a thrust at Richard, whose responsibility is believed in by Bolingbroke, as well as by Gaunt his father, and others. What were his reasons for bringing this accusation forward? Hardly merely the punishment of Mowbray the instrument, and leaving the real party (Richard) untouched. He had sided with Richard against Gloucester, and now makes much of the latter's supposed murder, though he himself did not have many qualms in sending Bushy and Green (Act 3, Scene 1) to execution simply because they had done their duty in obeying the orders of their master Richard.

There is the smack of insincerity in this: it hints of ulterior motive; and this is reinforced by Richard's observation of Bolingbroke "courtship to the common people" (Act 1, Scene 4, Line 24). It may be argued that this is mere suspicion on Richard's part; but we find an indication of

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Shakespeare's intention to verify it in the fact that when Bolingbroke had ultimately obtained the "reversion" of England (which Richard suspected was Bolingbroke's intent in his "thanks, my countrymen"), Shakespeare puts into his mouth (Act 5, Scene 2, Line 20) the same phrase, "I thank you, countrymen".

Moreover, Bolingbroke's father (John of Gaunt) links up the two circumstances of Gloucester's murder, and Richard's possible self-deposition, in his dying speech, when discrimination has left him. He accuses Richard of various errors; but offers no advice as to their cure; only hints at deposition (Act 2, Scene 1, Lines 104-108):

"O, had thy grandsire with a prophet's eye,
Seen how his son's son should destroy his sons,
From forth thy reach he would have laid thy shame,
Deposing thee before thou wert possessed,
Which art possessed now to depose thyself."

This may be regarded as "prophecy" only, but it is based on circumstances, desires and thoughts in which his son Bolingbroke shared. This is fully disclosed as a certainty in Bolingbroke's mind in his question to Bagot before Parliament (Act 4, Scene 1, Lines 1-3):

"Now Bagot freely speak thy mind;
What dost thou know of noble Gloucester's death,
Who wrought it with the King . . .?"

The subtlety which we infer in Bolingbroke is seen in full play in the embassage of Bolingbroke to Richard at Flint Castle (Act 3, Scene 3). The assertion of allegiance backed by force is somewhat hollow, for the mere hearing of his suit by Richard is a humiliation of the King, while the granting of it in face of a threat was a virtual dethronement. There is something hollow also in Bolingbroke's protestation that war was far off from his mind, when in the same breath he declares his determination to cause the slaughter of hundreds

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of his countrymen, not for any general good, but merely for the purpose of getting back his estates: life is less valuable than property to him.

Richard was not blind to this subtlety of Bolingbroke. In Act 3, Scene 3, Lines 200,201, he says:

"Well you deserve; they well deserve to have,
That know the strong'st and surest way to get."

This was his testimony to Bolingbroke's character and method, and conversely his recognition not of personal weakness or want of confidence on his own part, but of the passing of external strength and assurance from him to Bolingbroke.

Bolingbroke retained his double-dealing until Richard was entirely disposed of. He called him before Parliament in order that he might resign publicly and Bolingbroke might be cleared of suspicion. He pretends (Act 4, Scene 1, Line 190) that he thought Richard was willing to resign, but strangely, on observing what he takes to be unwillingness in Richard, he does not show any sign of keeping Richard on the throne (which he had already—112—signified his intention of ascending); and he has in reserve a written statement of Richard's crimes to be confessed: to his credit be it said that he did not ultimately insist on this.

There is a certain generosity shown in Bolingbroke. He pardons Aumerle "to win his after-love," and the Bishop of Carlyle because he has seen "high sparks of honour" in him. A close criticism, however, might suggest that this generosity was not so much the spontaneous act of a newly acquired virtue as a concession to circumstances; for Bolingbroke, being raised to the throne by the consent of Parliament, cannot afford to play the part of absolute ruler as Richard had done.

The last act of Bolingbroke in the drama, the murder of Richard at his suggestion, leaves an ugly flavour in one's

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mouth. He admits the instigation of the murder, but spurns the murderer; he professes love for Richard murdered, though he confesses to having wished him dead; he announces his intention of going to the Holy Land as a penance for his blood-guilt; he asks his friends to follow him after Richard's bier; but the text (Act 5, Scene 6, Lines 51-52)

"March sadly after; grace my mournings here;
In weeping after this untimely bier,"

does not tell us clearly whether he means that he or they are to weep: if he, we are left with the feeling that his tears were of the crocodile order. Thus the last glimpse that Shakespeare gives (in this drama) of Bolingbroke's character is that of hypocrisy—the end being as the beginning.

James H. Cousins

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LITANY

HAVE mercy, Lord! on the mad multitude
Who smear Love's holy name with fleshly lust;
Who trade men's bodies and souls for gilded dust,
And quench a creature's life for blood-stained food.
Mercy on trivial thought, on language lewd;
On starry souls that choose the moth and rust;
And on stiff tegumented men who must
Slay and be slain to hit the hero mood.
But mercy most because our mouths blaspheme
With dissonance thy symphony of Names,
Breaking with bigotry their deep accord;
Leading through life the error-poisoned stream
That fructifies our myriad woes and shames.
For this, man's sin of sins, have mercy, Lord!

JAMES H. COUSINS

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A POET

Painter Unknown
(Mughal School)

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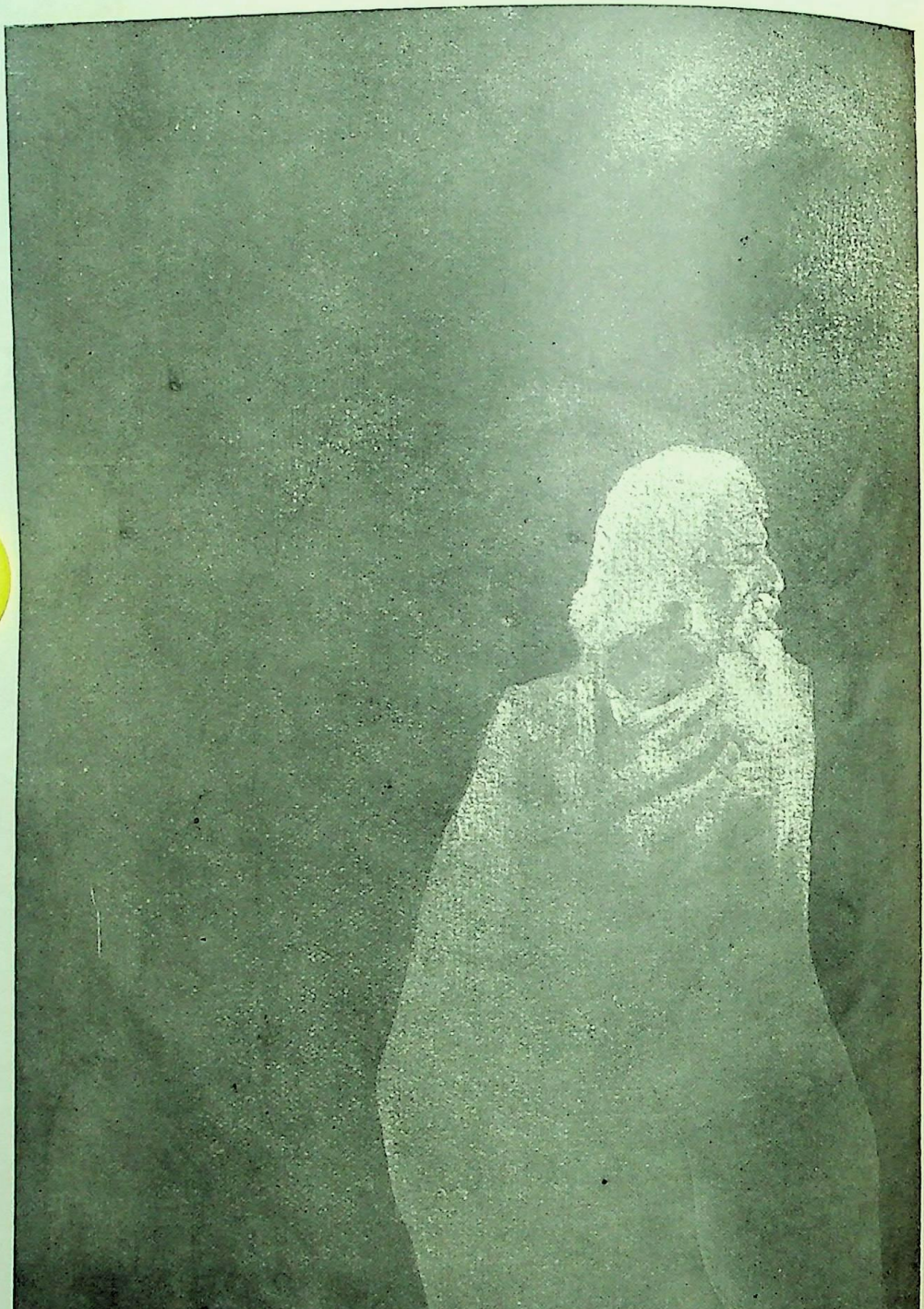

RABINDRANATH TAGORE

Abanindranath Tagore
(Bengal School)

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OUR ILLUSTRATIONS

OUR article in this month's Art Section deals with portraiture in drama. It is fitting, therefore, that we should also present some examples of pictorial portraiture, two (a mediæval and a modern) from the East, two (likewise) from the West, and all, by a happy conjunction of circumstances, portraits of poets.

"A Poet" by an unknown Mughal painter, is a good example of the work of that school, which began in Northern India in the middle of the sixteenth century under the patronage of the Mussulman imperial princes. These brought with them to India the delicacy of tempera craftsmanship and exquisiteness of colour of the Persian painters, with something of the calligraphic quality of Chinese painting. The Mughal school faded out in the eighteenth century, but during its period of activity it produced a gallery of thousands of portraits, despite of traditional religious prohibition. Our illustration shows the fine achievement of the school in the texture of the painting, the folds of the turban, the softness of the beard, and the expressiveness of face and hands. The cloth round the body is a common device for securing comfort in the floor life of India. The reproduction is the life of the original.

"Rabindranath Tagore" is not strictly a deliberate portrait. It is a water-colour painting of the poet acting a part in one of his own dramas. The original is about four times the size of the reproduction, and is also a monochromatic work in a tone between black and brown. The painter, Dr. Abanindranath Tagore, a nephew of the poet, was the originator of the modern revival of Indian painting in Bengal twenty years ago under the inspiration of Mr. E. B. Havell. The school has produced over fifty excellent artists. Members of the Adyar Art Centre have had much to do in spreading a knowledge of the work of the school, and one of its younger members, Babu A. P. Banerjee, is now working and teaching at Adyar.

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"Dante" by Domenico di Francesco, is a fresco of fifteenth century on the wall of the Cathedral of Florence. The painter was a pupil of Fra Angelico (1387—1455) who is regarded as the founder of the Florentine school. Dante points with his right hand to a pictorial version of his great poem, "The Divine Comedy," which is shown in the complete fresco. He is drawing the attention of his native city, Florence (that acted so unworthily to him), to the glory that his poem sheds on her. The psychology of the picture is, of course, the painter's. The liberties taken with perspective are common to both western and eastern mediæval painting. It is interesting to observe how the separate gestures of the hands form, with the face, a triangle of unified expression.

"AE" is the pen-name of George W. Russell, the Irish seer who is also poet-painter-publicist-prophet. He is regarded as the greatest cultural influence in Ireland, and is called, by reason of affinity of vision and utterance "the Tagore of the West". The painter of his portrait is a central European nobleman who resided for some years in Ireland. The change in the style of portraiture from the mediæval objective symbolism to the modern expression of the soul of the sitter is noticeable in the two European portraits.

JAMES H. COUSINS

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ANTE

Domenico di Francesco
(Mediæval European)

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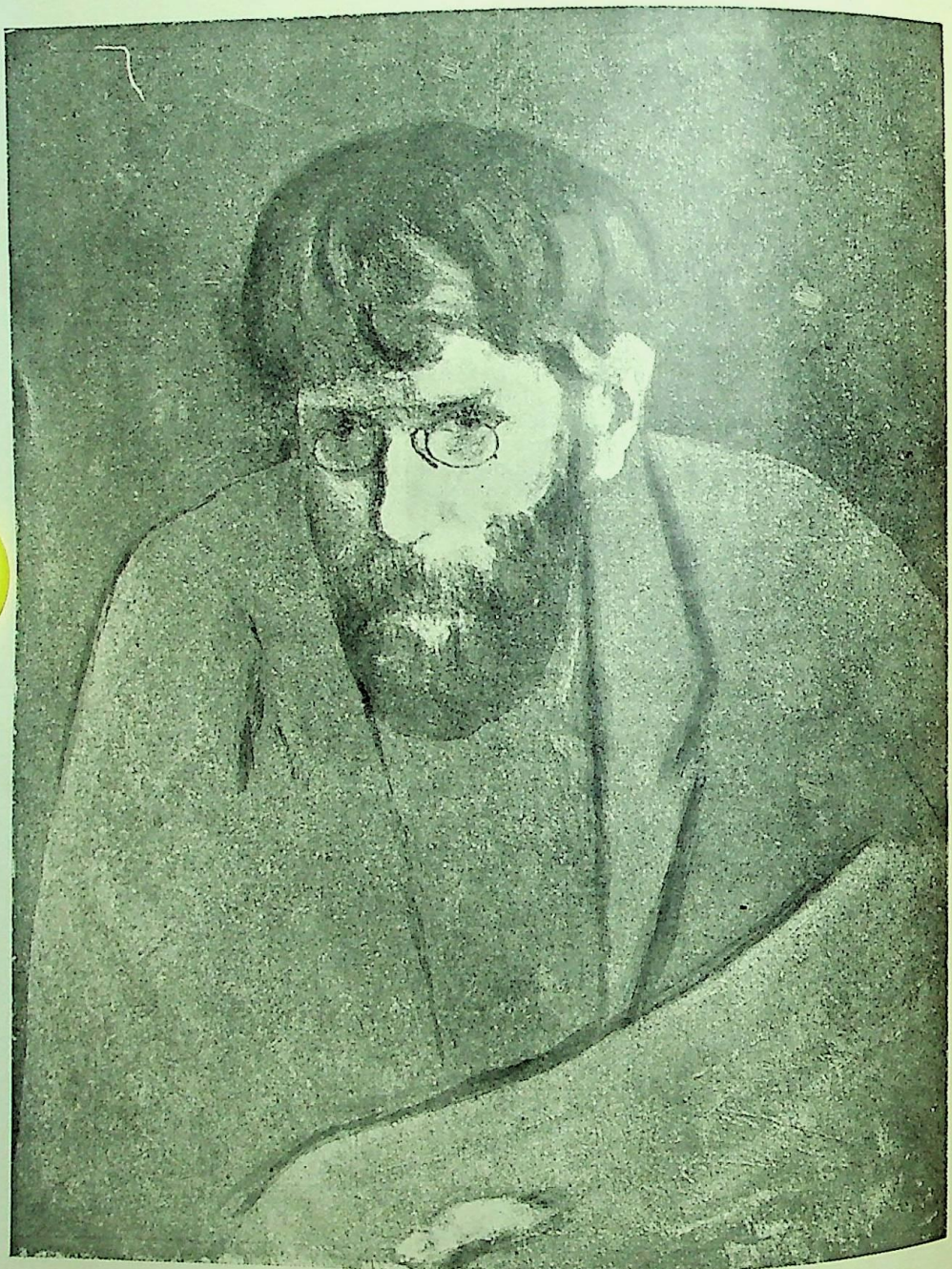

A. E. (GEORGE W. RUSSELL)

From a Painting by Casimir Markievicz in the Dublin Municipal Art Gallery

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CULLED FROM THE GARDEN OF LIFE

By IRMIN HOOD

It was one of those boisterous dark nights in early spring when the North wind comes tearing and shrieking through the leafless trees and down the narrow passage ways as though seeking its prey. And I, musing alone in the dim light of a flickering fire, seemed to be taken with it and whirled far through space, and then on and on until I felt myself being dropped gently nearer the earth into a bare and verdureless land with only a glimmer of sunlight in front, and this was barred by a formidable chain of impenetrable rocks.

I instinctively felt that the only way was to go on and find out if there was a passage through to the Light and the verdant lands, which must lie beyond.

The way was rough and boulder strewn, and there was a stream to ford before the mountains could be reached. It was here I became conscious of some primitive people of the place who tried to prevent me going on; but a friendly shepherd boy lent me his horse to get across.

After this the way became more difficult and the rocks cut my bare feet letting the blood flow. But presently the foot of the mountain was reached and I saw not far to the left a small group of people with eyes turned eagerly to one section of the rocks where high up a small speck of light glimmered: I could not tell if it was a reflection or whether it was a slit in the mountain through which the Light crept through.

Looking at the company to see what manner of people they were, I was surprised to see them all travel-stained like myself, and footsore, and on many, the clothes were almost dropping off with wear.

But one thing they all had in common, and that was the eagerness to go on in spite of difficulties, which showed in their determined faces; though they were not all equally sure of the direction, for some went off one way and some another, promising to return and tell the others if they found the way, though some of these never returned.

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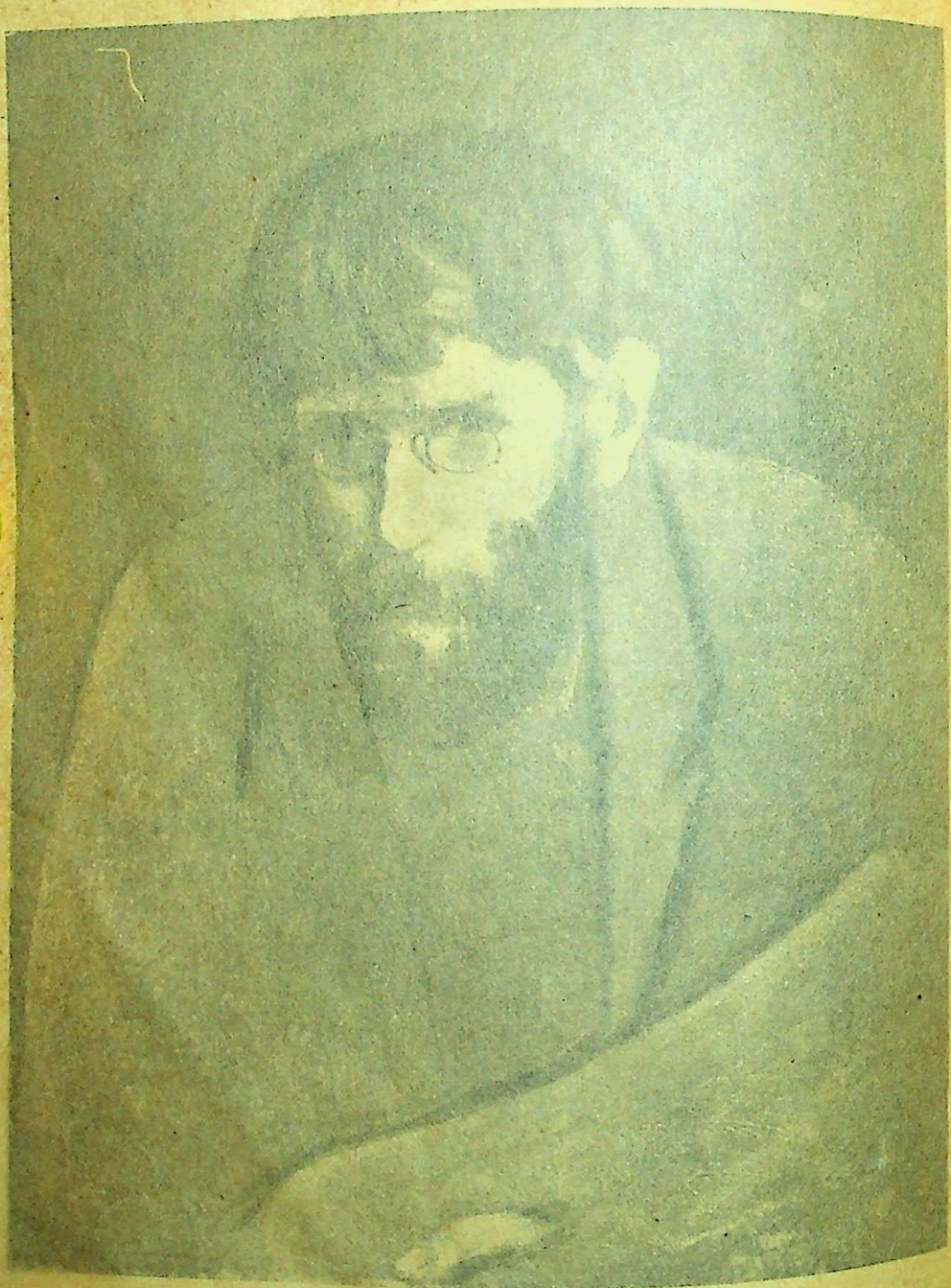

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Now a strange thing happened, the time of waiting there alternated with day and night as I had known it before, only this was the real life and earth life the unreal, and the things I realised here were mirrored in the things I did there.

Pictures would flash before the eyes that only in the North could be understood and their meaning often gave encouragement that the Light would eventually be found though the way was not indicated.

This was one, which passed in a second and had a bearing on what followed:

I saw myself bathing in a dark stream, running between the earth shore and a land of light far across the stream. In my hand was a wallet which contained a treasure I was jealously guarding and which I was about to place on the shore in safety from the water. When down from the hills a pack of wolves came tearing.

So gathering up my treasure I threw it with all might on to the farther shore out of their reach, and the wolves strained eager necks towards where it lay on the bank. All but one wolf who was occupied in preventing me from getting across the stream.

Naked as I was, I sprang on to a plank of wood which was drifting on the tide. It then began to make its way across to the other shore.

The wolf seeing it sprang into the water, hoping that by the commotion the waves would upset my frail craft, for they mounted so high as to obscure me from land.

But I knew that if only the centre of the stream could be reached, I should be safe, and so with hope I sailed on and in time passed the critical point and landed on the other shore in the sunlight, when everything faded from view.

Later, in that real land in the North, I saw that my treasure in the wallet was this Light I was trying to find here, and that the wolves were but my desires which held me back from really finding the way through. And the stream was but the rock of my human will which was the only thing that separated me from the Light.

The raft was the bridge across the stream, but what was not quite clear, was how I could find the bridge and how find the pathway through the mountains in reality!

Sometimes the way seemed so plain, looking from this real life; but on reaching the unreal, the light was so dim and the little things appeared such mountains, that it was impossible to carry out what had been intended before. For the stream *would* run down hill and carry me with it, and the raft lay just out of reach; and my treasure! where was it?

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It was after going to the North many times that I realised I had a companion who met me part of the way, and although I could not actually see him with my eyes or hear him speak, he managed to convey to me both the sense of words and a feeling of his presence.

One night, while lying awake in the earth life, I was made conscious for the first time that the most perfect earthly love might be a hindrance to finding the Light, unless it was made a servant to it.

The contemplation of giving up my friend was almost more than I could bear, for it was the one thing that made the unreal bearable, and it only seemed possible that the way could be found, lighted by that love.

Then I remembered how in the North I saw it was the wolves which tried to keep me from crossing the stream to my treasure; and the light of that remembrance made me see how this earth-love was a desire.

So I called aloud to this invisible companion, offering to give up even that, my greatest earthly treasure, if it meant severance from the treasure of my real life. For unconsciously now it was that which had the greatest fascination over me, and yet it had not actually been touched.

Then in the silence a voice, yet not a voice, spoke within me saying: "My child, all is well." And with it I was drawn upward into a pillar of light, which seemed to be another and larger self now united to me, and we floated away into the northern lands together.

Then—the joy of it!—I saw my friend, whom I thought had been surrendered, coming to meet me. He was fairer than in the earth-life and seemed to be somehow one with my companion.

I ran with joy to meet him, but he faded away into the mountain and the impenetrable walls of rock frowned down and prevented me from following. And only the echo of my Companion's voice within said: "Your friend is where your treasure is; go back to earth and find the key that unlocks the door which opens inward."

And sorrowfully I returned.

Days passed, and still my companion did not come to lead me back to the North. Days full of pain and trouble and loneliness suffered for others. And nights which were as a cup to hold my very life-blood which seemed to be fast flowing away.

And yet never a whisper from my companion until I felt that without his help it would be impossible to find the key and the way for my strength was fast going and soon would not be enough to enable me to get back to the North.

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Quite suddenly the atmosphere all around me became filled with a most beautiful perfume—the rarest incense! And I searched for the cause, even going out into the buttercup meadows to see if it could overpower the earth-laden scents. And it was there too.

Then, thought I, can it be that my companion has wafted it towards me just to give notice of his coming? And with that a little black equal-armed cross came before my eyes, and above it the two sides of a triangle. Then it disappeared, leaving me wondering what it could mean.

That night my companion came for me again, and with thankfulness I sped with him back to the North; and on arriving, to my great joy espied high up on the mountain-side a strong door, heavily barred, which I knew must be the one that alone could admit me inwards. But how to get there was the question!

While pondering over it, a ladder, or rather two ladders, one of gold and the other of rope, close together, were let down before me and I began to climb them, making sure of holding both, as I knew instinctively only the gold one could be trusted, though both were necessary.

High up it led me, but after a time I lost all consciousness and only became aware when descending again. The people waiting below crowded round me as I touched earth and asked me to tell them what I knew, but the only words which recurred to my mind were: "Kill out all sense of separateness."

My companion seeming near me one day, I asked him to explain what this meant, and for reply he showed me a picture in which I was made to be an actor.

I found myself walking arm-in-arm conversing with a Teacher who was as a Father to me. We followed crowds of people who were going to see a crucifix which had been erected in a roofless ruined castle courtyard. Many were turning away disappointed, as they understood something wonderful was to be seen there. The Teacher, looking straight into my eyes, said: "You can see, can you not?"

Then I knew that He and the figure on the cross were one. And gradually I felt myself being merged with them too into a great Light, all form vanishing in that inner state. Then the Teacher touched my arm and recalled me to earth and, hurriedly departing, left me to deal with the questions of the crowd and to veil the answer. But something had happened! Why did they all seem to be carrying a cross now, and I had not noticed it before?

And turning to my companion, whose presence seemed now within me, I said: "Tell me why these people are all carrying a cross?" And the answer came: "Because they know no better."

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Then I replied: "Can I not take it from them?" And he said: "Yes, if you will bear it yourself instead; and to be able to do that you must find the key which unlocks the door into the mountain."

Then I whispered: "O God, help me to ease the heavy burden of the world, even if it means added suffering for me."

And the words came calm and strong: "Lie down, then, so that your body becomes a pathway for them to walk over, for only thus can you and those at the gate enable them to mount to where the cross is released."

And I went back to the gate and looked into the faces of my companions, and on their foreheads I saw each wore a little Greek cross as had been shown me—not the Christian Cross which the people carried—and in the centre gleamed a minute speck of light.

Then we realised that only together should we be able to open the gate, for each held one facet of the Truth where the key was to be found that alone could unlock the door in thither.

Days passed, and the search continued, both in the earth-life and in the real. Returning one day to the mountains, I was surprised to find the boulder-strewn pathway covered with a thick coating of snow, so as to be soft to the feet. The mountains, too, were covered, and looked less formidable than before, and sloped more gently to the summit.

Over the top a brilliant sun was just showing, turning the snow to a rosy glow, down to the feet of my companions, who stood silhouetted against it.

Hope gleamed in their eyes, for we all realised that directly in front and overhead the sun was shining. Also the mountains looked less formidable than before, so we each essayed to attempt to find the hidden pathway which would lead to the top.

After wandering for some time, suddenly something gave way, and I was propelled inwards—it seemed into another dimension, for there was something unusual about the direction. When, lo! before me was the sun shining upon the mountain-top, and I was being enclosed in its very heart. Words fail me here, for I seemed to be no longer myself, but just a spark of that great Mother-Heart of Light and Love.

Later, Great Beings, Brothers of the Fire, came into my consciousness, and I was linked to them by silver cords which appeared later to stretch downwards into my unreal life.

Then my friend—where was he? I must go and show him the way too. But this proved impossible, for he could not even see my way, and it closed up on his approach and he was almost unconscious of me

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too! So I gave him the end of my silver cord and then parted, one of us going up one side of the mountain and one the other.

And I returned again to ask those Great Beings in the Sun what I was to do. They said: "Seek him within, not without; then you will find him." And I did as it was suggested, and looked, and found him coming into the pathway from another angle. Then we joined hands and journeyed on together until we came to the Light.

But our work was only just beginning, and so we retraced our steps to the dark, dreary earth, each holding a silver ball which we unwound and dropped upon the earth to serve as a link so that others could find the way in too.

But it was not all darkness, for the Light shone out at times, so that each could see in the other the realities that together they touched on the mountain-top.

At last was the old Alchemical saying made clear: "What God has joined together, let no man put asunder." For there can be no separation where on the Mount of the higher consciousness they can meet.

Irmin Hood

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THE THEOSOPHICAL FIELD

THAT the aboriginals of Australia can be saved by a policy of efficient segregation under religious influence, and in no other way is the opinion of the Rev. J. S. Needham, Chairman of the Australian Board of Missions. According to Mr. Needham, the population of blacks and half-castes scattered over the continent totals 72,966 of which number 14,000 are half-castes, mixed bloods and others reckoned as aboriginals. In a report to the board on the present conditions of the aboriginals in Australia, Mr. Needham states: "I am not alone in my confidence that the aboriginals can be saved by a policy of efficient segregation, under religious influence, and, in no other way. That in all simplicity is the policy I suggest to the board. We are working with that end in view, but, owing to the urgency of the case, because (1) of the gradual decrease of the 'civilised' native, and, (2) the certainty of the black suffering if the northern parts of Australia are to receive a large influx of white population, I presume to advocate a complete extension of the policy to include practically all the aboriginals civilised and wild."

It is an interesting fact that the native population on the Government Reserves is said to be dwindling, but that it is increasing on the Mission stations in Australia.

A scheme for furthering the welfare of aborigines in Australia by giving them control of a model state is contained in a petition which has been drawn up for presentation to the Federal Parliament. The originator of the movement is Col. J. C. Genders of Adelaide, S. A., who is Hon. Secretary.

The petition asks that the model state shall be ultimately managed by a native tribunal as far as possible according to native laws and customs, but prohibiting cannibalism and cruel rites. In the meantime, such assistance as may be necessary should be provided. At some future time it is suggested, the administrator himself could be a native. Any persons other than aborigines, excepting Government officials, teachers, and duly authorised missionaries, and agricultural instructors would be prohibited from entering the State. Among other proposals in the petition is one that the State should have representation in the Federal Parliament on the

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lines, modified at first, of the Maoris in New Zealand. According to the petition, it is not only a moral duty, but also a strict injunction included in the commission issued to those who came to people of Australia that original occupants should be cared for. The aboriginal races, it is pointed out, are fast dying out, because among other reasons, well-meant and costly experiments in their interests have not been sufficiently on the right lines, and because there have been cases of individual cruelty and oppression.

In the Manifesto accompanying the petition it is stated that for the purposes of forming a model state, a large area of land should be handed back to the natives now on it, and that they should be told it is to be their own, and to be managed by themselves.

* * *

From "Reason, Reverence and Love" by Dr. David Starr Jordan from *The Scientific Monthly*.

Evolution is "orderly change". Its way is the way of all things . . . Furthermore, whatever exists, an object or an event, has a cause behind it. All change is orderly, and we know of no source of order except as ordering or pervading intelligence. Hence evolution is but another name (and that none too well chosen) for nature . . . fundamental to science in the conception that order exists throughout nature, and that there is no source of objective truth other than the human senses . . . The scope of science includes therefore all objective truth and it questions the validity of any other . . . From the standpoint of scientific analysis, religion is the instinct of fear, awe, reverence, worship, faith, duty, arising from the recognition of the gigantic forces which surround humanity, and of our desire to act in accordance with their supposed purposes in our pursuit of happiness.

In a historic sense, a religion is definable as the form in which the spirit of reverence has become embodied in human institutions. It is a system of belief, as well as worship, and as such, ceremonials, symbolisms, poetry, organisations and creeds have grown up around it, either as aids, or parasites, or both. Thus an important branch of science is the study of comparative religions. The distinctions between these two uses of the word is indicated in this epigram: "Religions die: religion, never."

Religions are historic and traditional. Religion, like hope, "springs eternal in the human breast," and is as likely to be found in dissent from a historic religion as in conformity to it. It is as natural

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and fundamental as the feeling of love to which it is very closely akin . . .

The name religion is also popularly used for dogmas, ceremonials, rites, symbolism, organisations which have as their real or nominal purpose the aid to religious feeling, the control of religious activities or their concentration on the advancement of the individuals concerned or of the world at large. The word is also loosely used for any condition in any way allied with worship or propitiation of unseen powers. In so far as religion is compacted or crystallised into a system or a belief, it becomes at once encrusted with extraneous matters, poetry, hopes or superstitions . . . From the standpoint of science, the question as to whether any religion is true has no meaning. Religion itself is not concerned with statements of fact, either of science or of history . . .

At the heart of religion is the hope that by our conduct we may place ourselves in line with the will or the ways of the power we worship . . . To stand in awe before the unseen is the beginning of religion, to attempt to find out how it behaves is the beginning of science . . . Every robust human life is a life of faith, not faith in what other men have said or thought or dreamed of life, or death, or fate, not faith that some one afar off or long ago held a key to the riddle of existence, which is not ours to fashion or to hold. Not faith in mystic symbolisms which only a priest can interpret. Let us say, rather, faith that there is in the universe some force or spirit which transcends humanity, but of which the life of man is part, not the whole, something which is intensely real and which it is well for men to recognise, for to follow its way brings effort and action, peace and helpfulness, the sole basis of happiness.

* * *

The English newspapers of late, have been more than ever concerned with matters religious; and especially with the controversy between modernists and fundamentalists. The more learned and scholarly, such as Dean Inge and Principal Jacks, are all on the side of modernism, and of bridging the man-made gulf between science and religion. On the other hand those who cannot free themselves from old-fashioned ideas, and the appeal to papal or other authority—an ever-dwindling phalanx, the relic of a past age.

Moreover, a number of lay writers have been filling columns with matter more or less relevant, purporting to deal with similar subjects.

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It is, anyhow, interesting to note the increase of public interest in these subjects, as compared with the comparative silence of a few years back.

I append a part of an article from the *Sunday Express* in which the writer describes his experiences during an illness which was all but fatal. There is perhaps but little which the Theosophist will not find in his books; but the article was published in a popular newspaper, and the writer gave it frankly as his own belief, built up on experience, that death has no sting, and that it does not mean the end of all things.

While I was fighting I felt a continuous thrill of exaltation and gaiety. My state of mind puzzled me and amused me. I was able to inspect and analyse my own maunderings and ravings.

I seemed to be outside my own physical body and to be a spectator of its torments and tortures. At times I was actually a cool and serene critic of the behaviour of my brain.

I hovered over it as it whirled through dizzy and demented moods. I was literally beside myself. Half of me was behaving insanely, while the other half was busy analysing its absurdities, rebuking it, soothing it, and keeping it in order.

Time and Space

This dualism absorbed my concentrated attention. I convinced myself that the fate of my body and my brain did not seriously concern me, and that whatever happened to them was of no consequence to me. This, I feel sure, is the reality of dying.

What we call the personality, the spirit, or the soul, is suddenly made aware of its own independence and freedom and liberty. It knows that the bandaged and tubed carcase lying on the bed is its garment and not itself. It ceases to be acutely concerned about the plight of the flesh and the bone, the blood and the brain-cells. It soars out of the material physical life into a life of its own, which is far more swift and far more intense.

This extra or super-physical life is full of elation and speed and triumph. It whizzes along at millions of miles a second.

Time and space appear to be forgotten fictions or figments. Sleep no longer seems to be necessary or even desirable, problems that baffled the clumsy mechanism of the brain are miraculously elucidated in a flash of insight.

I find it impossible to describe the amazing lucidity of my consciousness during those days and nights. I remember feeling sorry that I could not record the tremendous clearness of my visions. I can only suggest the thing by saying that it was like thought without words in the mind. Words seemed to be outgrown.

As the war went forward I tried to tell my doctor what was happening. I endeavoured to convey to him the rush and storm of my unsleeping mind.

I assured him that if he could not slow down the pace of my brain I should soon be somewhere else. He understood, and he prescribed sedatives which reduced the speed of thought to about a thousand miles a minute. I remembered that he consoled me by telling me that I was like a man who had been over the top and was intoxicated with the bliss and glory of coming back alive. "Exaltation" he called it.

There seems to be no geography or geometry in the new realm that is awaiting you.

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You feel untied and untethered, airy and at ease. You look out at your body as if it were an old hat or an old overcoat which you are ready to doff and discard. Its fantastic strife strikes you as half pathetic and half grotesque. It evokes pity and contempt rather than reverence. Its complicated and ingenious machineries cease to interest you.

You are departing on a journey which needs no eyes or ears, no arms or legs, no digestive apparatus, and no beating pulse. These are merely the crude tools you used in that strange old life, and now they are obsolete.

This sense of separation from the physical machine confirmed my faith in the survival of my identity after death. I knew that my life was not going out, but that it was going on in a fresh field of consciousness.

At times I appeared to be far withdrawn from my own limbs, but I was withdrawn inwards rather than outwards. That is to say, I was not outside my frame of bones, but somewhere in the centre of myself that was remote from the circumference of muscles and nerves.

Naught to Fear

The conventional idea of death is an escape of the soul through the mouth, like a bird flying out of a cage. I think this is a poetic fallacy.

My sensation was that of a retreat from the solid bars of the body into a hidden region with no dimensions or limitations. I seemed to be dissolving and melting into a new form and shape of conscious existence.

I say nothing of the mystical and imaginative comforts and spiritual consolations that quieted and encouraged me in the deeps of pain. These mysteries are beyond phrases. But I was not lonely or alone. And all my faith in immortality grew stronger as I was borne along on the tide of suffering. I do not think reason or ratiocination plays any part in the sacrament of dying. Something higher than logic calms and supports the soul

I have asked many doctors whether the dying fear death. They all declare that the dying are not afraid.

This confirms my own experience. It is living that hurts and wounds and terrifies. Life, I am sure, is far more terrible than death.

I felt that I was in a kind and compassionate clime, with no cruelty in its gentle atmosphere. Death is a sweet and serene peace. Its song is a lullaby, not a dirge.

It may seem outrageous to say that dying is a cheerful experience, with no lack of humour and mirth and joy. But that is my report of it.

It may be said that my dying did not go far enough to justify my conclusions. But I can honestly say that it went as far as it could go without making finality. I saw a fragment of the curve of death, and I am convinced that it would have been prolonged if I had not ceased to follow the great flight.

This is the good news I bring to those who are afraid of death. There is naught to fear.

* * *

A Heroine

The Anzac tradition has been carried on this year in the trenches of daily life by a young fifteen year old Australian girl—Florrie Hodges, who saved the lives of her three little sisters on the Sunday in which the bush fires in Victoria raged with such appalling force at the close of the summer. The story of girlish heroism is beautifully told by Mary Grant Bruce in the May number of *Woman's*

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World. It seems that with her three little sisters Florrie Hodges was at a saw mill five miles from Powelltown when the fire swept down on them in the middle of the day—swept with a wind of hurricane force behind it. "Her own home a few hundred yards away was wrapped in flame in a moment: the saw mill caught and there was no refuge anywhere—only the line of the tramway track leading to the township . . . the track, where alone lay a slender hope of safety. She carried the screaming children as best she could in this direction." "We went about a mile," she said, "then we saw it was no use—the fire was right ahead. So we turned back. We came to the creek and dropped into it; but we could not stay long. There were trees growing in the creek, and they were all burning, the boughs were falling on us and the water was getting hot. So I soaked all the four of us in the water and we got back to the track. And there was fire all around us then. There wasn't anywhere to go so I put Rita and Vera and Dorothy (she's only seventeen months old)—on the track in a bundle and I lay down on top of them. They were blind with smoke and screaming but I had to settle them somehow."

Mary Grant Bruce thus tells the child's story in her own simple words gleaned during a visit to her in the house in which she is being cared for in an outer suburb of Melbourne, and continues: She "settled them somehow. The fire drove down upon them, borne on the scorching blast, and she lay downwards and sheltered them with her own body: sheltered them while the burning bark and branches fell thickly upon her, and the flames came across her until her clothes and hair were also flames. So she lay for two hours her legs burned to the very sinews. She beat feebly at the fire, but she would not move while her brave body was needed as a screen for the babes who had no other help. The fire drove on, and then through the smoking aftermath came her father, and with no hope of finding his children alive" . . . They were all safe thanks to the valour of the eldest child. Florrie Hodges is still an outpatient of the Hospital where three Doctors are in consultation over her case, in the faint hope of saving her from being permanently crippled. She is described as a "cheery sturdy child of fifteen with honest brown eyes. She drags the bandaged leg slowly, the knee is quite useless . . . Pain is her constant companion, but about her is a curious contentment that lifts her above suffering and scars. . . . Scars she will carry to the grave, concludes Mary Grant Bruce, scars which indeed in the eyes of her countrymen she may wear as proudly as a decoration."

* * *

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Further Uses for Cinemas

The desirability of utilising the cinema for constructive purposes in the development of good citizenship is apparent to all. How to achieve this object and supply the present demand for pictures is the problem exercising the minds of teachers and parents everywhere.

It is interesting to note in this connection that prominent citizens in New South Wales are supporting "The Good Film League of New South Wales". This organisation was formed in 1922 with the following aims:

(*a*) To encourage the presentation under good conditions of moving pictures of high ethical and artistic standard.

(*b*) To secure adequate censorship of all advertisements relating to moving pictures.

(*c*) To extend the use under healthy conditions, of moving pictures as a factor in education.

In 1925 a Deputy Federal Censor was appointed in Sydney, and the League recognises that for this work to be effective, it is important that such a body as the League shall help in maintaining a high standard. Since the League was formed a new aspect of the film industry has arisen, the production of films in Australia; in view of this the interest and criticism of the League may be of value. The work of the League at the present time is directed towards

(*a*) Securing Legislation which will provide for adequate censorship of posters and advertisements.

(*b*) The restriction of films which may be shown to children.

As a watch committee the League has done good work on several occasions by calling attention to objectionable films and posters and thus preventing their publication.

These facts are culled from a leaflet prepared by the League which appeals for more members, and also states that Church and Social organisations are specially asked to send delegates to the monthly meetings of the Executive Committee. Delegates from the Theosophical Order of Service might give useful help to this good cause.

J.

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CORRESPONDENCE

THEOSOPHISING COMMERCE[1]

MAJOR DOUGLAS has done good service in calling attention to the economic anomalies amid which we live and in suggesting a solution which—however unconvincing to some of us it may seem—stimulates reflection.

Imagine some ultramundane consciousness looking down upon our world and noting such, to him inexplicable, situations as the following:

At the termination of the late great war most European countries found themselves faced with the housing problem. People were clamouring for dwellings, and yet, while to our imaginary onlooker it would have been evident that there was no lack of building sites, materials, or labour, for some mysterious reason houses were not forthcoming.

Again: We are told, and can readily believe, that the marvellous labour saving machinery invented during the last half century, or more, has placed in our hands—in the British Isles, for example—the technical means to produce, in a few weeks, the requirements for a year of the entire population. Yet our warehouses are full of goods seeking a market, while thousands of would-be consumers stand outside unable to secure or utilise them.

It is when we come to the solution of the problem that doubts and difficulties arise. Some of us have dreamt of finding it in such an ideal state of Society as that suggested by the maxim: "From each according to his capacity, to each according to his need," or by the answer H.P.B. is reported to have given to a questioner: "I believe in a Socialism that gives, not in one that takes." Others again have indulged in the generous delusion that the happiness and prosperity of a country can easily be secured by merely transferring its wealth from some economic pockets to others, ignoring the difficulties in the way of a WISE redistribution, or the consideration that the wealthy man can consume but little himself, that his power nowadays is limited to directing the flow of his ever circulating investments and expenditure into more or less profitable and desirable channels and that, be he miser or spendthrift, his individual influence on economics is relatively small.

[1] See March, 1926, p. 665.

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Major Douglas' scheme follows none of these lines. It claims to be purely scientific and adapted to human nature and conditions as they are. Yet he too, like many another before him, must have his scapegoat or whipping boy. "The Dukes," the landowners, the middlemen, the capitalists and the labourers have all, at some time or other, been held up to the opprobrium of the other classes or categories of the community as the cause of all our troubles. Apparently it is now the turn of the Bankers to experience such an attack. This, in my opinion, is a weak point in Major Douglas' argument, believing, as I do, that our present civilisation is the product of an age-long gradual growth and struggle to adapt ourselves to ever changing conditions, rather than to any conscious and suicidal intention of any one class to exploit the rest of the community.

Apart from this, and omitting details, Major Douglas' remedy, if I have rightly understood it, lies in a State-regulated paper-money circulation ever equivalent to, and fluctuating with, the amount of movable and immovable wealth statistically verified as existent in the country at the time. The production of new wealth would call for an issue of more circulating medium, unless loss or depreciation in other directions compensated the gains, and vice versa. The relative values of commodities, one with another, would vary, but would not be influenced, as at present, by scarcity or abundance in the circulating medium itself.

I confess that, personally, I am not convinced that the true solution has been found, but having no alternative to offer, and in view of the patent anomalies in our present system, I should welcome a sympathetic study of the Douglas' scheme by competent political economists in the hopes that even an adverse verdict might suggest other and better solutions.

Adyar REGD. G. MACBEAN
June 10th, 1926

THE PROBLEM OF STATESMANSHIP

AMID all the conflicting theories as to the clearest way out of the present economic and political tangles in which the world finds itself it is refreshing to turn to the Laws of Manu. One statement alone is like a flash of lightning which illumines the murky clouds of currency reform, Fascism and other nostrums which have been offered to us recently as the acme of statesmanship.

To quote from *The Science of Social Organisation* by Bhagavan Das, "On the subject of machinery, incidentally, Manu says that the starting and working of great machines and factories and also of mines, by individuals, is one of the sins that rank next after the heinous ones." There is nothing complicated or confusing about that

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statement, a child could understand it and yet our statesmen fail to realise that our whole machine age and our entire industrial system are an offense against the Higher Law, an offense for which we have paid and will pay in wars, revolutions, strikes and class struggles.

All social movements of the present day may be traced back to this fundamental thesis and it constitutes the acid test which when applied to any theory of statesmanship will quickly prove whether it is in accordance with the Law of Brotherhood and consequently in line with the evolutionary process or whether it is a reactionary or sporadic tendency which must speedily pass away. Over the question of whether or not individuals may control the machinery of production on which society depends, the whole world is dividing into two camps, known in their extreme phases as Fascism and Bolshevism.

We have had a eulogy of the former by W. H. Kirby in the December *Theosophist* and according to him Mussolini is an angel of light and Lenin a prince of darkness. The writer seems to think that the Great War came like a thunder storm out of a clear sky "to break up the, more or less, long placid period of the Victorian Era." As a matter of fact it was only the culminating crisis of a series of economic crises, colonial conquests and class struggles brought about by competition among the European nations for trade routes and new markets. And markets for what? For surplus goods produced by the speeding up of machine production by workers who were themselves facing an increasing measure of poverty and uncertainty of livelihood.

The war simply hastened the downfall of the capitalist system and Fascism is reaction organised by the ruling class in order to retain their private ownership of land and industry. But the Law of Manu still holds good, there are contradictions within the system which will cause it to move toward social ownership or collapse, and Fascism is a passing phase which will disappear. The following extract from an article in *The New Statesman* very ably states the case against Fascism and its methods:

"But let us grant that Italy has got order and a considerable degree of material prosperity under the Fascist regime. There still remains the question of the methods by which she got those benefits, and the price she is continuing to pay for them. The methods of the Black Shirt revolutionists were deplorable. They were not an oppressed class goaded into revolt against injustice and persecution. They represented the powerful interests of the country-industrialists, landlords, Army officers. Mussolini was not their master, but their instrument. He was, and is, that exceedingly useful creature—the poacher turned gamekeeper. He was, and is, the megaphone through which the oligarches practise demagogy on the masses. That he has great talents we do not deny, and we are not concerned with disputing his Napoleonic conception of himself. We merely point out that the movement of which he was the figurehead was not, as is often represented, a spontaneous rising of the lowly to put down the mighty from their seats. It was a rising of power against weakness. The

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weak were not all innocent, and it is possible to excuse—even to applaud the Fascists for taking a short way with corruption and incompetence and mere subversive mischief. But they did not stop there. They destroyed good with bad; they trampled on institutions and associations with a savage and undiscriminating fury. They persecuted, and beat, and shot individuals who remonstrated with them. And now they have made violence, which they began by offering as a charm to cure a diseased Italy, into a golden calf which a regenerated Italy must worship in perpetuity."

"We do not believe that this is a wholesome religion for the Italians, or for any other civilised nation. We are told by the full-blooded Fascists that democracy and constitutional government are rotten devices for producing anarchy. We are told by their milder apologists in this country that though democracy may work here, it will not work in Italy, and that any system of government must be tested by its results. So be it. What, then, are the results of Fascism in Italy? Order and discipline—good things in themselves, but not quite so good if they have to be maintained by ceaseless dragooning. Nor are order and discipline the sole results of Fascist policy. The liberties of which Italy has been deprived are substantial liberties, vital to a European nation in the twentieth century. They are not mere licenses which threaten authority in the State, unless indeed that authority is a usurpation. Freedom of speech has gone; freedom of the Press, freedom of association, self-government in national and local affairs—all these have gone. Of those who object to tyranny some have been driven into exile, some are in hiding at home, and others are sullenly acquiescing because they and their children must live. It is ludicrous to depict this acquiescence as cheerful consent, and to suggest that all Italy, with the exception of a few atribilious rebels is enthusiastic for the Fascist regime. Signor Mussolini and his friends are, we believe, sitting on a volcano. It is not likely that he will persuade our 'responsible authorities' to seek a similar seat; but he may succeed in doing some little mischief by exciting our irresponsibles."

"The greatest potentiality for mischief, however, so far as the outside world is concerned, lies in the foreign policy of the Fascist Government. It is inevitable that violence and lust for power at home should lead to violence and lust for power abroad. Signor Mussolini is at no pains to conceal his disdain of pacific principles, and his ambitions for the aggrandisement of Italy. It is true, he occasionally pays lip service to the League of Nations, but he does it with a contemptuous grin . . . Our prime interest is peace, and our complaint against Fascist Italy is that she is a disturber of the peace. Fascism, with its basis of violence, its exaltation of the nationalist State, and its pinchbeck romanticism, is a dangerous irritant. Signor Mussolini and those behind him may be patriots, but their patriotism savours of Louis XIV and Bonaparte rather than of Garibaldi and Mazzini and Cavour. Its success can only spell disaster."

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Nothing has given greater encouragement to the revolutionary wing of the Socialist movement than the rise of Fascism. It has always been a matter of controversy as to what attitude the capitalist class would take when a Socialist Government controlled Parliament and proceeded to nationalise industry. Now they can point to Italy and say to the so-called evolutionary wing: "A fig for your constitutional methods. Now we know what respect the ruling class has for democracy and parliamentarianism, when it suits their purpose to overthrow them. They resort to force, and force will have to be the arbiter."

That brings us to an analysis of Bolshevism, and I may say that I have never seen a reasoned interpretation of the Russian Revolution in any Theosophical publication. Either we are afraid to touch the subject or else we know very little about it. It is not sufficient to call the Bolsheviks inhuman monsters, because, as a matter of fact they are nothing of the sort. They are simply realists who have had a keener insight into Social and economic fundamentals than the inept ruling class which they overthrew. If we justify Mussolini for using force, why condemn Lenin for doing the same thing, particularly as the latter did represent the suffering masses and we must remember that the Bolshevik wing of the Social Democratic Party had its rise after Bloody Sunday in 1905 when five thousand innocent men, women and children were shot down in cold blood and left dead and dying on the snow. Red October was the answer and in the Russian Revolution we can see plainly the Karma of the ruling class.

Revolutions do not just simply happen, but are the culmination of long periods of social injustice, and with all the boasted efficiency of our machine civilisation, discontent grows daily and livelihood ever more uncertain. The United States is the wealthiest country in the world to-day and yet according to figures issued by the National City Bank of New York, taking 100 persons 25 years of age, at 65 years there will be only 1 independent, 4 well to do, 5 working for a meagre living, 36 will be dead, "many of them for want of attention that money would have secured" and 54 will be dependent upon others.

This is a picture of a society in which the machinery of production is controlled by individuals for their own advantage instead of by a public service and any theory of statesmanship which fails to consider the fundamental need of social ownership for such utilities and machines as are collectively operated, as enunciated by the Laws of Manu, is not worthy of our consideration.

The change is coming, and if Fascism is the only answer which can be given, then the outlook is a dreary one. However, there is another answer and a better way. It is for us to plan the new order in accordance with the very simple and clear instructions of the Manu, and the World Teacher will show us the method. In that hope let us turn to our tasks with renewed vigour and an enthusiasm which knows no weariness, nor shadow of turning.

JACK LOGIE

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REVIEWS

The Purpose of Education: An examination of Educational Problems in the Light of recent Scientific Research, by St. George Lane Fox Pitt. (Cambridge University Press. Price 4s. net.)

Rightly has "Science Progress" declared that "this book is a milestone in the progress of human thought". It contains the best introduction to the general psychology of education with fascinating human touches. The ideas presented by the writer are highly stimulating and provoke much thought in the minds of all genuine educationists. What is most commendable is the remarkably skilful examination of the educational problem of the day in the light of recent investigations and research. The author is pre-eminently right in upholding that the purpose of education is "to enable us to suppress our egoism, and realise our necessary independence". In other words the present work seeks to approach the problem of personality from diverse points of view, in regard to its value and influence in the inculcation of sound education. One feels deeply impressed with the logical thought of the writer and his clear and vigorous power of expression in the analysis and solution of educational problems. The influence and general outlook of the teacher go far towards the growth of personality and the formation of character in the pupil. This fact is probably the main theme of the sound disquisition of Fox Pitt in this memorable work.

R. V. P.

Shaken Creeds. The Virgin Birth Doctrine, A study of its origin, by Jocelyn Rhys. (Watts & Co., London.)

Seeing that all things religious, as well as almost all civilisations, are in a state of flux, the author of this book, has done a very helpful service to assemble in orderly progression, and in attractive form the results of the Higher Criticism of the New Testament, concerning the doctrine of the Virgin Birth. The service is considerably enhanced, in that he also reveals the anomalous position in which a very large

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percentage of the clergy and ministers of the Christian religion, are at present faced by those facts which Biblical, canonical and ecclesiastical research have brought to light;

> for nearly all educated clergy have ceased to believe in certain doctrines which are contained in the Creeds of the church to which they belong.

The author also says, and rightly,

> the situation has become intolerable for those whose work lies among educated folk, men and women, who, they feel, must suspect their honesty. But the ecclesiastical authorities fear to move . . . Evidently there is but one cure for the troubles which afflict our clergy. Their flocks must be taught what they themselves know. If they cannot speak, laymen can.

The situation is not only intolerable for certain of the clergy, but it has long been intolerable for the intelligent laity. The writer speaks from an experience of at least forty years, during which period, how many noble souls have suffered persecution for seeking truth, how many fine and spiritual men have been unable to enter the ministry, because they could neither suborn the intelligence nor play battledore and shuttle-cock with conscience?

> The real problem is not to disturb the minds of the untaught,[1] but to enable the teachers to acknowledge, without entire loss of authority and influence, the errors made in the past, how they have survived until the present, and what elements of truth may be mixed up with the false theories.

Once the process of open acknowledgment and research has commenced, and commenced in something of the fine attitude of mind and loyalty to the purpose of discovering the truth, displayed by that great assembly of the Anglican church held in London not long ago, then no one need fear for the future of religion. "To seek truth and ensue it" is a spiritual process of life itself, whereas enforced uniformity in belief and in intellectual reasoning is an application of material conditions to the powers of the soul, and therefore tends to become the winding-sheet of that which it would preserve alive.

Among much useful information in the book, the two main divisions of early Christian Faith are carefully described, (1) the Gnostic in many of its varied forms[2] also giving the Gnostic meaning, (or one of them) of the Virgin Birth, as being a symbolic presentation of a cosmic and entirely spiritual process, preparatory to the creation of a solar system and worlds. In this connection a teaching of the greatest antiquity. (2) The simple literal school, which knowing nothing of the later development of the doctrine of the Virgin Birth, were followers of Jesus, a man born in the ordinary way, who went about doing good, healing the sick, and teaching.

[1] These are disturbed already or ignore religion altogether.—A. C. D.

[2] See *Fragments of a Faith Forgotten*, by G. S. Mead.

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With much careful collecting of evidence, both historic and by reasonable deduction, the author shows how these two streams began to coalesce in the processes of time; and perhaps founded the so-called Petrine or Gospel form of Christianity, against which Paul, in his Epistles was so constantly in opposition; the sect which subsequently grew into the Catholic Christians. Gradually that which was a poetic and metaphysical statement of great beauty, became more materialistic, and ultimately the Virgin Birth, in its full literal import, and first heard of in the second century, became a canon of the body of Christians called Catholic. In the fourth century, the Emperor Constantine adopted this Catholic form as the established State religion; and little by little the Gnostics were persecuted out of existence.

With the light which Theosophy throws on the great religious teachings of antiquity, especially the doctrine of the Virgin Birth; the student of life and of human evolution, learns the signification of this (Gnostic) doctrine not only in relation to those great outstanding characters who have appeared from time to time as founders of the great religions, but also in relation to the whole human race in general, as also to himself in particular. He sees that the life which comes forth through the portals of "virgin matter" and commences manifestation within the limitations of the mineral kingdom, can go forward to a less cramped stage of manifestation in the plant kingdom. Likewise the plant life can attain to a wonderful expansion of consciousness, when it is ready to enter the animal kingdom; and further, the embodied life, having passed through simple animal experience, will one day be ready to take up the responsibilities and pleasures of the human stage of evolution. He sees the great ladder of life stretching out before and behind him, and with his unfolded human intelligence, knows himself logically as a spark from the ONE INFINITE and UNIVERSAL LIFE; knows that therefore there can be no limit to the heights of his own evolution, or to the unfolding of consciousness which awaits each human being.

It is at this stage of consciousness, that the cosmic symbol, the Virgin birth, mystically telling the story of the ONE LIFE coming down into manifestation, has a parallel in human evolution. The Kingdom of Heaven is a definite state of consciousness, and is that stage of consciousness next beyond that of the human consciousness, as the human through a long series of incarnations has passed beyond that of the animal in the great school of the world. The Virgin Birth, from great antiquity as taught in the Mysteries of old, in relation to the individual, signifies the act of passing from the level of the human

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consciousness, to the level of consciousness implied in the Christian term, the Kingdom of Heaven. This New Birth, or Initiation is the result of conscious effort undertaken by the individual himself, and hence is called the Virgin Birth, as distinct from the birth into the world of matter. It is then that the man begins the unfolding of the Christ consciousness, and attempts to scale, for many incarnations perhaps, those heights of evolution pictured by S. Paul in the words, "the measure of the stature of the fulness of CHRIST". Few people, outside theological students, are aware of the vast amount of patient and loyal research that is implied in the term, Biblical Higher Criticism. A list of such writings as the author must personally have contacted before writing, in almost narrative form, so able and interesting a book, would certainly be an addition to the helpfulness of "SHAKEN CREEDS"; we hope that the book will run through another edition, and that a second edition may have the suggested addition.

Theosophical librarians would be well advised to place this work in the Lodge Libraries.

A. C. D.

Hokusai, by Yone Noguchi. (Elkins Matthew, London.)

A critical study by a poet, who is something of an artist, of an artist, who is something of a poet, should be well worth reading one would say; and Yone Noguchi amply satisfies all expectations in this volume. Hokusai is not generally the most loved of the band of Colour-print masters who first popularised Japanese art in Europe; but before one reaches the last page Noguchi has persuaded one to reconsider one's judgment, has enlisted a more intelligent sympathy, and compelled one to share in his bow to the great, if eccentric, master. For Hokusai was a great master, a magician of the brush, a loving student of humanity, if somewhat of a braggart, a buffoon, and a churl. He is not alone in this complexity of character, but he has few rivals in his mastery of his materials, in his extraordinary vitality, and in his passion for his work.

There are many delightful stories told of him; and Yone Noguchi tells many of these in a way that only a poet can; brings a tear to the eye, or a smile to the lips, and we, at least for the moment, share his love for the "artistic charlatan," the social rebel, the vagabond ugly, dirty, coarse, Rabelaisian. By the magic of his pen the poet lifts the disfiguring mask. We then glimpse "a proud, dignified soul pasting on his door the name card 'Hokusai, a peasant,' . . . a thinker of liberalism who spat in the face of trifling manners and

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customs . . . who got rid of trivialities . . ., a valiant victor on life's highway, who ran up the sky and down a valley at will."

Sometimes Hokusai himself tears off the mask completely. Honour is dearer than the price of a meal, Art is noble and the artist does not barter or bargain, he gives. This is Hokusai, the real, "the Gwakyo Rojin, the Old Man mad about Painting." Brush in hand he becomes the superman. Noguchi compares him to the great Frenchmen, Balzac and Rodin.

> Whenever I think of Hokusai, my mental vision perceives Balzac . . . And whenever I think of Balzac, there appears Rodin . . . With the presence of these three giants, my study becomes still at once like a cloister where solemnity steps from thought to thought . . . Although I know nothing about the familiarity between them, I feel that the silence of these three men is not of a kind that is cold and indifferent, but is a spiritual voice, impulsive and well trained, with which they are talking on their mysteries. I now turn aside when I feel some oppression; but I look again, and I find that they are seen no more. Oh, what's that? Good heavens' Lo, in their places three big mountains. Certainly Balzac is mountain. Rodin is mountain. Hokusai is mountain . . . When one is but personification of strong will, we receive from him such an impression that mountains alone can reveal.

It is action, power, that is outstanding in Hokusai and his work. He works with a giant brush, with a giant's strength; laughs, rejoicing in his strength like a giant. The world is his field of action. "Any giant artist of his kind always shuns deceptive superstition called perfection, and believes with a lover's passion in incomplete suggestiveness." "Nature and life, when Hokusai sees them through his own realistic eyes, move at a rate ten times faster than the nature and life ordinary people see. See how the mountains, rivers and trees in his pictures tremble with spirit and fire. See how a vitality of the superman runs through the blood vessels of his men and women." . . .

What are the chief characteristics of Hokusai's art—"rhythmic harmony of lines, fierce action, adjustment of composition, architectural beauty, humour"; but perhaps he lives longest in the memory as the "dauntless" painter, so desirous of perfection that death is hated because it puts an end to effort.

Yone Noguchi discusses in his own naïve and charming style the different branches of Hokusai's Subjects and many of his pictures.

The book is beautifully dressed and delightful to handle, with its soft, delicate paper, double-paged in the Japanese fashion, its clear print and its fine illustrations. There are nineteen collotypes and three wood blocks in colour.

A. E. A.

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The Bhagavaḍ-Gīṭā. The Divine Path to God, by K. S. Ramaswami Sastri, B.A., B.L. (Ganesh & Co., Madras.)

Introduction to the Bhagavaḍ-Gīṭā, by Prof. D. S. Sarma, M.A. (Ganesh & Co. Price Re. 1.)

These two booklets serve in their own way, as introductory, commentary and interpretation of the *Bhagavaḍ-Gīṭā*, whose teaching has an incomparable spiritual and ethical value. The purpose of the former is to present the "universal and synthetic doctrine of the *Gīṭā* in its inner and vital evolution, and to discuss the goal of spiritual life" and the difficulties concomitant to it, as dealt with in that book of universal experience. The aim of the latter is to "make the students of the *Gīṭā*, lead a life of high purpose accepting it as their guide". While we are convinced that the first is pedantry, the second is undoubtedly the quintessence of scholarship.

R. V. P.

Between the Desert and the Sown. (Written down by Nargis, Pupil of Inayat Khan. Depot for Sufi Literature, 54 Above Bar. Southampton. Price 4s. 6d.)

In this little book a skilful hand has culled some flowers of eastern thought, and with them marked a pathway from the Unreal to the Real.

> There is a path which lies between the field of joy and the field of sorrow; it is on this path that the Beloved walks, and only in the silence between the desert and the sown can His Voice be heard.

The qualifications necessary for the treading of that path are set out in passages full of beauty. The difficulties and joys which the pilgrim soul will encounter are dealt with, and much teaching is given for the helping and encouragement of those who have started on the Path of Return.

In a companion volume entitled *At the Gate of Discipleship* the approach to that Path is clearly defined, and we are told:

> . . . a seeker of God realises that God must be sought through every condition, and in every experience of life, for only through this constant seeking, with oneness of heart, will realisation come, that there is no place in all the world, either great or small, high or low, good or bad, in joy or sorrow, where God is not; that every atom of the universe is pervaded with His life and upheld by His love.

We venture to add one further quotation:

> Leave thy flowers growing, O traveller on the path, that their perfume may refresh the wayfarers; thus shall thy plants yield the seeds for other sowing.

S. M. S.

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A Tibetan on Tibet, by G. A. Combe, C. B. E., M.A. (T. Fisher Unwin, London. Price 10s.)

This book will be of the greatest interest to all, for though much has been written on Tibet, it is from an entirely different point of view that one sees the life and thought of these wonderful people through the mediumship of that adventurous and most courageous man, Mr. Paul Sherap. His name is perhaps a little misleading—but Dorje, as he was originally called, ran away from home at the early age of ten with forty rupees and a pair of extra boots, fell in with some nomads and travelled on with them; he spent a year in a Buddhist monastery at Drebung, but finding life there too cramped for his adventurous spirit, he passed on, to taste of education in a mission school at Darjeeling (a school recommended to him by an earnest and broad-minded lama who told the boy that all religions were good). He studied for three years, went on a pilgrimage to Budhgaya and returned, bringing a brother with him, to the mission, for two more years that he might continue his study of languages—here he changed his name.

He journeyed into China, and later explored the whole of that bitter wind swept plateau, the veritable "Roof of the World," and he relates his perilous adventures with a dispassionateness which seems to call for no more comment than would be expected from an account of a travel across Europe. Known world-wide as a most brave hearted and most happy natured people, one marvels anew as one learns through the intimate knowledge of this enlightened Tibetan, of the privations through which the people live, and of the superstitions from which they suffer.

The account of Mr. Sherap's travels and observations has been collected together by Mr. G. A. Combe, the author of the volume, who realised from various conversations with the Tibetan in Tachienlu last year, how interesting his experiences would be to a wider public, and Mr. Combe is very much to be congratulated upon the happy manner in which he has collected these accounts, weaving the material together and in no way detracting from the charming characteristics of the narrator.

It is interesting to read in an address delivered by J. H. Jeans before the Astronomical Society on the award of the gold medal of the Society to Professor Einstein, the acknowledgment of the important services rendered by astronomy to the other Sciences, and how Einstein himself became an astronomer to forward his task of

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discovering exactly where lay the flaw in Isaac Newton's law of gravitation, and to put this right.

The lecturer passes on to show us somewhat of the entirely new universe into which Einstein's work has led us; how until the seventeenth century the majority of men were firmly convinced that our terrestrial life was the prime reason for the countless myriads of stars illuminating the firmament, in short, that they were created before man for the purpose of ministering to his pleasure. How in the twentieth century men now believe in a flow of time regulated by their consciousness; we speak of the year 1925 as past and gone, of 1927 yet unborn as in the future, waiting to spring into life when we have closed with 1926. The lecturer compares this thought with the consciousness of a traveller who, journeying through one county to another, might suppose the one past to fall out of existence as he left it, while the one ahead would be waiting to come into existence on his arrival. Expressed in terms of space so obviously absurd, and yet constituting exactly our belief in respect of time.

Now Einstein's theory eliminates this supposed difference between space and time, for as seen through the eyes of the law of relativity the "Space-time landscape" does not spring into view in front and fade away behind us as we travel on, it is unalterably *there*.

That is to say the years 1925 and 1927 have probably the same sort of existence as the Devon through which we have passed and the Cornwall waiting for us to come.

So it becomes exceedingly interesting to discover what room this theory leaves for life, consciousness, and—freewill; as we speed on in the train are we mere passive spectator unable to control the speed or alter the direction? Bound as it were, to sit gazing from the window on country we effect not in the slightest? Travelling on into other countries yet ahead, formed long before, and unalterably, by other hands than ours?

It is possible, the lecturer points out, that the other side of Einstein's work, the theory of Quanta, may provide the clue and supply the needed antidote to this otherwise somewhat unacceptable possibility, savouring too much of determinism and automatism, that the answer to the puzzle will be outside the terms of ordinary time and space, and outside the regions surveyed by the theory of relativity.

U. C.

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Occultism and Modern Science, by T. Konstantin Oesterreich, Professor of Philosophy at the University of Tubingen. Translated from the Second German Edition. (Methuen & Co., London. Price 6s.)

In a certain sense this is an important book, for it advocates the removal of the usual prejudice against occultism that the orthodox scientist thinks is so correct. It is time that such a great field of natural science should be freed from the senseless contempt now heaped upon it by so many, in otherwise good repute, in the reasoning world. For there is no reason to bar out this form of nature-study, except prejudice. And for this sound and logical advocacy we thank the Author.

The book gives a review of the field of "Occultism," but hardly seems to know the difference between Spiritism and Occultism. Five of the six chapters being devoted to the former and its methods. Only one chapter of 25 pages deals with Occultism and Theosophy, and most of that deals with Dr. Steiner's Anthroposophy. The learned author should not have allowed himself to confuse these two fields, as far apart really as theology and philosophy.

The utter confusion or ignorance, due no doubt to lack of research, with which he analyses the work of the Theosophical Society, of H. P. B., Dr. Annie Besant, and Bishop C. W. Leadbeater, is not worthy of the high reputation that Dr. Oesterreich has otherwise achieved. It is a fair introduction that he gives us to mediumship, but the facts, and differences of Theosophy are garbled beyond recognition.

The translation is far from blameless, and to call the *Secret Doctrine* the "Secret Teaching," and to call H. P. B.'s other book *Veiled Isis*, is inexcusable.

On the professor's own showing of the utter disregard that the scientists have for the mediums, and their sensitiveness, we doubt if any advanced Theosophist would ever stoop to be investigated by one.

A. F. K.

The Shining Traffic, by Kennedy Williamson. (Hodder & Stoughton, London. Price 6s.)

This is one of those simple books that one is glad to find if one is going off for a holiday and does not exactly want an exciting novel. I mean by that that it has a distinctly useful place. In these days when so much rubbish is to be found on bookstalls and which is bought and read by the large majority of passers by it is refreshing to

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find something that gives one food for thought, uplifts one and yet rests one if so be in these strenuous days one is tired.

This book is written by a man who has touched humanity and loves his fellows and that in reality is one of the highest praises that we can offer, for in touching humanity he brings us closer to it in understanding and in appreciation. Understanding ever brings appreciation. There are therein many little touches that are well worth a short hour and that is all that is required for the perusal of this book, yet the book does not end in this short hour for it leaves much to ponder over and gives one ideas that carry us away to realms unknown to many of us.

The book may be termed one of short essays on different subjects which have been turned into ethical subjects by the skill of the author; in other hands the same subjects might be turned into either jokes or what not according to the fancy of the writer. It is because the author has shown his ability to see the real and the true behind what to others seems only the obvious that we find in this collection of essays a strange charm which enriches us.

W.

Ātmagñān, or Life in the Spirit, by T. L. Vaswani. (Messrs. Ganesh & Co., Madras. Price Re. 1-8.)

This is an attempt to introduce into the body of Western Science, Philosophy and Religion, the principle of the *Ātman*, for, on this foundation, the author believes, could be built up the Unity of Religions and the Brotherhood of Nations. Theosophists would naturally find in such a book much that is familiar to them in Theosophical teaching; and it is noteworthy that even in the interpretation of *Paurāṇic* stories, Mr. Vaswani accepts the view of Theosophical books, *e.g.*, the spiritual significance of *Vastra-Haran*. The whole plea is very eloquently worded, and essays an intellectual appeal by the citation and criticism of the views of a number of western thinkers. Though in a book of this kind, it is probably inevitable, it seems to us that the manner in which these views are dealt with leaves here much to be desired. For to those who are familiar with that body of thought, these views must seem to demand a much fuller statement and deserve more reasoned criticism than is offered here; while those who are not familiar with it may be misled into imagining that these views have not much cogency and have no great value.

P.

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Some Minor Works of Richard Rolle with the Privity of the Passion, by S. Bonaventura. E. Hodgson, Litt.D. Translated and edited by Geraldine (John M. Watkins, 21 Cecil Court, Charing Cross Road, W. C. Price 5s.)

There are many attractions to be found in this book. Richard Rolle lived in the fourteenth century, so much water has passed under the bridge of life but to-day his words are translated and presented to us.

To many the words written here will be very helpful and one thinks of Thomas à Kempis as one ruminates over them. They need ruminating over and one can spend time over it if that style appeals to one to-day. It will not appeal to the many but to the few they will be pearls of great price.

There is rather a wonderful description of the Passion of the Christ. Sometimes one wants to find joy in the story of the Christ and in the following words that author tells us of joy and it is therefore that I quote that one passage.

> Be trying with all thy might that thou wert so inwardly given to the love of Jesus Christ, that for the ghostly joy in thy soul, nought that man can say or do shall make thee sorry; so that thy inward thought may be fed only upon the sweetness of Christ's love; not in pleasure in earthly ease, not in loving men, if they begin to speak well of thee, nor in idle joy.

C.

Temples, Churches and Mosques, by Yakub Hasan. (Natesan, Madras. Price Re. 1-8.)

This is a very valuable little addition to our popular books on Architecture. The author himself calls it in his sub-title "a kaleidoscopic view of the world's architecture".

There are 68 illustrations which give a very fair and wide-reaching idea of many styles of architecture of very many different periods in many different lands, both East and West. The great use of this small and popular book will be to whet the architectural appetite of the reader for further knowledge and more research on this most important subject.

We wish great success to this volume, its very low price will, we hope, place it within the reach of all schools and libraries.

S. S.

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Yoga: A Study of the Mystical Philosophy of the Brahmins and Buddhists, by J. F. C. Fuller. (William Rider & Son, London. Price 6s.)

In simple language, yoga is the art of uniting the human mind to a single idea, by the concentration of one's faculties. The author of this book wishes to impress upon every one, that the practice of yoga is one of a series of deliverance from worldly illusions. There is much valuable information here on a small scale, on the different kinds of yoga, the fullest treatment of which may be found in Swāmī Vivekānanda's lectures. The aim of all yogīs is to get at the unknowable, and the Real, in a world of appearances; and the expert yogī discovers the meaning and essence of Reality by superconscious intuition, one fact becomes quite clear as we read this charming book, that the writer considers that yoga and Buddhism are in essence, but one path to deliverance and to attainment. The key to deliverance is meditation, which has its basis in concentration; and the final attainment is begotten in a rapturous moment of spiritual exaltation and illumination when the mind enters into the superconscious world of reality. Throughout, the book is remarkably clear, and for a beginner a valuable guide towards the knowledge of yoga. The labours of the writer will surely not go unrewarded, when we realise that he has given us in a nutshell, all that is most essential in the mystical philosophy of yoga and the diversity of its practice.

R. V. P.

Ethics of India, by E. Washburn Hopkins. (Yale University Press, New Haven.)

This is a companion volume to the author's popular and well known book *Religions of India*. The writer has conceived in the present work, the moral development of India, from the Ṛg Vedic period, and has traced her ethical culture to its consummation in the Buddhistic period. Further, he has shown most conclusively, how intimately and indissolubly religion and ethics are associated in India, and has laid much emphasis upon the great mass of legal and epical moral teaching and its paramount value towards the full realisation of the importance of the ethical culture of India. Throughout the treatment of the subject is absolutely unbiassed and deeply sympathetic. In some respects it is a fuller and more complete treatment of the subject of Indian Ethics than the defective and illogical though inspiring work of Professor McKenzie of Bombay.

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The present writer, while making an emphatic but mild protest against a too logical interpretation of historical facts, tries to establish that there is through all Hindū Codes of ethics, a symphony of ideas and admonition, in regard to moral injunctions and ethical appeals. More than all, the sympathy and profound scholarship of the writer and his power of logical and persuasive argument and his passionate enthusiasm in the admiration of all that is good and unique in Indian Ethics, deserve the highest commendation.

R. V. P.

Lectures on the Philosophy of Mathematics, by James Byrnie Shaw. (The Open Court Publishing Company, Chicago, London. Price 7s. 6d.)

Mathematics is not a field of knowledge that is often explored by the average thoughtful man for, like all unfrequented and lofty regions, it is difficult of access. Nevertheless to those who are willing "to read widely, scrutinise intently, reflect profoundly" it offers that same mysterious attraction to enter and find its secrets. The author has presented in this small volume a rough map of the whole field of mathematics, putting before us at the same time, certain philosophic problems and theories which have been discovered at various periods by various great philosophic mathematicians and mathematical philosophers since the earliest times of which modern Western Teutonic Civilisation has any knowledge. He pays reverence to the Pythagorean and Platonic systems though inevitably he must fail to understand the deeper side of Pythagorean Mathematics. He has given to us the most important modern philosophic theories of mathematics of Descartes, Leibnitz, Kant, for example and brought to our notice the problems of the relation between Natural Science and Mathematics, the Universals and Mathematics and the Laws, Thought and Psychology, Mathematics and the problem of Freedom of Thought, and last of all, he has given us glimpses of the lofty realm of abstract Mathematics where Beauty and Truth are one, the realm of

> that subtle beauty of the harmonious order of the parts which pure intellect perceives,

of which Poincaré is the chief high priest in modern times. Without a knowledge of mathematics philosophers cannot be true philosophers for—

> the consideration of mathematics is at the base of knowledge of the mind as it is at the base of knowledge of the natural sciences; and for the same reason is the free and fertile work of thought dates from that epoch when mathematics brought to man the true norm of truth.

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It is therefore a very comprehensive and valuable little book even although it does not reach any clear synthetic solution of the philosophy of mathematics.

M. W. B.

The Divine Law of Human Being, by F. C. Constable, M.A. (Kegan Paul & Co., London. Price 7s. 6d.)

The book is by a thinker, and for thoughtful readers. Yet the title does not convey, the matter of the book does not enunciate the law, in a way that is easy to lay hold of. The contents are: The First Part, five chapters; I. A Divine Law of Human Being; II. Evolution; III. When Man Appears; IV. Man and the Laws of Nature; V. Human Experience. The Second Part, VI. Religion; VII. The Power of Religion; VIII. Jesus Christ; IX. Dogmatic Forms of Religion; X. The Divine Law of Human Being.

Evidently the author agrees with most of the theories of Occultism regarding man and his divine nature, the place of Jesus Christ, etc. But what he seems to wish to say is: Man is Divine! and yet he does not say it. The chapter on Evolution avoids all discussion of the evolution of intelligence, dealing only with form, yet asserting spirit as transcendental. If written for the materialist, why ignore the illumination of the word reincarnation; and if for the mystic, then the book is far too concerned with the gentle handling of the preconceived ideas of the laity. In other words, the book is not convincing to the truth seeker, though it may wile away an evening for the amateur philosopher or the parlour theologian. We would rewrite the title thus, "The Fact that the Human Being is Divine." The reading public wants the matter synthesised, in a summary, in an epigram. The vagueness of the book leaves one uncertain, yet hardly willing to read it a second time.

A. F. K.

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BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

Consumption and Tomorrow, by Valentine Knaggs, L.R.C.P.; *The Difficulties of Dr. Deguerre*, by Walter R. Hadwen, M.D. (C. W. Daniel Co., London); *Annual Report of the Smithsonian Institution*, 1924 (Washington Government Printing Office); *The Ancient Murli*, by T. L. Vaswani (Ganesh & Co., Madras); *The Bell-Branch*, by James H. Cousins, D.L. (Maunsel & Co., Ltd., 96 Middle Abbey Street, Dublin, Ireland); *The Hidden Splendour*, by A. Scrivener (Rider & Co., London); *Reichenbach's Letters on Od and Magnetism*, by F. D. C. Byrne, B.A. (Hutchinson & Co., London); *Heredity and Reincarnation*, by Olive Stevenson Howell (T.P.H., London).

OUR EXCHANGES

We acknowledge with many thanks the following:

The Calcutta Review (April), *The Indian Review* (April), *Papyrus* (December to March), *Mexico Teosofico* (March, April), *The Messenger* (April, May), *The Servant of India* (May), *O Theosophista* (January—March), *Modern Astrology* (May), *Theosofie in Ned—Indie* (May), *Service* (April), *Light* (May), *Bulletin Theosophique* (May), *Theosophy in Australia* (April, May), *The Theosophical Review* (May), *Revista Teosofico Isis* (February), *The Canadian Theosophist* (April), *Teosofia* (April).

We have also received with many thanks:

Nature (April, May), *The Vedic Magazine* (May), *The Occult Review* (May), *Le Lotus Bleu* (April), *The Signal* (May), *Prabuddha Bharata* (May), *The Cherag* (April, May), *Theosophical Bulletin* (April), *Teosofisk*

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Tidskrift (March, April, May), *The Young Theosophist* (April), *The Bishop Heber School Magazine* (April), *Theosophia Jaargang* (April, May), *Theosofisch Maandblad* (May), *Theosophy in India* (May), *Bulletin of the Museum of Fine Arts* (April), *The Phoenix* (April, May), *Blavatsky Press Bulletin* (May), *Teosofia en Yucatan* (January, February), *Programma Theosofisch Congres* (April), *Evolucion* (April), *The Vedānta Kesari* (March), *Buddhism in England* (May), *De Theosofische Beweging* (May), *Toronto Theosophical News* (March, April, May), *Report of the B. Y. L. Nair Charitable Hospital*, 1925—1926, *The Theosophical Society in England, General Secretary Report* (March, 1925—1926), *Teosofia en Yucatan* (March, April), *The Beacon* (April, May), *Het Sterleven in Indonesia* (February, March), *Teosofi* (February, March), *Pewurta Theosofie* (May), *Theosophi* (April).

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SUPPLEMENT TO THE THEOSOPHIST

NOTICE

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The same applies, of course, to the address for correspondence.

Adyar
10th June, 1926

REGD. G. MACBEAN,
Acting Hon. Treasurer.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th May to 10th June, 1926, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Shanghai Lodge, T.S., a new member, per 1926, $5 ...	6	8	0
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T.S. in Engand, 415 members, for April, 1926, £13-16-8...	183	6	8
"Fraternité" Lodge, T.S., Swiss International Theosophical Federation, Charter Fee, and 14 new members, per 1926	50	9	0
Canadian Theosophical Federation, 2 new members, per 1926, in addition to old account	14	5	0

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Ahmedabad Lodge, T.S., White Lotus Day Collection ...	8	0	0
"E. A. M.," Greenock, Scotland, for Jubilee Convention Fund, £5	65	0	0
U. S. Adyar Committee, for various activities, $1,741-8-7	4,791	14	0
Jönköping Lodge, T.S., Sweden, for "Adyar Day" ...	41	7	0
	5,233	1	8

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	43	0	0

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Location	Name of Lodge	Date of Issue of Charter
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Almeria, Spain ...	Morya ,, ,, ...	28-3-1926
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Warsaw, Poland ...	Brotherhood ,, ,, ...	1-4-1926
Lappeenranta, Finland ...	Tutkija ,, ,, ...	2-4-1926
Helsingi, Finland ...	Helsingin Teosofinen Keskuslooshi Lodge, T.S.	3-4-1926
Biarritz, France ...	Wedgwood Lodge, T.S. ...	27-4-1926

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Ibi (Alicante), Spain ...	Alcait Lodge, T.S. ...	28-3-1926

Adyar
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J. R. ARIA,
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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

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demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

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As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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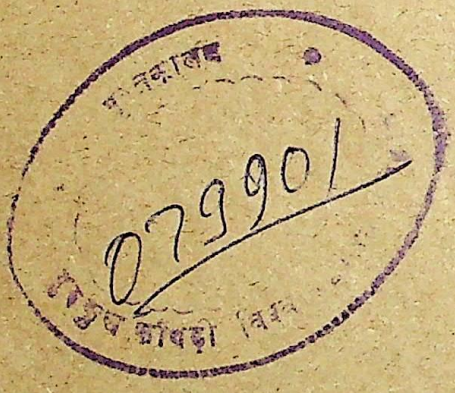

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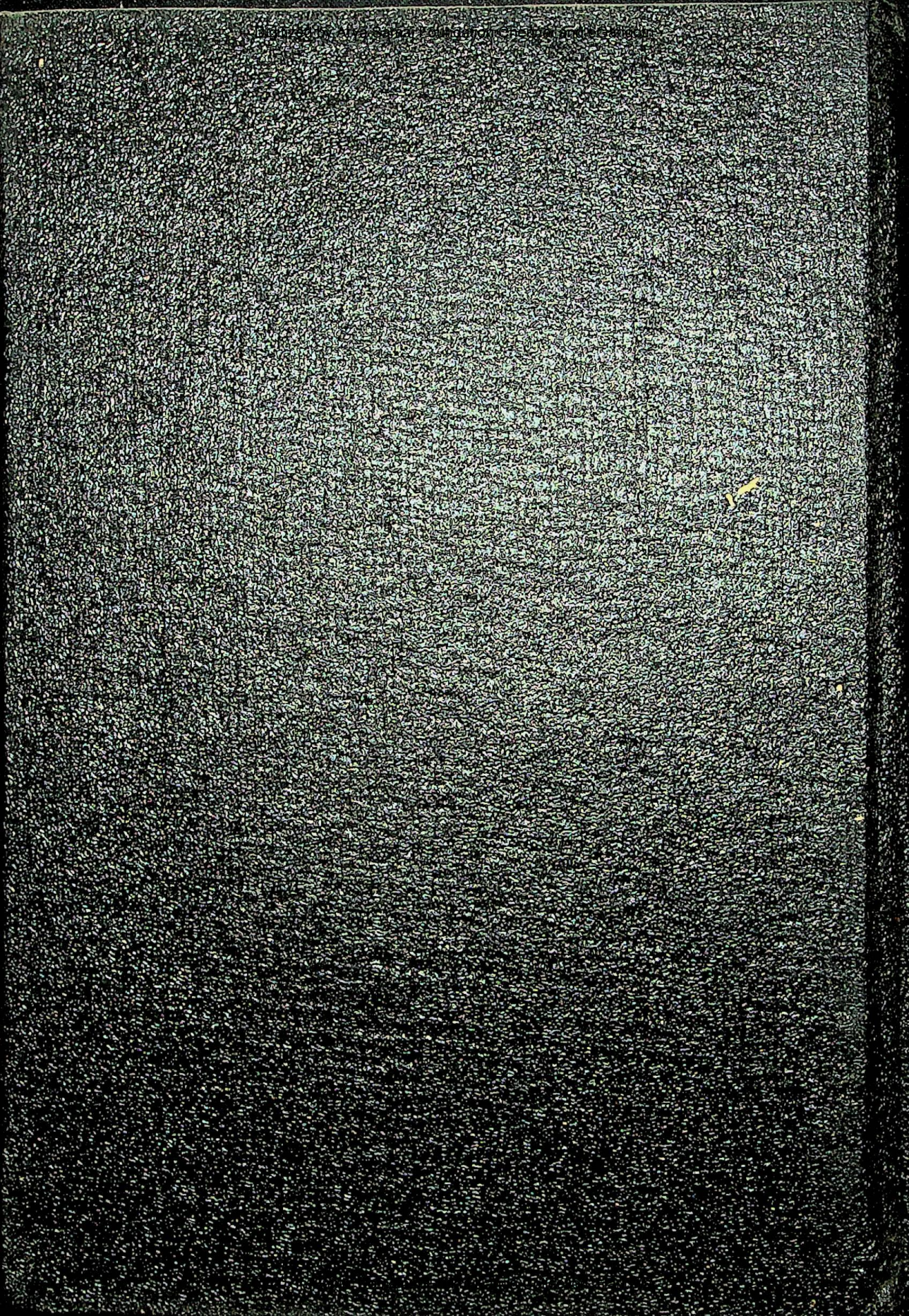
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